



Mural, League of Nations, Geneva

LE MORT DE LA VICTOIRE

J. M. SERT

Inevitable Issue

Hear ye the heavens
and give ear, O earth,
for the Lord hath spoken:
. . . It shall come to pass . . .
that the mountain of the Lord's house
shall be established
in the top of the mountains,
and shall be exalted above the hills;
and all nations shall flow unto it. . . .
And they shall
beat their swords into plowshares
and their spears into pruning hooks:
Nation shall not lift up
sword against nation,
neither shall they learn war any more.
—2:2-4 ISAIAH

Now we belong to something big! Bigger than a family, bigger than a social group—yes, much bigger than the community of a college or a town. Historical change has caused our belonging to the community of the world. For if belonging is signified by the contribution we have made, by the defense we have offered, and the sacrifices we have given, then, whether we give our stamp of approval in organization or not, we belong. We belong by money we have loaned or given, by the missionaries we have sent, by the advice we have given, by the interchange of faculties and students, by the contribution of ideas and men to causes—all of these are the historical evidences of our belonging. We are past withdrawing inside our little boundaries. There are no boundaries where the mind is free to think and hands are skilled to experiment, where communication links us more intimately than any physical relationship, and economic independence pulls us together in a survival relationship. We

are all one in this world whether we like it or not. We are a world united and bound together—there is no escaping, as yet, into nether regions beyond this hemisphere.

We belong to something big, yet the belonging is in no larger terms than belonging in any other aspect of our living. If we need loyalties to family, social group, or community, so much more we now need loyalties to the group we call the world. And the loyalties will be in kind. If love is the binding force of the family, it must be increased a millionfold and released to the world family. If responsibility and concern are the signs of decent group or social loyalties, then just so much more must they be the evidence of a larger loyalty. If democratic motivation and common action are the characteristics of successful belonging in the community, then just so much more must they be demonstrated on a gigantic world scale. The cough of the Fiji spreads germs that hit the Finlander. And the voice of the Turk is heard around the world. No longer is the whisper of a man his own business. The ear of the world listens and hears.

The cultivation of the world spirit, the world mind in the world citizen, begins in the cultivation of family relationship, social belonging, and community participation. To be a good world citizen one must first be a good family man, an enlightened member of a social group, and a contributing member of a community. The training ground is wherever we are. The characteristics are the same. Greed, selfishness, antisocial action, benighted racial and religious attitudes, narrow national conceits—all these must go. They are the vestige of the barbarism and paganism from which we have come.

Now we belong to something big! To be big enough to belong, we must be big where we belong. The little patterns are expanded, insignificant living is at an end. We belong to the world. Let us make the campus the proving ground of our enlightened needs and our depth living for the expanding character of our belonging in the world. The little patterns and systems of our campus life have had their day and they must cease to be. To belong now means to grow up to our responsibility. It means putting away the childish nonsense of unimportant living and of little loyalties. It means the arrival at an adulthood which should be characteristic of the campus. It means maturity in a world that is suffering from the arrested development of the spirit of man. For the measure of the bigness of the spirit of man will be the same measure of the size of the world to which we belong. To belong to something big, therefore, means to *be* big in belonging.

And, at last, after many devastations, overthrows, and even complete internal exhaustion of their powers the nations are driven forward to the goal which reason might well have impressed upon them even without so much sad experience.

This is none other than the advance out of the lawless state of savages and the entering into a federation of nations.

It is thus brought about that every state, including even the smallest, may rely for its safety and its right not on its own judgment of right but only on this great international federation—on its combined power and on the decision of the common will according to laws.

However visionary this idea may appear to be it is nevertheless the inevitable issue of the necessity in which men involve one another.

—IMMANUEL KANT

Millions Now Living Will Die--Unless . . .

*these facts about the plight of our international relations
jolt us into rudimentary insights and accelerated changes.*

PAUL ARTHUR SCHILPP

IN JANUARY 1940 the president of a great university told this writer: "I would rather get a soapbox and speak in the public square of this community than be president of this great university, *if* I thought that there was the slightest danger of the United States becoming involved in the presently raging European war" (which became World War II). Yet he did not *only not* get his soapbox and speak in the public square against America's involvement in World War II, but he was one of the first college administrators to wire President Roosevelt immediately after Pearl Harbor placing all the facilities of his university at the President's disposal.

Just so, there are *now* many thinking college students (and faculty members too) who are saying, in one fashion or another, I would be willing to do *anything* within my limited powers, if thereby, I could help prevent the outbreak of a third world war—a war which, by all the consensus of scientific opinion, would certainly wreck civilization and might even come close to wiping out all humanity from the face of this earth. But like that university president of 1940, they are actually *doing* next to nothing to stop the present strong drift toward war, or to help bring about a world-wide situation in which a super-national control could stop the forces which now are driving us toward war. In other words, now as in 1940, "the road to hell is paved with good intentions," but the goodness of the intentions does not—and, in and of itself, cannot—stop the road's leading to hell. General Sherman spoke more prophetically than historically when he uttered the famous remark that "war is hell."

WHAT are the facts? Let us begin by enumerating just a few, enough to establish beyond peradventure of any doubt the present directions in the international field.

1. Despite the fact that the so-called democratic nations won the military victory over the totalitarian powers in World War II and have undertaken to dictate the terms of peace to be imposed upon the vanquished nations, "the four freedoms" (which we had been told were the real reason and aim of our participation in the recent war), so far from having been achieved for all the peoples of all the world, are today farther from actual realization than they were before World War II ever officially commenced. What of the millions who are starving today and who face death by slow starvation during this winter—the third winter since the end of official hostilities—despite our promise of "freedom from want" for everybody? Again, was there ever such justifiable anxiety in all the world as there is today, two and one-half years after the triumph of the "right side"? What about "freedom from fear"?

2. If our military victory at the close of World War II has achieved the aims of our widely heralded ambitions, how is it that in the United States alone we spent in 1947, ten billion dollars more for armaments and preparation for the next war than we spent in 1938?

3. If our arms brought peace to the earth, how does it happen that, for the very first time in the history of America the chief executive is trying to sell peacetime conscription (no matter under what other innocent-sounding name) to the

people and is calling this Prussianizing of the United States an "absolute necessity"? If this administration-supported program should be passed by Congress, it will add another two billion dollars to our annual armaments expenditures.

4. Incurable optimists keep pointing to the United Nations and insisting that this new body is at least "a step in the right direction." Yes, the League of Nations was also a step in the right direction. But did the League of Nations stop World War II? Are we ever going to learn anything from history, or must we wait until humanity is blotted out before we are willing to learn—when there is no longer anyone around to learn anything? How often need we be told that the United Nations has no power of enforcement? That it is, at best, only an advisory body and, at worst, a debating society? That no nation belonging to the U.N. has ever given up one single iota of sovereignty in the process of becoming a member-nation? That, so long as individual nations are sovereign, they are in each final case, or in any dispute which might arise, a law unto themselves? That, so long as each nation is a law unto itself, to talk about "international law" is nonsense, since there is no power on earth to enforce such laws equally against any and all aggressors? That, therefore, national sovereignty inevitably implies international anarchy? And that, consequently, international anarchy can never be stopped so long as individual nations insist upon remaining a law unto themselves?

Here is a concrete example. At a certain Midwestern university there is a professor of political science, who also has been, for years, teaching the courses in international law. He was one of the most insistent instigators of getting the United States into World War II. He has the reputation of being a strong believer in international law. At present he is a very pronounced supporter of the U.N. Yet during the autumn semester of the present academic year, he has been officially advocating in his lectures that we should "now drop an atom bomb upon the U.S.S.R. while we are—according to him—still the only ones in possession of the bomb." He vows support of the U.N. in the same breath in which he advocates taking not merely unilateral but war-action against another member of the U.N.! Such is the international anarchy of people who still advocate national sovereignty and nationalistic superiority.

Chancellor Robert M. Hutchins recently told a Denver audience that "We cannot have war and civilization, too." Neither can we have peace and independent sovereign nations at the same time. Therefore the U.N. cannot preserve peace; for its very charter insists that the U.N. is an association of independent, sovereign states.

5. In the midst of our constant protestations of "our peaceful intentions," we continue to manufacture, by day and by night, "bigger and better" atomic bombs. No wonder that all the rest of the world, in looking at the United States today, is saying: "Your actions speak so loudly that we cannot hear your vocal expressions of good will." Some atomic scientists tell us that the bombs which are now being manufactured in the United States have fifty times the power of either of the bombs dropped in August 1945 on Hiroshima and Nagasaki. Others tell us that just "one bomb" of the size and type now

being manufactured, if *dropped* today on any part of Japan, would, by the radio-active powers thus released, *make life in the United States uninhabitable!* Another one tells us that two such bombs dropped on the United States and strategically placed could wipe out every person on the North American continent. And then along comes Rear Admiral Zacharias (ret.) and tells us, in an openly published article, that our atomic weapons are by no means the most destructive weapons now in the hands of either the United States or of "several other" powers which are known to have them; weapons of bacteriological, biological, and climatological warfare. In the same article the admiral tells us that one of these weapons is of such a nature that, where it has once been used, nothing living could exist "for a thousand years." All of these weapons are *now in production* in our own country. In other words, the "cold war" and the most fiercely waged competition in heated preparation for the "hot war" are going on right under our noses and with the use of your and my tax dollar all the time. Who said that we either are *at*, or even *preparing* for, peace in the United States?

As long ago as November 1945 Albert Einstein, in the lead article in *The Atlantic Monthly*, warned his fellow countrymen and the rest of humanity about the drift of mankind toward its own destruction. Last November (in the same magazine), he reiterated his fears, and this time he made it clear that he considered himself voicing the almost unanimous opinion of atomic scientists in the United States. Yet, has any considerable proportion of the population paid the slightest attention to those warnings from one of the world's greatest living scientists? Has even the church given any noticeable sign that it has heard this cry of another modern prophet in the wilderness? Have even college students—who, after all, may be expected to know something concerning the authoritativeness with which a world-renowned scientist like Einstein speaks—paid any serious attention to his warnings, or are they not also going on in their same old accustomed rut as they always have—what with football games, homecoming, junior proms, and navy balls to occupy their attention?

The simple fact of the case is this: All humanity is today living on top of a smouldering volcano which may be expected to erupt at almost any time. If present trends continue, within the next three to twelve years, an eruption is likely to come which will engulf all mankind and wipe out civilization as we have known it. Yet only the atomic scientists—a frighteningly small proportion of the total population—seem either aware of the situation as it exists or care about doing anything to stop this trend toward humanity's self-destruction. This is the awful truth of the present situation, which no one dares deny.

THERE is only one possible way of escape for mankind from this threatening fate, and that is actual world government. The present writer has examined dozens of panaceas and utopias held out to men as ways of avoiding inevitable doom. But, in the light of weapons of destruction so devastating in character and so effective in their geographical scope as in no sense bearing legitimate comparison with any and all weapons of doom ever previously known to or used by man, none of those suggestions makes sense, except *one*: world government.

The reason for this should be obvious. In a world of anarchic human relations, order can be brought about and maintained only by the application of law under a sufficiently strong authority constituted for the very purpose of achieving, maintaining, and enforcing such law. Order among nationalistic nations can be achieved and maintained only by a lawfulness which is above any one and *above all* nations and governments.

Just as the federal government of the United States created order and established law among the thirteen colonies in the late eighteenth century, so an actual world government needs to be created *now* to establish law and order in the relationship

of the nations of the world with each other. Such a world government needs to possess a monopoly on all armaments, but more specifically on all armaments capable of being used for mass destruction. In a day of such industrial and technological advances, as we have in the world today, such monopoly on armaments can be meaningful only if the world government has also the power of free inspection of all factories and technological enterprises everywhere. For only thus can the world federation remain assured of being the sole possessor and fabricator of any and all weapons (and patented processes) of mass destruction. And such a world government needs such weapons only for deterrent purposes—since there will be no other comparable power in existence against which it could wage war or with which it would even need to think of competing.

Utopian, I am told. Perhaps. My only answer is the fact that the only alternative to world government is the annihilation of the human race or, to say the very least, the complete destruction of human civilization. To quote Chancellor Hutchins once more: "The slogan of our faith today must be, 'World Government is *necessary*, and *therefore possible*.'" [Italics mine.]

WHAT can we, individually and collectively, do to bring about world government? It is, at no time in history, difficult to point out what's wrong with the world. And sometimes it is even simple to state the precise nature of the required remedy. This is all the easier when *only one* remedy seems conceivable to meet the need. It is often a very much more difficult task to answer the question: What can you and I actively do to accomplish the end in view? Or, to come back to our present problem, what can we, as individuals as well as groups, do to bring about world government at the earliest possible moment?

There is not going to be space here to give the details of my proposals in more than bare outline form.

Here, then, are some of the things which need sorely to be done and all of which any one of us can do and work on, provided we sincerely and frankly recognize the nature of our situation and are sufficiently concerned to do what we can to bring about a change in the world of nations before it is forever too late.

1. We need, in the first place, to *inform ourselves* concerning the facts of the present world situation. Two monthly magazines, which regularly carry this type of thoroughly reliable (and never hysterical) information, can be recommended. One is the *Bulletin of the Atomic Scientists* (published at 1126 East 59th St., Chicago 37, Ill.), and the other is *Common Cause* (published at 975 East 60th St., Chicago 37, Ill.). In addition, every reader of *motive* owes it to himself to read Emery Reves' *The Anatomy of Peace*, Robert M. MacIver's *Towards An Abiding Peace*, and the lead article in the January 1948 issue of the *Reader's Digest*, entitled "Our Final Choice," written by W. T. Holliday, president of the Standard Oil Company of Ohio. And, whatever else you do, don't fail to read Paul Hutchin-son's editorial in *The Christian Century*, January 14, 1948, entitled "World Government—Or Else!" These are minimum reading requirements. In the judgment of this writer no college student who is not willing to read at least this much has any right to consider himself informed or entitled to an intelligent opinion in this area.

2. Immediately *join* some *organization* which is actively and continuously engaged in work for the achievement of world government. (Membership in organizations supporting U.N. is *not enough*.) World Republic, Inc., Student Federalists, and several other groups are working in this field. If there is no such group on your campus, make it *your business* to start such an organization.

3. Volunteer some time for work each week for the organization you have joined. This is very important.

4. Contribute regularly—even if it be only a dime or a quarter per week—to some world government organization. For “Where your treasure is, there will your heart be also.” Moreover, every one of these organizations stands sorely in need of funds to carry on its work of trying to save humanity from itself. You cannot possibly make any more important financial investment to whatever good cause in 1948 or 1949.

5. Make it your business to talk, think, eat, drink, and sleep world government wherever you are. If Cato thought it important enough to end every speech, no matter on what far removed subject, with his famous “*Carthago esse delenda*,” how much more justified and necessary is it for you and me to end every discourse and conversation with a plea for world government, once we realize that humanity’s only other choice is destruction! (As a matter of fact, even *motive* could well afford to make it a policy henceforth to insert after every article some pointed reminder about “What have you done for world government today?”)

6. See to it that the members of your dormitory, open house, sorority, fraternity, club, family—or what have you—are informed about the present dreadful emergency and help them individually as well as collectively to see that mankind’s only chance of physical survival on this planet is the institution of world government—the sooner the better. And, in doing so, use every influence you have to get such an awakened realization and consciousness on the part of the individual or group to issue in definite acts of commitment and actions of cooperation in such efforts as are being suggested in this list. To this end use bull-sessions, invite speakers, bring suitable quotations, hold “open house” and invite your friends; in brief, do everything and anything you can think of to advance the cause. You had better, if you wish to be alive ten years hence.

7. Use the deputation-team methods in behalf of world government.

8. If you are good with your pen—or typewriter, as the case may be—write articles, poems, cartoons, etc., for newspapers, expounding the need for world government. If you do not happen to be thus gifted, you can still contribute an occasional letter to your campus publication. Make posters with the world government message.

9. If you live away from home, don’t fail in your bounden duty and moral obligation to educate your parents by means of your letters. After all, even though you may think that their life is far along toward the end anyway, you should not underestimate their possible help in keeping yourself, your sweetheart and possible present or future children alive a little while longer. “Bringing up father” may be quite as difficult as it is cracked up to be, but even strenuous efforts in this direction will pay tremendous dividends, if, through your father, you should succeed in swaying the Rotarians, Kiwanians, Lions, Chamber of Commerce, or what have you, back home into concerted action in behalf of world government.

10. Do whatever you can to make the owners, editors, and / or managers of the local press and radio stations world-government conscious. This is not a small nor an easy task. But you would be surprised what can be accomplished in this direction with a little concerted effort. And, after all, molders of public sentiment and opinion are of the utmost importance, if world government is to be accomplished within the next few years. Without any of their aid it is difficult to see how enough voters can be gotten out in the spring and summer of 1950 to select the needed 140 delegates from the United States to go to Geneva, Switzerland, in the autumn of 1950, with 2,260 delegates from the rest of the world—one delegate for every million population—to forge the new world constitution. In view of this already accepted plan, we dare not shirk our duty at this point.

March 1948

11. No city or community is too small but that some prominent window in a well-located store can be found which would lend itself to a powerful window display showing the imperative need for world government, and how it can be brought about.

12. And, if you are eligible to vote, the ballot box is the logical place to register your opinions in local and state as well as national elections, on matters of vital importance such as peacetime conscription and one world. Be sure to insist upon your candidate’s declaring his stand on these issues.

13. If you are a member of a Protestant, Roman Catholic, or Jewish youth group, and of some church, do not fail to make your influence there for world government strongly felt. In the opinion of the present writer, one of the most pathetic spectacles of this tragic hour is to be found in the fact that some churches are still continuously being busy trying to snatch individual souls from eternal damnation without being willing to move a finger to keep all mankind from rushing headlong over the abyss. And other churches, not so other-worldly minded, still far too generally insist on going on in their old accepted rut, without regard for the fact that this is the eighth month of the year three of the Atomic Age. For: “New occasions teach new duties, Time makes ancient good uncouth.” If the churches could be awakened by the clarion calls of our atomic scientists, and if, for the next few years at any rate, they could concentrate on preaching the doctrine of world government as the immediate *sine qua non*, without which there may be no humanity left to build a more spiritual Kingdom of God, human brotherhood, and world community—I say, if the church could be aroused to this more immediate need, there might still be a great chance to save the day for mankind. Here is a task worthy of the best any of us have to offer.

These are at least thirteen concrete and specific things which every reader of *motive* can do—provided he sees the handwriting on the wall, and provided he is sufficiently concerned about the prospective fate of humanity. (If he has no such concern, I can see no reason why he should read *motive* anyway.)

I do not know whether it is possible to develop an international mind in the United States in any foreseeable or even estimable time. I do not know whether it is possible to arouse the American public to the gravity and immediacy of the situation. Nor do I know how many Americans can be persuaded of the absolute necessity of surrendering national sovereignty, if the peace of the world is to be preserved, and law and order are to replace our present international anarchy. I do not even know how many *Christian* college students can see clearly enough that there is only one way out of the world’s existing impasse, namely, world government. Nor am I able to predict how many among even those who are realistically aware of the impending doom will be willing to pay the price of arousing themselves from their deep lethargy and hollow-eyed sleepiness seriously and steadily to *do* anything about it.

I only know this: that, unless enough young (and also older) people can be found who *do care* and who *care enough* to be willing to work for the immediate achievement of world government, practically day and night, it will make little difference—ten years hence—what else any of us are doing now. For neither you nor I nor anyone else you and I know will be likely to be here to tell the tale.

It is one world under the one law of a real world government or else no *human* world at all!

P.S. One well-known journalist, who tried for two solid years to help arouse the American people to the desperateness of our plight, now announces that the task is absolutely hopeless: the people just *won't* listen! See Adam Bookmaker’s (a pseudonym) article, “Let the Bomb Drop,” in the January number of the magazine '48 (you ought to read this article in any case).

Out of Our Dilemma

A group of men, at the same time in England and in the United States, became fired with an idea which is growing—which may save us from World War III.

R. L. WHITEHOUSE

THANKS TO MODERN science, world government is now possible. Because of this same science, world destruction is also possible. Unfortunately we face this dual heritage and from it we must decide, and quickly so, for we cannot escape the rapidly approaching fork in the road ahead. The people of the world have come upon this fork unprepared, and most of us do not know how to turn the wheel of our speeding world to travel the path of world community, world law, world justice, and world government instead of World War III.

In January of 1946, a group of members of the British parliament met to consider this very problem, this heritage, this very choice: World War III or world government? Out of their meeting and subsequent meetings, at which all means were considered to achieve the end of world government, they decided to pursue a positive program called, "A People's World Constituent Assembly."

It was just two months later, and several thousand miles away, that a group of veterans at Northwestern University in Evanston, Illinois, sat down together to discuss this same choice. After several subsequent meetings, at which all means were considered to achieve the end of world government, they decided to pursue a program called "A People's World Constitutional Convention."

Oddly enough, two groups of men meeting thousands of miles apart, one a parliamentary group, the other a veteran's group, had arrived at essentially the same program or method for achieving world government. Both groups, unknown to each other at that time, began campaigning to sell their idea. It was not a new idea, mind you, for many other people had advocated it for years, either as individuals or as small peace organizations. But as things worked out, both groups felt that now was the time, now the urgent need for action existed; and so they began.

IN the fall of 1950, a People's World Constitutional Convention is to be held to draft the charter of world government. Delegates to this convention will be unofficially elected *in as many countries as possible*, the others sending people appointed in the capacity

of private citizens not representing any government but their people. Both methods are to operate on the basis of one delegate per million of population. This convention will draft and approve by majority vote a constitution for world government.

At first, such a plan seems abjectly utopian, and as one British member said, "It seemed to require so much effort against such awful odds that it did not look possible." But when one considers it a second time, and then a third, the more practical it becomes, and with this, the realization that it can be carried out and that it would completely meet the requirements of the world emergency situation.

Since early 1946, international suspicion and tension have become so great that there is no longer the slightest chance of the necessary amendments of the United Nations Charter being made by the statesmen alone. As was stated by one of the British committee, "Instead of the nations getting together to improve the situation, they were growing apart. There was less and less prospect of fundamental alterations in the structure of the United Nations without which it is impossible to maintain peace. From that time on (early 1946), any governmental proposal for alterations in the charter would be regarded as merely another move in power politics, with other governments opposing or abstaining from support."

Thus, since it soon became evident that statesmen of the world, because of their respective governmental antagonisms, could not write a world constitution and amend the U.N. with any hopes of agreement, it became apparent that the people of the world must take the lead if it were to be done at all in the next few critical years. Consequently, the result and the need that came with the emergency which began in 1946 were the program and organizing behind a People's World Constitutional Convention on two continents early in 1946. It is this convention that will give the statesmen a way out of their dilemma and the dilemma of the world—World War III.

It is with this problem as background that during the last two years the people's

convention idea developed all over the world until it was officially recognized last fall by the "World Movement for Federal World Government" to which groups from twenty-seven nations belong. At that time they adopted the people's convention program into the world platform. Now, with world-wide support, the activity for a people's convention is increasing at an ever intensive rate.

ONE great strength of the "PWCC" is that it avoids working through existing governments, for the plan involves the people themselves taking the next political step to world government which, *at this stage* in history, statesmen—even if they were ready to do so—can no longer take. Thus at this stage it is the purpose not to try direct action in the United Nations, but rather strengthen the hands of those in the United Nations who wish to carry out reforms by the existence of this strong outside popular movement, which will write a world charter or constitution.

The eventuality is that the constitution, drawn up by the people of the world, will be presented to the United Nations for adoption as an amendment to its own charter. If this does not occur, the next step in the plan is to call for support of the people to have the constitution adopted by their governments either directly or by referendum. In this procedure the constitution will become operative after 50 per cent of the nations have ratified it. All nations that do not ratify at first will be continually invited into the new government until all have ratified the constitution, and a true "world government" of all nations has come into existence.

Two years have passed since two small groups of men became fired by an idea. Today that idea is world-wide and growing—growing, that it might save humanity from World War III. Have courage, become part of that idea along with other courageous people around the world, and know that world public opinion, embodied in a charter of world government—instituted in 1950—is to bring peaceful procedures to mankind through justice based on a world legal order and a responsibility for the welfare of all humanity.



From Disasters of War

IT WILL BE THE SAME

FRANCISCO DE GOYA

Sunset Horn

"Enduring peace is the only monument civilization can raise to the millions who have perished in its cause."

by

MYRON O'HIGGINS

I

Block the cannon; let no trumpets sound!
Our power is manifest in other glory;
Our flesh in this contested slope of ground.

In thin silences we lie, pale strangers to the corn-gold morning,
Repeating what the fathers told . . . the promised legacy of tall sons;
The hushed sibilants of peace; and the far tomorrow on the hills.
O we went quickly or a little longer

And for a space saw caste and categories, creeds, and race
Evaporate into the flue of common circumstance.
We sought transcendent meaning for our struggle,
And in that rocking hour, each minute, each narrow second
Fell upon us like a rain of knives.
We grappled here an instant, then singly, or in twos or tens, or by bewildered hundreds,
Were pulverized . . . Reduced . . . Wiped out—
Made uniform and equal!

And let us tell you this:
Death is indiscriminate . . . and easier . . . than sorrow, fear, or fallen pride.
There is no road back. We rest in ultimates;
In calmness come abrupt by bomb, or bullet, or abbreviated dream;
With conflicts spent.
This stark convergent truth continues,
Linking us through slim unseen dimensions—we to you, we to you. . . .

II

While you cry Victory! or Surrender!
Turn these figures in the head,
Clean impersonal round numbers,
Ordered inventory of the dead.

Regard these slender nines and ones;
These trailing threes and fives; these fours and sevens, bent and angular;
Delicately drawn, divided into ranks by commas,
Staggered down the page in regimented squads and columns:
These are our mute effigies, trim and shining,
Passing in review . . .

*O, Drummer, obediently we come,
Down through the assassin's street,
The company of death in splendid array!
But leave us to the terrible fields.
Yours is the pomp of brasses, the counterfeit peace, the dynasty of lies . . .
We are but dabs of flesh blown to the cliffs,
Or ragged stumps of legs that moved too slowly toward the brush.
And our song: we joined no swelling harmony of voices.
Those final incoherent sounds we made;
Those startled oaths that bubbled through the blood bogged in our throats;
That last falsetto cry of terror;
Were a jagged threnody, swallowed whole and drowned in cacophonous floods.
This was our sunset horn. . . .*

Let these be added with the spoils for quick division!
Set these down in sharp italics on the page
For scholars' documents!

III

Raise no vain monuments; bury us down!
Our power is manifest in other glory;
Our flesh in this contested slope of ground.

There is no more but these, a legacy, a grim prediction . . .
Let the scent and sounds of death go limp
And flounder in the valleys and the streets.
And for those crafty ones—those who speak our names in brief professional remembrance
To garner votes and profits, or practice quick extortion—
Let other music find their ears.
And give them for a souvenir this clown's disguise
Of swastikas and Roman standards, of scythes and suns and dollar signs. . . .
One day the rest of you will know the meaning of annihilation.
And the hills will rock with voltage;
And the forests burn like a flaming broom;
And the stars explode and drop like cinders on the land.
And these steel cities where no love is—
You shall see them fall and vanish in a thunder of erupting suns!

O you shall know; and in that day, traveler, O in that day
When the tongues confound, and breath is total in the horn,
Your Judas eyes, seeking truth at last, will search for us
And borrow ransom from this bowel of violence!

Government With False Teeth

Here is a symposium in answer to the questions:
What has happened to our much talked of just and durable peace?
What hope is there, truly, for the United Nations?

I HAVE FAITH in the ultimate success of the United Nations in spite of its disappointing performance thus far—partly, indeed, because of what we can learn from the present failures and frustrations we are witnessing.

You never know much about your automobile until things begin to go wrong. Then you lift the hood and try to find out how it works, and why it isn't working better. The U.N. isn't a stalled automobile, but it certainly isn't hitting on all eight cylinders. It delivers more sputtering than power. What do we find when we lift the hood?

It is clearly apparent that the key difficulty grows out of the bitter antagonism which has developed between the United States and Russia. This creates distrust and paralyzing fear. These emotional attitudes manifest themselves in a desperate and ruthless use of the veto by Russia and, on our part, a tendency to by-pass the U.N., and take unilateral action in international affairs, notably illustrated by our intervention in Greece and Turkey.

In a stalled automobile you check the ignition system, the spark plugs, the carburetor, the distributor, the gas supply, the radiator, and the oil pump. The American-Soviet friction and its effect upon the U.N., needs similar diagnosis. As in the case of the automobile, it may be that several things are at fault and therefore several things ought to be done.

1. *A psychological diagnosis.* We need to develop skills in international psychiatric counseling. Why are we afraid of Russia? Why is Russia afraid of us? What things cause or intensify these fears? When these causes are clearly seen, which of them are capable of being adjusted or removed? Which are irreconcilable? What would a good psychiatrist advise in such a conflict situation?

2. *Procedures of conciliation.* As Americans, our first responsibility is for our own behavior. We need to know and use the techniques of conciliation—conciliation, not appeasement. Appeasement is a weak surrender to threat and bluster. It is born of fear and stimulates the aggressor to threaten all the more. Conciliation is the wise understanding approach of a calm, strong, fair-minded, mature person genuinely seeking to understand and eager to create a friendly atmosphere. It avoids scolding or recrimination and is modest, humble, and patient rather than self-righteous or contentious. If we could achieve and consistently maintain such a mental attitude, its sincerity ultimately would be recognized and would beget a response in kind. But, to do this, we would have to examine our own motives very critically in the light of the golden rule.

3. *Utmost use and development of the U.N.* Like a boy's muscles, the U.N. can grow strong only by adequate nourishment and continuous exercise at tasks within the range of its powers. The U.N. needs just now a dose of success. (No pun on its temporary location at Lake Success is intended, though that name does challenge us, doesn't it?) Probably the U.N. cannot yet solve so great a problem as Soviet-American strife. But it ought to and must settle disputes in India and Indonesia, and firmly control the Palestinian situation. This latter is an especially favorable testing ground for the U.N. because here

Russia and the United States are apparently both on the same side of the fence. As the U.N. demonstrates its competence to deal effectively with problems of secondary size, but of vital importance, it will establish itself as a necessary instrument for world adjustment. It will, moreover, thereby gain laboratory experience in the techniques of conciliation and in the use and limits of police power. It may even gain the foresight to head off conflicts in advance.

So I still feel the U.N. is invaluable to human welfare and must receive our utmost devotion and support.

—ALBERT W. PALMER

THERE WAS NO POSSIBILITY after a war of this magnitude, considering the depth and breadth of the decay in our Western world, to have a "just and durable peace." The best we might have hoped for was an "endurable peace." We talked too simply about a just peace, thereby revealing how little we understood the seriousness of our crisis, which consists not merely in an explicit Nazi attack upon our civilization but in the civil war inside of civilization as revealed in the conflict between Russia and the West and between contending factions within each European nation.

The core of the weakness in the United Nations is quite obviously in the veto power reserved for the great nations. But it cannot be corrected without destroying the last minimal bridge between Russia and the West. In other words the peace of the world does not depend upon more adequate constitutional instruments of world order. It depends upon political measures and moral attitudes below the level of constitutional provisions. It depends primarily on America's ability to exercise responsibility, commensurate with its power without hysteria and with self-restraint.

—REINHOLD NIEBUHR

CLEARLY THE UNITED NATIONS has not achieved what many earnest citizens hoped for—a world government with teeth to enforce peace and justice against all nations large and small. Probably that ideal is unobtainable in our time. To be a going concern a government must have more than a constitution, a capital, institutions, and officers. It must be able also to command the loyalty of the governed. It is in this last respect that the United Nations is weakest. Certainly the United Nations does not command the loyalty of mankind today in the way that national states are able to do. I would doubt if any world organization could do so in the foreseeable future.

This is not a gospel of pessimism and despair. In my judgment the United Nations is by no means the failure it is sometimes pictured to be. It cannot, nor could any international organization, coerce the strongest states without precipitating full scale war. The veto provision does enable one great power to block action on most questions. So much for the negative side. On the positive side, the United Nations provides an extremely valuable world-wide forum where all parties to international controversies can get a hearing. The United Nations also pro-

vides means for the smaller powers—weak individually but morally strong in the aggregate—to exert a very considerable influence on the great powers. The United Nations furthermore provides a bridge—admittedly shaky at present—across the ideological gulf that separates the world of totalitarian communism from the world of relatively free enterprise and democracy.

Little good, in my judgment, can come merely from assessing blame for particular episodes at Lake Success. What is needed more is thorough and objective analysis of both Soviet and American behavior in international relations, and the widest possible discussion of constructive proposals of ways for these great nations to live in peace in the Atomic Age. Such analysis and critical discussion are needed at every level. They are peculiarly important at the college and university level.

I have no specific suggestions for changing or improving the United Nations. I am aware that many such proposals have been made. However, I would warn again that overpreoccupation with the machinery of world organization tends to divert attention and effort from the still more fundamental problem of the atmosphere and climate of international relations. Before we can remodel the United Nations effectively we need to know a great deal more about the practical workings of Soviet-American relations and about the relations of each with the peoples of the "in-between world."

—HAROLD W. DODDS

I BELIEVE THAT it is a mistake to regard the United Nations as either a panacea or a scapegoat. It represents in its institutional forms the best that has much chance of being accepted in the world as it is, a world of great powers whose power would not be altered by even a better constitutional structure. The location of power is not determined by constitutions. The weakness of the United Nations at present is that necessarily its effectiveness depends upon the will to cooperate among the great powers, and today that will does not exist. The stalemate between the United States and the Soviet Union is not the fault of the United Nations but the failures of the United Nations are the result of the stalemate between the United States and the Soviet Union. If that stalemate is broken by factors that are quite outside the control of the United Nations there is reason to expect that the United Nations will take on a new lease of life. Is there a chance that the stalemate may be broken? My own guess is that the most important single factor will be the capacity of the United States to go through the next ten years without a catastrophic depression.

The Soviet Union is counting on such a depression to wreck the whole structure of American power. It will probably mark time until it is convinced that there is enough resourcefulness in the United States to prevent such a catastrophe in the democratic world. Whether or not this guess is correct illustrates my general point that factors outside the control of the United Nations will determine whether or not it is to get a good start. If it does get such a start there is reason to hope that it may become in itself a central factor on the side of better international relations, on the side of collective security against war. In the meantime the United Nations fully justifies its existence as a forum for world opinion, indeed for what element of conscience there is in world opinion. To have both Russia and America explode quite in the open in the Security Council and in the Assembly is far better than secret diplomacy. Moreover the United Nations may be able to settle issues of great importance that are not at the center of the conflict between America and Russia—Palestine, for instance. One never knows when such an issue may become important even in connection with world peace if it is allowed to go unsettled.

—JOHN C. BENNETT

NOTHING HAS HAPPENED to our just and durable peace except to reveal the truth about the international situation. Many people had too rosy a picture of what would happen at the end of the war. What has happened is that our illusions have been proved false. A war so destructive of raw materials, economic structures, and moral ideals, as the war through which we have just passed, could not be expected to produce Utopia. The alliance between the powers fighting the war was a war alliance and it was inevitable that the basic differences between the interests of the parties to this alliance should produce tensions at the close of the war. The extent to which this has been true could not have been completely anticipated, but that it would be very difficult for the parties to the war alliances to hold together in the postwar world should have been apparent to anyone.

The core of the weaknesses of the United Nations is the weaknesses of the international situation. The United Nations is a composite organization, being on the one hand an attempt to perpetuate the war alliance in the Security Council (note the veto power) and on the other hand a "town meeting of the world," designed to create world public opinion for peace, as in the Assembly. The organization accurately reflected the situation. There was not sufficient confidence among the nations to permit the creation of an organization which would have larger supra-national authority. In this our nation was as much at fault as any of the others.

What must be done in order that these weaknesses may be corrected? This question is difficult to answer. Anything that will enhance mutual confidence among the nations must be done. Tampering with the organization will do very little, but modification of national policies will do a lot. The situation has gone so far that everything now seems to add not to trust but to distrust. We cannot blame Russia entirely. Our insistence at San Francisco upon holding the Pacific bases at any cost, our fortification of Alaska, and our air exploration of the North Pole area, understandably necessary from the standpoint of the military, certainly have not contributed to mutual confidence. On the other hand, the Soviet Union's position seems to us so utterly intransigent that it is difficult to suggest constructive steps. The point to be made here, however, is that it is the building of international confidence which is required, and not amendments to the United Nations organization. We must strive to make that work as it is, before attempting anything more radical and out beyond the existing situation.

—L. J. SHAFER

EVERY NEW ORGANIZATION has the weakness of newness. It can do its work only as experience and successful treatment of public problems give it prestige. The United Nations is a good organization. It will never be strong unless the great nations are willing to use it for their difficult questions, as well as the easy ones.

—W. E. HOCKING

THE UNITED NATIONS seems to me to have made excellent progress if one remembers the difficulties which it faces. The seeming failure of the League of Nations has discouraged many, notably in Great Britain, who had been ardent advocates of the League. The tensions among the nations and the partition of much of the world between Russia and the United States have been serious obstacles. My own judgment is that we must continue to support the United Nations as the best instrument that we have for international government. Probably no great changes in it can be made at the moment. Eventually we must have a much stronger instrument, but the best way of reaching it will be through first making the United Nations work.

—KENNETH SCOTT LATOURETTE

Survival Chances for a Split World

Can a split world survive a split atom?

Here are seven things to do if we would eradicate today's critical breach.

CHARLES F. BOSS, JR.

IT SEEMED a natural step for nations which had collaborated successfully to win the war to collaborate to win the peace. So the Dumbarton Oaks Conference explored and roughly drafted purposes, principles, and procedures which the nations present believed were acceptable and workable. The San Francisco Conference amended and refined the Dumbarton Oaks proposals, and within a few months member nations ratified the United Nations charter.

Now sharp tensions threaten to dissipate the friendliness, to weaken the will for collaboration, and to destroy the determination "to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold suffering to mankind."

The United Nations, as everyone knows, is just two years old. It is an active organization, it has accomplished much in its short life, and now has fifty-eight nation members. Yet fear and distrust are growing. The functions of the United Nations are not being fully used to resolve the most difficult situations or remove the growing tensions. As a result there is increasing pessimism over the possibility of making peace permanent.

Some think the core of the difficulty lies in weaknesses in the charter itself, or in faults in the machinery of the United Nations. I do not think the root of the trouble lies in the charter or in the organization and personnel as such. The core of the weakness is rooted in the nations themselves, in their spirit and purposes, as well as their actions which are based on self-interest. Nationalism still runs strong. A burning sense of injustice which some nations feel, is the new dream-producing opium of retaliation and the reason for the desire for economic, political, and territorial changes. Arrogance heightens the struggle of the recent allied victors for power supremacy and world prestige. How illusory are the published goals for which wars are fought when they are seen in the light of the postwar struggles between the victorious allies! The Allies, tragically, are not united!

There is, of course, no reference to, or use of the word "veto" in the charter itself. There is a positive principle of

"unanimity." It is restricted to the Security Council and has no force in any other United Nations organization. In the Security Council it applies only to "substantive" questions; not to "procedural" questions. It is based on the conviction that if the actions to prevent war for which the Security Council is responsible are taken in "unanimity" there will be no world war. Generally speaking, the great industrial production nations—Great Britain, the Union of Soviet Socialist Republics, the United States, and a few others—only can bring about a world war, at least in our time. The prevention of United Nations' action through failure of "unanimity" is confined to the Security Council.

Does this fact mean that in other United Nations' bodies such as the economic and finance committee, UNESCO, etc., all nations cooperate? No, it does not. The Soviet Union has not even joined UNESCO. The United States, when the recommendation for a United Nations' Commission on Relief to succeed UNRRA was before the economic and finance committee (in which the "unanimity" rule does not obtain) simply said, in effect, "No matter how you vote here we will not do it that way." The United States government was not willing to give up the right to appropriate relief funds, in amounts and for such purposes, except in such nations as it alone chose. The "Truman Doctrine" bypassed the United Nations in the program in Greece and Turkey. The U.S.S.R. is not ready to face the outcome of membership and full participation in UNESCO. To neither of these United Nations agencies does the unanimity or "veto" rule apply. Yet the United States and the U.S.S.R. are in unanimity on the division of Palestine, a commission on Kashmir (India and Pakistan), on a Palestine administrative commission, and United Nations policing.

The problem is the will to work together through agencies which are workable in the pacific solutions of international problems. The difficulty lies in the development of a common understanding, purpose, and will to resort only to pacific methods of solving international problems; the determination to reject and

exclude the use by absolute sovereign nations of unilateral force and methods of violence to achieve ends which they do not obtain through the United Nations. You say, "this would be close to federal government on a world scale." It would. With changes in their constitutions by the individual nations, this is the way to united international sovereignty.

Some kind, but not just any kind of limited world federal government is our goal. It must not become a highly centralized armed government which through dictatorship and armed oppression could prevent desirable social, economic, and political changes. I do not believe there is any easy "conventional" path to the goal. The spirit, purposes, objectives, and methods of securing international adjustment, revision, and settlement of problems must be limited to United Nations approaches. Nations must refrain from driving other nations into the resort to armed force. If forcing the appeal of the "unanimity" rule should result in splitting the United Nations into "east" and "west", it might very well pave the way for war with split atoms.

UNLESS one is committed to the setting up of world federal government by violent revolution, which itself contradicts what we have been saying, we must secure it by constitutional changes through constitutional processes. And we should not expect the U.S.S.R. or any other nation to violate the constitution, that is, the charter of the United Nations, because we do not see "eye to eye." To force a nation against its will has been the cause of boycotts; perhaps it would result in the withdrawal from the United Nations; possibly it would end in war. It might well be so. Bishop Ledden recently said: "It is not yet certain that a split world can survive a split atom."

What action can we propose for students? Certainly here are first steps: 1. Unceasing education for (a) the United Nations; (b) limited federal world government; (c) the use of pacific methods only of solving disputes; (d) the rejection of organized violence on a

national sovereign basis as a means of attempting to solve international problems.

2. (a) Action for the defeat of U.M.T. in the United States; (b) authorize United States representation in the United Nations to place before the United Nations a proposal to abolish simultaneously in all nations universal military training or conscription.

3. By their actual functioning make the principles, unanimously adopted by the General Assembly for United Nations, for control and reduction of armaments, including the principle of inspection without veto, concrete.

4. Destroy existing atomic bombs.

5. Get on with the establishment of United Nations, control of atomic energy.

6. When these steps are taken, request

the member states of the United Nations to approve unanimously an exploratory conference on the Charter revisions.

7. Urge the United States to appropriate at least \$500,000,000 for the United Nations.

QUESTIONS FOR FURTHER THOUGHT AND DISCUSSION

1. Should the United Nations "unanimity" principle be repealed even if this should result in the withdrawal of the U.S.S.R. and others?

2. In a United Nations without the membership of the U.S.S.R., do you advocate the use of combined military action against the U.S.S.R.—even use of the atomic bomb—in the event of a major

clash of "interests"? How would this differ from world war?

3. If the "western" nations, without the "eastern" nations, constitute a United Nations bloc, would fascist and reactionary trends in Spain, Italy, Greece, and even in the United States, be strengthened or weakened?

4. Are the spirit, purposes, and pacific actions of peace more likely to grow through collaboration within the United Nations, even with a "unanimity" rule, than in a divided East and West with the U.S.S.R. out of the United Nations?

5. If the "unanimity" rule is abolished, how would you propose to weight the vote? By representation in ratio to population? What place has literacy?

Preamble to the **CHARTER** of the United Nations

We the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, and for these ends to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims. Accordingly, our respective governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

Delegate from Hashem Shomo

The "man with the answers" in this radio play is tossed out of the U.N., but the reporters . . .

STANLEY H. SILVERMAN

(*Music: broad introduction with cantor singing.*)

MARTIN: (*crisply*) My name's Martin. Adam Martin . . . but that's not important. I'm in the Security Section of the United Nations Secretariat . . . but that's no great matter, either. What is important is the dream I had last night. Oh, ordinarily I pay no attention to dreams . . . but this one was different . . . about the General Assembly of the United Nations, of all things! The Assembly, you know, is now in session . . . in a place they call Flushing. Now in this dream, Isaiah . . . but I'd better start from the beginning. . . . Last night, while reading the Book of Isaiah . . . (*music begins to carry Martin back into his dream*) a prophet who flourished about twenty-seven hundred years ago . . . I fell asleep . . .

ISAIAH: In the year that King Uzziah died, I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above him stood the seraphim. . . . And I heard the voice of the Lord saying:

VOICE: (*echo*) Whom shall I send?

ISAIAH: Then I said: Here am I; send me. And he said:

VOICE: (*echo*) Go, and tell this people . . . Behold my servant, whom I uphold . . . He shall make the right to go forth to the nations. He shall make the right to go forth. . . . He shall not fail nor be crushed till he has set the right in the earth . . . (*music: to climax . . . and out*).

MARTIN: The next thing I knew, it was the opening day of the General Assembly of the United Nations . . . and we had our hands full . . . (*crowd noises . . . building*). Seemed as if the whole world wanted to attend the meeting. . . . I tell you I'm very sorry . . . but there simply isn't any room.

LADY: But I've been waiting for three hours!

MARTIN: I'm sorry, Madam . . . there's nothing I can do for you.

MAN: Now wait a minute, Mister. I promised my boy here . . .

MARTIN: I'm sorry, sir, but . . .

JACKSON, a guard: (*off*) Mr. Martin! Oh, Mr. Martin!

MARTIN: (*calling*) What is it, Jackson?

JACKSON: (*off*) Can you step this way a minute, sir?

(*Crowd noises up . . . ad lib apologies from Martin . . . fading into:*)

MARTIN: I hurried to the end of the hall, where Jackson, one of the guards, was talking with a tall, foreign-looking personage in a dusty linen robe . . .

MARTIN: What's the trouble, Jackson?

JACKSON: The gentleman hasn't any card . . . but he says he *has* to be admitted.

ISAIAH: It is the order of my King.

MARTIN: I see . . . er, I wonder, sir . . . may I check your credentials?

ISAIAH: Have I not been sent by my King? . . . The Holy One, blessed be he.

MARTIN: (*startled*) I beg your pardon! Now, sir . . . if you would be good enough to tell me your delegation . . . where you are from . . .

ISAIAH: (*after pause*) Hashem Shomo.

MARTIN: (*confused*) Hashem . . . what?

ISAIAH: Hashem Shomo . . . the Lord is there.

MARTIN: (*sharply*) Jackson! Come here a moment . . . (*conversation in low tones*)

JACKSON: Then it's no dice for the old guy?

MARTIN: I'm afraid so. We'll have to explain that we . . . (*loudly*) he's disappeared!

JACKSON: Well, wadda ya know . . . ! (*fading*) Got to find him! Can't have him sittin' in the General Assembly of th' United Nations!

(*crowd hub-bub . . . music portrays Jackson's pursuit, then takes us in to the crowded great hall, where the chairman raps his gavel.*)

CHAIRMAN: (*off*) The Chair recognizes the senior delegate from Edom . . .

(*crowd murmur up . . . then diminishing*)

EDOM: (*over*) Ladies and gentlemen . . . The question before us is that of raising the nutritional standards of the so-called "backward areas." Now my government believes that *our* plan offers the only sensible and practical solution to this very complicated . . .

ISAIAH: (*off*) Woe unto them that

are wise in their own eyes and prudent in their own sight! (*crowd confusion . . . gavel rapping*)

CHAIRMAN: (*off*) The galleries will be quiet, or they will be cleared. Will the gentleman from Edom continue?

EDOM: Thank you. It has been suggested that to adopt this plan will work certain hardships on a few hundred thousand persons. Now, even were that charge *true* . . . and I beg leave to doubt it . . . still there can be little question of the kindness and generosity of our plan as a *whole*. We need only . . .

ISAIAH: (*off*) Woe unto them that call evil good, and good evil; that change darkness into light, and light into darkness . . . That change bitter into sweet, and sweet into bitter!

(*crowd uproar—gavel banging through and into clear*)

MARTIN: The chairman had no choice, of course, except to clear the galleries. Jackson and I stood by one door . . . (*crowd noises in, and through*) and scanned each spectator carefully . . . but somehow we missed the troublesome gentleman from Hashem Shomo. I am sure, however, that he left with the others. . . . (*crowd noises out*) In any event, there was no further disturbance *that* day. The question of nutritional standards was promptly referred to an appropriate commission. Two days later, the commission announced itself as ready to report. (*miscellaneous crowd noises—gavel; noises cease*)

RAPPORTEUR: As rapporteur of Commission Two, Section Three, I may summarize our findings as follows: First, the nutritional standards of the so-called "backward areas," while properly the concern of all the United Nations, must in the last analysis be handled by the individual nations directly concerned, on an autonomous—

ISAIAH: (*off*) Woe unto them that decree unrighteous decrees . . . (*crowd noises beginning*) To turn aside the needy from judgment . . .

(*noises bigger—gavel banging frantically*)

MARTIN: Jackson . . . Jackson! Stop that man!

JACKSON: (*calling*) You betcha!

ISAIAH: And to take away the right of the poor of the people . . .

(the crowd uproar mounts to a climax, supported by music, which then takes us, with Martin, to his quiet office.)

MARTIN: (dryly) We "removed" the gentleman from Hashem Shomo . . . Jackson brought him to my office . . . for questioning, and for a warning. (door closes) Now, sir, there seems to have been a little misunderstanding. Apparently you aren't used to *our* ways of doing—

ISAIAH: No ways are hidden from the Lord, my King. His discernment is past searching out.

MARTIN: Umm . . . I see. Yes, of course, I see what you mean, but—

ISAIAH: Seeing many things, thou observest not.

MARTIN: Well. I . . . I . . . ! (pause) Look, sir . . . you're an educated man. I'm sure you can appreciate the situation. After all, we can't have people walking into the General Assembly of the United Nations and saying any—

ISAIAH: Thus saith the Lord, my King: "Behold, the nations are as a drop in a bucket, and are counted as the small dust of the balance . . ."

(music as narrative bridge)

MARTIN: Well, to make a long story short, I got exactly nowhere with the old gentleman. He kept uttering one preposterous statement after another, until finally I showed him to the door . . . (door opening)

JACKSON: Everything all right, Mr. Martin?

MARTIN: Yes, Jackson. Please escort this gentleman . . . to the gates.

JACKSON: Okay, Mr. Martin. But it's not going to be easy.

MARTIN: What's that?

JACKSON: Look out the window. . . . (pause) Go on, raise it. . . . (window up—crowd mumble) Reporters, Mr. Martin. Reporters from every newspaper and wire service in the whole country.

MARTIN: Take him down, Jackson. Let the press talk to him. The U.N. believes in freedom of speech, you know.

MARTIN: (narrating) It wasn't until Jackson was halfway down the stairs that I realized the enormity of my mistake. The gentleman from Hashem Shomo would fill the reporters with the same outrageous nonsense he had told me. And the papers would picture the General Assembly as the haunt of madmen. I rushed to the window, raised it but . . . (window up, crowd mumble) it was too late. The old gentleman was surrounded by reporters, feverishly copying down his every word! You can imagine what happened after *that*. The old gentleman . . . his name, he said was Isaiah, son of Amoz . . . became a greater source of news on the General Assembly than the Assembly itself. The reporters provided him with a tent, smack in the center of the Court

of the Flags of the United Nations. Naturally, we tried to remove him. (crowd noises)

MAN: I don't care if it is United Nations territory. He ain't doing no harm.

MARTIN: So Mr. Isaiah stayed at the door of his tent facing the Hall of the General Assembly. And as the official cars drew up to the door, the reporters would identify them, and ask Mr. Isaiah for comment . . . (car braking to halt)

REPORTER: That's the delegation from Moab, sir. Got anything on *them*?

ISAIAH: We have heard of the pride of Moab; He is very proud; even of his haughtiness, and his pride, and his arrogance, his ill-founded boastings.

REPORTER: Boy, oh boy! wait'll they hear *that*!

MARTIN: And more of the same . . . much, much more of the same. Prophecy after prophecy from Mr. Isaiah outside the Hall of the General Assembly. And inside . . . (delegates wrangle, while chairman attempts to bring them to order) argument after argument . . . about details. So I did a strange thing. Strange for me, that is . . . because I acted solely on impulse. (pause) One week after the General Assembly had opened I got up from my desk . . . and the next thing I knew—(Crowd mumble)

ISAIAH: Good morning, my son.

MARTIN: Mr. Isaiah . . . er . . .

ISAIAH: Yes?

MARTIN: Mr. Isaiah . . . what's the matter in there?

ISAIAH: . . . The uproar of the kingdoms of the nations gathered together?

MARTIN: That's what I mean, Mr. Isaiah. They talk and talk but they don't seem to get any place. What's the matter?

ISAIAH: There is no peace for the wicked.

MARTIN: What?

ISAIAH: Proclaim the word: There is no peace for the wicked.

MARTIN: I am not quite clear, in my own mind, whether I did right or wrong—but when the reporters gathered around me—

REPORTER: Come on, come on, Martin . . . what'd he tell you?

2ND REPORTER: What about this freedom of information stuff?

MARTIN: (narrating) I told them. It made headlines in every newspaper in the country . . . and it made tall talk in the hall of the General Assembly. (crowd noises—gavel)

CHAIRMAN: . . . In accordance with Article Ten of the Charter of the United Nations, Mr. Isaiah, the General Assembly asks you to discuss your allegation that our deliberations have been . . . unproductive . . . primarily because—

ISAIAH: There is no peace for the wicked.

MOAB: The government of Moab enters the following reservation: in view of the contribution made by the armed forces of Moab toward overthrowing the enemy . . .

ISAIAH: (interrupting) So spake also the king of Assyria . . . Down from the north he came, saying: "By the strength of my hand have I done it,

And by my wisdom, for I am prudent . . ."

(crowd applause—ad lib approval—gavel rapping)

CHAIRMAN: Please—there will be no further expressions from the gallery.

(pause) Now, Mr. Isaiah, perhaps *some* among us, with the best will in the world, have laid too much stress on individual interest . . . but certainly, as a whole we have all been acting in good faith and—

ISAIAH: So spake they in Jerusalem in Hezekiah's time, when they fasted, and cried aloud to the Lord, and He heeded not their prayers.

(crowd noises—pro and con)

UR: (calling) Mr. Chairman!

CHAIRMAN: The Chair recognizes the delegates from Ur.

UR: Mr. Chairman, Ur asks Mr. Isaiah this question: What kind of a "fast," in his opinion, would be acceptable to the Lord?

ISAIAH: (after pause) Is not this the fast that I have chosen? To loose the fetters of wickedness, To undo the bonds of the yoke, And to let the oppressed go free, And that ye break every yoke?

Is it not to deal thy bread to the hungry

And that thou bring the poor that are cast out to thy house?

When thou seest the naked, that thou cover him . . .

Then shalt thou call, and the Lord will answer;

Thou shalt cry, and He will say: "Here I am."

(the music carries us, and Martin, back to today)

MARTIN: That's all I remember of the dream I had last night. Except one thing—a fragment, you might say—just before the alarm clock went off . . .

ISAIAH: And he shall judge between the nations, and shall decide for many peoples: And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

(music up and out)

This *Eternal Light* script is printed with the permission of the Jewish Theological Seminary under whose auspices it was prepared. It was written by Stanley Silverman and was originally produced for the *Eternal Light* series. It was broadcast Sunday, 12:30-1:00 P.M., D.S.T., over N.B.C. Dr. Moshe Davis is the editor of *Eternal Light*.

UNESCO

Here's the organization which may prevent our being the twenty-sixth civilization to perish.

EDITH AND HIEL BOLLINGER

WARS BEGIN IN THE minds of men. They start in ideas that are born, flourish and finally bear fruit in colossal devastation. These ideas are nurtured in cultural climates, social attitudes, and group methods of conduct. Politically, the world is now organized by nations. Therefore, all that is necessary to start a war today is to drop the seed of a war idea in a nation, cultivate it in the soil of the status quo, and let the prevailing winds of opinion, prejudice, and custom blow.

Since the world is politically organized by nation states, a collective attempt can now be made to deal not only with nation states but also with the institutions within them in which ideas that start wars are born. It has now been seen that if across national lines a grass roots job can be done on a global basis in the educational, scientific, and cultural life of the peoples of the world, wars can be prevented by creating a world climate for peace. It is perhaps fair to state that the church has been working on this ever since the Kingdom of God concept began to influence the mind of man. However, in addition to the idea of God's Kingdom on earth, man will now try a gigantic simultaneous educational, scientific, and cultural attempt to create the mind for peace. A world community must be created which will identify the peoples of the world with the common lot of mankind. One world is not merely a federation (or world state) of the nation states of the world. The pressing necessity of our generation's moment in eternity is something deeper that draws us together into world community.

U-N-E-S-C-O are the initials that stand for the United Nations Educational, Scientific, and Cultural Organization. UNESCO has actually become one word, pronounced you-NES-co and used as such around the world. It is one of the eight "specialized agencies" recognized by the General Assembly of the United Nations. It is an intergovernmental organization with permanent headquarters in Paris. Its purpose, as stated in its constitution, is, "... to contribute to peace and security by promoting collaboration among the nations through education, science, and culture in order to further universal respect for justice, for

the rule of law, and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language, or religion, by the Charter of the United Nations."

There are thirty-one nations that are members of UNESCO. This means they have ratified the constitution and deposited certificates of membership. It includes all the so-called great nations of the world except the U.S.S.R. which has remained neutral toward UNESCO, neither approving nor disapproving of it. Thirteen additional nations have signed the constitution but have not yet deposited the required certificates of acceptance. At the First Session of the General Conference of UNESCO, held in Paris in November and December of 1946, forty-seven states were represented, either by delegations or by observers. In addition, there were seventy-five non-voting observers from sixty-five international, nongovernmental organizations.

Structurally, UNESCO is very simple. It has a General Conference that meets annually, composed of the member nations with one vote for each. The Executive Board consists of eighteen members elected by the General Conference from among the delegates. Milton S. Eisenhower, president of Kansas State College,

was the United States representative on the Executive Board in 1947 and Dr. George Stoddard, president of the University of Illinois, for 1948. The Secretariat, or permanent staff of approximately five hundred persons, is in constant session under a director-general. The present holder of this position is Dr. Julian Huxley, the brilliant British scientist. His responsibilities and those of his staff are exclusively international in character, and "they shall not seek nor receive instructions from any government or from any authority external to the Organization." UNESCO's budget for 1947 totalled \$6,000,000. (This is .00054 per cent of the amount which the United States is now spending annually in preparation for war.)

THE question may be properly asked, what is UNESCO actually doing? When this great organization, dedicated to world collaboration in the areas of science, education, and culture for the purposes of peace and security, first began to survey its task, thousands of projects were suggested. At the Paris General Conference in 1946 these were reduced to one hundred, arranged as to types of activities and given a priority rating.

In this connection, it perhaps should be noted that UNESCO is creative, and will, from year to year as its General Conference meets, modify and change its program in an attempt to do its work effectively. For the present there are four UNESCO-wide projects: (1) A reconstruction and rehabilitation program designed to provide war-devastated countries with scientific and technical equipment, exchange and distribution of publications, aid to schools and museums. Assistance of one hundred million dollars in this field was given top priority in 1947 and 1948. (2) A project of fundamental education intended to bring expert assistance to countries which are attempting to establish normal standards of education. Two "pilot projects" in this general program have been approved by UNESCO for Haiti and British East Africa. (3) Under the heading of Education for International Understanding eight projects are being carried out as follows: (a) an analysis of current methods in schools and colleges;



(b) a summer seminar for teachers in Paris during July and August; (c) a study of materials and techniques for use in adult education classes; (d) assistance to international relations clubs in schools, colleges, and youth organizations; (e) examination of textbooks from the thirty member states to reach a set of principles and a method of textbook analysis which the member states can apply to their textbooks and other teaching materials; (f) a survey of the conditions under which the exchange of persons will aid understanding, in collaboration with the United Nations and other agencies; (g) a drive to secure fellowships, scholarships, and travel-grants for the exchange of teachers, students, and research workers; (h) research into the possibility of setting up international study centers with one or more of them under the direct supervision of UNESCO. (4) An international research institute called the Hylean Amazon Institute, participated in by ten countries. It would be located at the mouth of the Amazon River to investigate the resources of the Amazon Basin and coordinate research into the problems of living in tropical areas.

THE Second World Conference of UNESCO was held in Mexico City in November, 1947. This means the organization has had one full year of work and now launches on its second. One year is *not* enough to estimate the value of any organization especially an *international* one. However, we will attempt to evaluate UNESCO with an eye on its possibilities rather than its real accomplishments.

1. Knowing that wars are "waged," we believe that UNESCO is a collective attempt to "wage" peace.
2. UNESCO is very much a grass roots attempt to influence the *minds* of people for peace.
3. UNESCO is dealing in the realm of mass communication, especially with books, periodicals, radio, and visual materials. It tries to eliminate international gossip, rumor, and misunderstanding and build confidence among people.

4. Probably the greatest casualty of World War II was the loss of belief that an individual counts; that a person can do anything about creating the mind for peace. It is a type of moral atheism that asks, "What's the use?" We believe that UNESCO tries to tell the world that educational, scientific, and cultural *efforts on a global basis* are worth while.

5. UNESCO is an attempt at world community. This is a colossal task. For example, *real community* in Middletown, United States, or anywhere, is difficult to achieve. To contemplate how much more difficult that will be on a global basis across national, cultural, racial, and religious barriers almost staggers the imagination. On the other hand, there are daring UNESCOites who believe in world community and want to try it.

6. We are well aware of the defects, the difficulties and even the dangers of the United Nations. Some of them are in UNESCO. The United Nations will undoubtedly have to be revised, and UNESCO must change and mature. However, in the long run, it must help create the moral soil out of which the flower of the international superstructure must grow. Or, to change the metaphor, it must create the climate in which the flower may blossom.

It is our belief that there is a moral responsibility upon the citizens of all the world to do something about UNESCO. For college students we suggest the following.

1. Be informed about UNESCO. Read, study, and discuss it.
2. Be informed concerning the annual (and ongoing) projects of UNESCO.
3. Know what part the United States has in UNESCO and the personalities involved.
4. Crusade for a larger world budget for UNESCO and for a larger amount from the United States, keeping in mind the staggering sums we spend in preparation for war.
5. As a student, try to plan your schedule in such a way that you may participate in world travel before you graduate. Note

the scholarships available under UNESCO, and realize the world value of the free exchange of students among universities and the world.

6. UNESCO has a six-point individual program of action (see *UNESCO and You* page 18).^{*} The sixth is "you can help by promoting personally the good will and understanding among the racial and religious groups in your community."

7. Express in individual action the sentiment expressed by Dr. Milton S. Eisenhower, "If prejudice, suspicion, distrust, and despair are to be cleansed from the minds of men, as they must be, then education for true knowledge and understanding must begin with each individual citizen. Organizations and group plans can do much to make information available and to make the task of learning more interesting, but the essential thing is for each citizen to constitute himself a one-person committee on UNESCO, and by reading, reflection, and discussion develop a deep understanding of cultures, peoples, and problems—for such understanding is the platform on which the kindly people of the world who want peace must take their stand."

The world picture is very dark indeed. We seem to be plunging head long toward the end of Western civilization. Many people, even some Christians, have given up hope and say that World War III and other wars are inevitable. Arnold J. Toynbee, in his *A Study of History* (abridgment of Volumes I-VI, page 254), says, "Though sixteen civilizations may have perished already to our knowledge, and nine others may be now at the point of death, we—the twenty-sixth—are not compelled to submit the riddle of our fate to the blind arbitrament of statistics. The divine spark of creative power is still alive in us, and, if we have the grace to kindle it into a flame, then the stars in their courses cannot defeat our efforts to attain the goal of human endeavour."

^{*} *UNESCO and You* is a pamphlet with a six-point program that may be secured free from The United States National Commission for UNESCO, Department of State, Washington 25, D.C.

PRAYER

Let us not look upon
 Their like again,
 This generation
 Of bewildered men—
 With earth-roads, sea-roads,
 Sky-roads too, that show
 All ways to enter
 And no way to go.

—Witter Bynner

From *Take Away the Darkness* by permission Alfred A. Knopf, Inc. Copyright 1947 Witter Bynner.

EASTER IS NO SEASON

This is indeed the winter of our lives.
Our spirits are frozen in selfishness.
While it is March in nature, it is December in the season of our world.

There will be no spring in India for years to come.
Sealed in a tomb are Gandhi's hopes
With ancient hatred standing guard
And violence and civil war accompanying young independence for which he lived.

There will be no May in China.
Warm sun does not melt corruption,
Nor April winds dry up pollution in the wellsprings of life.

The winter stays in Russia
And freezes all the country round about.
Melting comes alone from winds blown across other lands
Warmed by the heat of summer kindness.

There is Palm Sunday spirit in America.
Down little hills of sacrifice we've walked
And entered golden gates with palms
Singing hosannas to the gods of our success.

Spring is a rebirth from seeds well sown.
Palm Sunday will not last
And Easter is no season in a life.
It is a kind of life.

It is a feeling for one's fellowmen—a consciousness of people.
It is a sense of others, born of kindness, generosity of spirit and selflessness.
It is deliberate giving of one's self—sharing with no counting of the cost.

Palm Sunday will not last.
But Easter will, if only there will be another Easter in the lives of men.

H. A. E.

ASCENSION

And thou leavest, saintly pastor, thy flock in this dark vale.

—Fray Luis de Leon

He came here
then went away.
Came, set our task
and went away.

Maybe behind that cloud
is one who works
even as we.
Maybe the stars
are only lighted windows
of a factory
where God has a job
to distribute, just as here.

He came here
and went away.

Came, filled our safe
with millions of centuries and centuries,
left a few tools
and went away.

He who knows all there is
knows that let alone
without gods to watch us
we do our work better.

Behind you there is no one, no one,
with which God began creation.
neither master nor foreman nor boss,
But time is yours.
Time and this chisel

—Leon-Felipe

When he had washed their feet . . . and resumed his place, he said to them, "Do you know what I have done to you? You call me teacher and lord; you are right, for so I am. If I then, your lord and teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. . . . Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. You will be sorrowful, but your sorrow will turn into joy.



Museum of Modern Art

CHRIST

MARIA MARTINS



Art Institute of Chicago

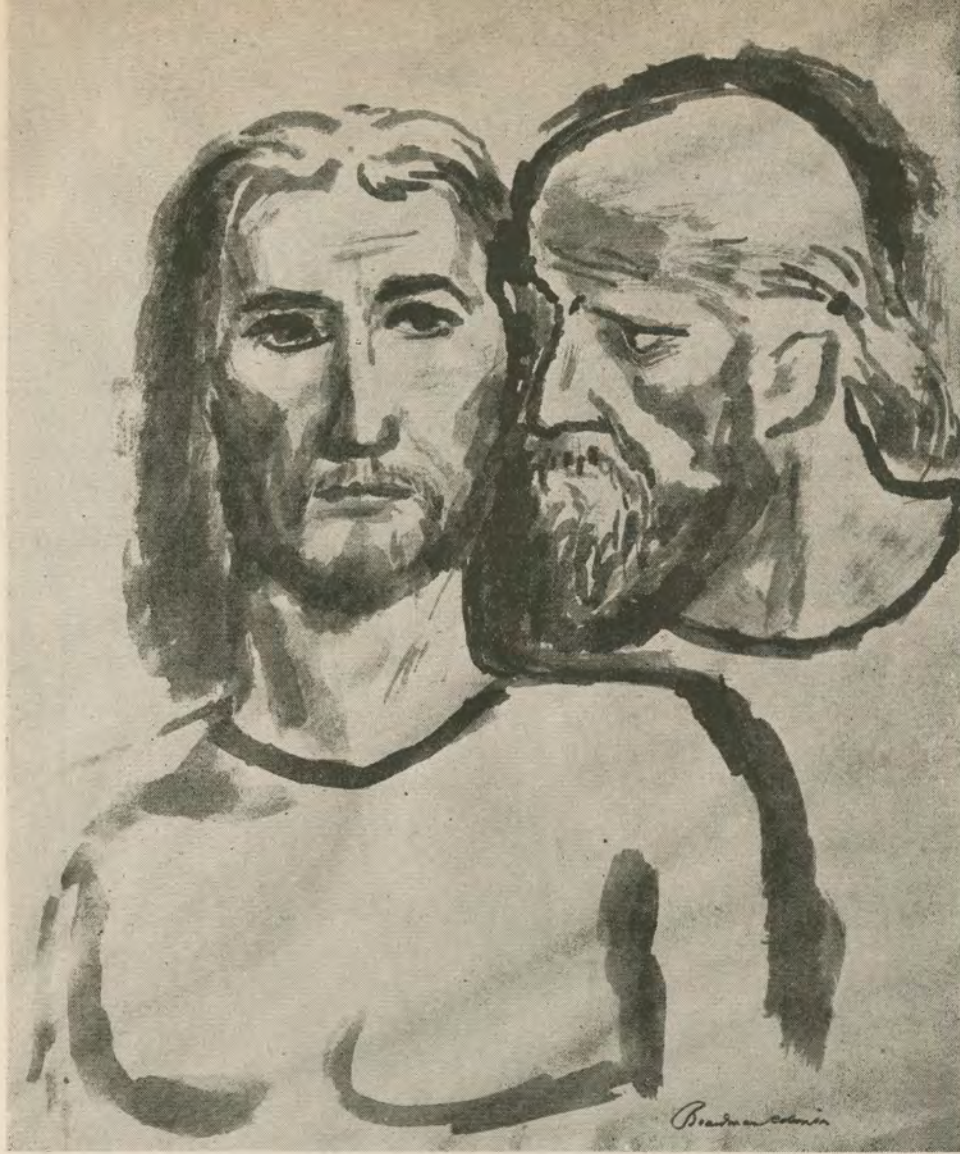
THE LAST SUPPER

JAECKEL WILLI

GETHSEMANI

IVAN MESTROVIC





CHRIST AND JUDAS

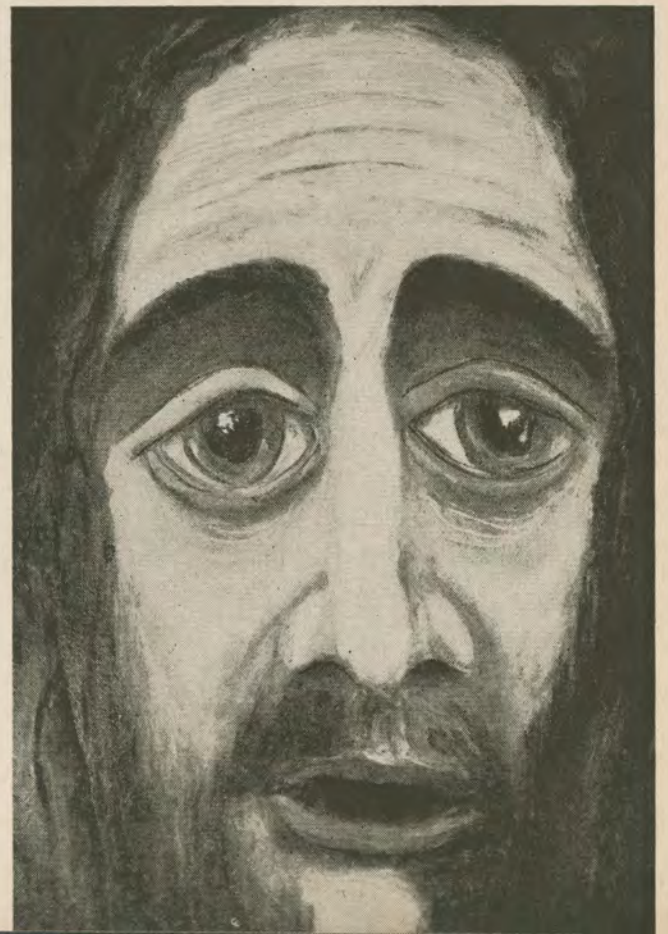
by
Boardman Robinson

Krausbaar Art Galleries

"Father, the hour has come; . . . As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth." . . . Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he."

WONDERMENT

by
Donald Criner





Passedoit Gallery

VIA DOLOROSA

B. J. O. NORDFELDT

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'go-tha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the king of the Jews." . . . Joseph and Nicodemus took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.



PIETA

IVAN MESTROVIC

Universal Milit

HERBER



To be demonstrated: Atomic war is unlike any previous war and there is no defense.

If: A future war would be unlike any war in the past.

"The atomic bomb . . . appears to have invalidated, technologically, the concept of peacetime conscription and mass armies, of giant warships and tremendous bombers. . . . Push-button war, missiles of tremendous range and terrible destructive power, seems slated for the primary role." Hanson Baldwin, *Life*, Aug. 20, 1946.

And: Known military techniques are obsolete.

"I agree with Admiral Schorffel of the Naval Ordinance who said, 'It will never be possible for us to depend upon dusting off the weapons of the previous conflict when war breaks out. It would be like reverting to the bow and arrow.'" Rear Adm. Ellis M. Zacharias, retired, wartime deputy chief naval intelligence, *United Nations World*, Nov. 1947.

Then: There is no defense.

"For the foreseeable future there can be no adequate military defense against atomic weapons." *International Control of Atomic Weapons* (pamphlet), State Department, Jan. 16, 1947.

"There is no defense against absolute war, except to make war obsolete." Adm. Zacharias, loc. cit.

"There is no military defense against atomic bombs and none is to be expected." Drs. Einstein, Szilard, Urey, Bethe, and five other atomic scientists, Emergency Committee of Atomic Scientists, 90 Nassau St., Princeton, N. J.

Q.E.D.

To be demonstrated: U.M.T. would have no effect on the fighting of an atomic war.

If: Atomic war would be very short.

"The next war will probably not last six months." Adm. Halsey, U.P. dispatch from St. Louis, Oct. 29, 1945.

" . . . the decision in a future conflict would be determined by our ability to act and react in the first 60 days." Gen. Eisenhower to President's Commission on Universal Training.

"Victory for an aggressor nation can be assured in a few terrible hours. . . ." Dr. Morris Perlman, Washington, *Times-Herald*, Oct. 28, 1945.

"If we were attacked by atomic bombs, every city on the East Coast could be demolished in one night, and 40 million people killed." Dr. J. R. Oppenheimer to Senate Military Affairs Subcommittee, Oct. 1945.

"The next war will be a short war of unparalleled destruction . . . to prevent destruction of the country we must strike first." Gen. Ira C. Eaker, Dep. Com. A.A.F., New York *Times*, Nov. 21, 1946.

And: Reservists from U.M.T. would not be ready for service for at least six months after war started.

The commission estimates that an additional year for mobilization and retraining will be needed after war starts. President's Commission on Universal Training.

U.M.T. " . . . will not produce a single unit ready to fight or a single fighting man for immediate use." Maj. Gen. Wood, war commander 4th armored division, quoted by Hanson Baldwin, New York *Times*.

"Physical training will always have to be repeated after the war starts." Gen. Eisenhower to House Committee on Postwar Military Policy, June 1945.

Then: U.M.T. will have no effect on the fighting of an atomic war.

"The reservists they propose to train by compulsion could not be mobilized in less than six months to a year and would have to be retrained for another six months . . . The war would be

over in as many hours or days." Gen. H. C. Holdridge, retired, "American Militarism," *The Christian Century*, March 1947.

When asked what good reservists would do in case of a atomic Pearl Harbor, Gen. Eisenhower told a Senate Committee, "They could pick up the pieces."

Q.E.D.

To be demonstrated: U.M.T. would leave us unprepared, scientifically, technologically, and educationally for the Atomic Age, for peace or war.

If: We admit that a strong nation must prepare its citizens to live in the world of tomorrow.

And: U.M.T. would not aid the scientific advancement, the technical "know-how," or the educational growth of the nation.

"There is a danger of taking the youth of the nation out of the normal educational channels. The number of students in chemistry, physics, geology, mathematics, engineering, show an alarming drop in the years 1940-44. Merriam H. Tytten, dir. scientific personnel, Natl. Resources Council, *Scientific Monthly*, Jan. 1945.

"Our present high standards" in the medical profession will be "compromised" by the taking of one million men each year for U.M.T. Dr. Perrin H. Long, Johns Hopkins, to 42nd Congress of Medical Education and Licensure, A.P. dispatch Feb. 11, 1946.

"As for the purely scientific branches of the army . . . they cannot be prepared for . . . by a year in the ranks. Unless qualified for by previous training in civil life, the graduate of one year of conscription will be of little value save as unskilled laborers." Oswald Garrison Villard.

"A program of vocational and educational training plus military training would be neither fish nor fowl. The net result would be boondoggling." Hanson Baldwin, "Conscription for Peacetime?" *Harper's*, March 1945.

Would the leading students for such things as labor problems and international relations be available, if the army and navy take the top students of the country? Dr. Francis J. Brown, exec. sec., President's Commission on Higher Education, New York *Times*, Dec. 10, 1946.

Then: U.M.T. would not prepare us at all, but hinder the truest preparation for peace or war, the intellectual growth of the nation.

"The publicly and privately supported colleges, universities, and research institutions . . . As long as they are vigorous and healthy and their scientists are free to pursue the truth wherever it may lead, there will be a flow of new scientific knowledge to those who can apply it to practical problems in government, in industry, or elsewhere." Dr. Vannever Bush, dir. Office of Scientific Research and Development, "Science: The Endless Frontier," July 1945 (pamphlet from above office).

"The amount of money required for compulsory military training would provide us with much more adequate national defense if used for medical care and health training in schools, for the provision of adequate education for every American youth, for the development of widespread scientific and technical skills, for scientific research, and for the understanding of and loyalty to American democracy . . ." National Education Association (resolution), July 1946.

Q.E.D.

ry Conscription

CKETT

To be demonstrated: U.M.T. would leave us unprepared physically and psychologically for peace or war.

If: We agree that the physical well being and the psychological fitness of the whole population is a major part of any program of preparedness.

And: U.M.T. does not meet these problems.

Under selective service 40 per cent of all men were rejected and 20 per cent of those selected were unfit for full duty (48 per cent of registered men were reached by the army program). Maj. Lorenz, *Health and Physical Education*, March 1945.

"Four out of every ten men discharged from the army for medical reasons were suffering from some nervous or mental illness. About 60 per cent of these did not see combat service. They cracked after a few months or a few weeks of training because they were unable to adjust to the drastic changes which army life required." (One million two hundred thousand men were discharged for psycho-neurosis.) George Thorman, *Towards Mental Health*, Public Affairs pamphlet.

For the three years picked at random, 1929, 1935, 1939, the incidence of venereal disease was 25 times as high in the navy as for civilians, and the number of mental and nervous disease cases hospitalized nearly 3½ times higher in the army.

Sourcebook on Peacetime Conscription, American Friends Service Committee; or Fellowship of Reconciliation.

"... the taxpayers of the United States may have to foot a bill as high as \$1,000,000,000 to care for syphilitic veterans of World War II. . . ." Dr. Donald Pillsbury, section chief, Dermatology and Syphilology, V.A., Washington *Times-Herald*, Dec. 1, 1946.

"The army forces every man to go backwards. He's reduced to a boy of 15 with a kind of strict parental control." Maj. Wm. Baker, chief, Fort Wright Neuro-psychiatric Service, *This Week*, Aug. 12, 1945.

Then: U.M.T. will not solve the problems of physical and psychological fitness for peace or war.

"We urge that Congress . . . will, as a substitute for U.M.T., use existing civilian institutions in promoting programs with our youth which will result in their improved physical and mental health, scientific knowledge, civic responsibility, and technical skills. . . ." American Association of School Administrators (resolution), March 7, 1947.

"... improvement of the nation's physical and mental health is not a job for the army. . . . The school and the home, the medical profession, and the state and federal governments operating through public health associations and similar agencies must shoulder this responsibility." Hanson Baldwin, "Conscription for Peacetime?" *Harper's*, March 1945.

Q.E.D.

To be demonstrated: Conscription is dangerous to democracy.

If: U.M.T. has as a major purpose the indoctrination of youth.

"I don't like to think of it as a universal military training program. I want it to be a universal training program, giving our young people a background in the disciplinary approach of getting along with one another . . ." President Truman to President's Commission on Universal Training, Dec. 16, 1946. Of the Civilian's Military Training Corps, "We do not expect . . . to accomplish much in the way of detailed military instruction . . . but we do believe a great deal can be done in the implanting of sound military policy." Gen. Wood, founder of

C.M.T.C., *The Road to War*, Walter Millis, Houghton-Mifflin, 1935, pp. 94-95.

"... psychological indoctrination and moral training requires the longest time, but fortunately is never completely forgotten." Gen. Eisenhower to House Committee on Postwar Military Policy, June 1945.

U.M.T. plans are "insidious." "It is an admission that it is not the military skills that are important, but the indoctrination of attitudes." Dr. Francis J. Brown, exec. sec. President's Commission on Higher Education, and associate of American Council of Education, New York *Times*, Dec. 1, 1946.

And: Such indoctrination is based on totalitarian authority, and denies many of the ethical ideals of our heritage.

The object of military training: "Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fiber of our being. We must lust for battle. Our object in life must be to kill. . . ." Gen. Lesley J. McNair, New York *Times*, July 28, 1944.

"Military discipline is intelligent, willing and cheerful obedience to the will of the leader. . . . Discipline establishes a state of mind which produces proper action and prompt coordination under all circumstances. . . . It creates in the individual a desire and determination to undertake and accomplish any mission assigned by the leader." *Junior R.O.T.C. Manual*, 1945, p. 57.

"It is characteristic of the military mentality that nonhuman factors . . . are held essential, while the human being, his desires and thoughts . . . are considered as unimportant. . . . Herein lies a certain resemblance to Marxism . . . the individual is degraded to a mere instrument . . . the military mentality raises naked power as a goal in itself. . . ." Einstein, "The Military Mentality," *Chicago Round Table 492*, Aug. 24, 1947.

"Conscription involves the degradation of human personality and the destruction of liberty. . . ." Statement signed by Gandhi, H. G. Wells, Einstein, Kagawa, Tagore, Bertrand Russell, Romain Rolland, Norman Angell, and others.

Then: U.M.T. is dangerous to democracy. We cannot fight for freedom by destroying it.

"During the last depression the army dusted off its plans to suppress domestic insurrection. Perhaps . . . the program is designed to place them . . . where they can also be used to control other segments of our population." Brig. Gen. H. C. Holdridge, retired, "American Militarism," *The Christian Century*, March 19, 1947.

"The contention of the War Department that U.M.T. is 'the essence of democracy' cannot be allowed to go unchallenged. If it is true, we have not yet had democracy in this country whereas totalitarian governments have had democracy." American Council on Education, Jan. 12, 1947.

"The development of conscription damaged the growth of freedom in the continental countries and weakened their efficiency by undermining the sense of personal responsibility." B. H. Liddell Hart, *Why Don't We Learn from History?* Allen and Unwin, London, 1944.

"The situation dreaded by our founding fathers, military domination of the civilian population, is rapidly developing." Brig. Gen. H. C. Holdridge, retired, "American Militarism," *The Christian Century*, March 19, 1947.

Q.E.D.

To be demonstrated: We have no choice. International cooperation is the only way to peace.

If: We are committed to world organization, by necessity, by word, in good faith, and in cash.

"If the people of the world are to survive . . . national



sovereignty in the traditional form will have to be sacrificed." Statement by 515 scientists, New York *Times*. We are sworn . . . "to refrain . . . from the threat or use of force . . . inconsistent with the purposes of the United Nations." United Nations Charter.

"We rejoice in the existence of the United Nations. . . . This organization must now be made to work for the ends of justice, security, and peace. There is no other way whereby the peace can be won." Commission on World Peace, The Methodist Church, Dec 7, 1945.

" . . . all the nations of the world, for realistic as well as for spiritual reasons, must come to the abandonment of force." Roosevelt, Churchill, Atlantic Charter.

And: We cannot support both force and the instruments of world cooperation (such as the Marshall Plan), financially, logically, or in good faith.

"Those of you are mistaken who may think that there can be an enduring and effective association of the nations for the maintenance of peace so long as nations are armed to the teeth solely against each other." Maj. Gen. Tasker H. Bliss, U. S. member, Supreme War Council and of American Peace Commission, Dec. 10, 1920.

The estimated cost ranges from the 1¾ billion direct cost for 6 months (army figures); through 3 or 4 billion yearly (Hanson Baldwin); to 6 billion, 80 million for all costs, direct and indirect (*Zion's Herald*, June 4, 1947).

" . . . an estimated loss of about 2 billion dollars of goods and services a year would result from withdrawing a million men from productive work." *Annals of the American Academy* of Pol. and Soc. Sci., Sept. 1945. Warning that the country faces collapse if inflation remains unchecked, " . . . military expenditures comprising the largest single item in the budget . . . are one of the most important factors that contribute to inflation." Marriner Eccles, Chr. Fedl. Reserve Bd., New York *Times*, Sept. 26, 1947.

Then: We must not commit ourselves and our resources to a military program which will weaken our chances for world cooperation.

"It is the judgment of this committee that the adoption of U.M.T. at this time would actually impede the efforts of the United Nations to arrive at peaceful meth-

ods of settling international difficulties, because the United States would be committed now to a specific military program." Committee on Relationship of Higher Education to the Federal Government, American Council on Education, Jan. 12, 1947.

"If the introduction of universal training should have such an effect of weakening rather than strengthening the other elements of our national security, then our commission is of the firm opinion that [it] would be a mistake and would diminish rather than increase our national security." President's Commission on Universal Training (report).

"The one hope is to insist that it is to everybody's interest that conflict of issues be taken out of the realm of 'solution' by war. The one way to make a beginning of this is to attain universal disarmament under effective international control or limited world government." Norman Thomas, *motive*, Nov. 1947.

Q.E.D.

SOURCES OF MATERIAL:

National Council Against Conscription
1013 18th St., N.W., Washington 6, D. C.
(\$1 assortment) (*Conscription News*)

Fellowship of Reconciliation
2929 Broadway, New York 25, N. Y.

Brethren Service Commission
22 S. State St., Elgin, Ill.
(conscription kit 25 cents)

American Friends Service Committee
20 S. 12th St., Philadelphia 7, Penna.

Methodist Commission on World Peace
740 Rush St., Chicago 11, Ill.

Post-War World Council
112 E. 19th St., New York 3, N. Y.

IF NOT U.M.T., WHAT THEN?

See article answering this question by Herbert Hackett in April *motive*.

One who would guide a leader of men in the uses of life
Will warn him against the use of arms for conquest.
Weapons often turn upon the wielder,
An army's harvest is a waste of thorns,
Conscription of a multitude of men
Drains the next year dry.
A good general, daring to march, dares also to halt,
Will never press his triumph beyond need.
What he must do he does but not for glory,
What he must do he does but not for show,
What he must do he does but not for self;
He has done it because it had to be done,
Not from a hot head.
Let life ripen and then fall,
Force is not the way at all:
Deny the way of life and you are dead.

—Laotzu

THE BIG FIRECRACKER

Atomic malteds, atomic personalities, hair-dos, and washing machines are all eclipsed by the students at the University of Southern California who have organized a council designed to cover things atomic. The Council on Atomic Implications has as its nucleus a small group of veterans who had met with a professor for ten weeks to study what they could do to establish more securely the peace for which they had fought. The evolving program of the C.A.I. is designed to encourage civilian use of atomic knowledge and materials, to avoid atomic war, and to prepare means of civilian protection in case of atomic war. One of the best methods of arousing interest is the "Survival Insurance Policy" which is being "sold" to individuals as well as groups and clubs.



Councils for study and action are being organized in colleges and universities throughout the country. Information and suggestions about organization and program may be obtained by writing to the council at Box 296, University of Southern California, University Park, Los Angeles 7, California.

COUNCIL ON ATOMIC IMPLICATIONS
"SURVIVAL INSURANCE POLICY"

DO YOU COLLECT IF YOU LIVE? NO YES BE YOUR OWN BENEFICIARY

In consideration of the first annual premium of \$5 the Council on Atomic Implications, a non-profit corporation undertakes to insure

against the twin dangers of

- (1) DEATH BY ATOMIC DISINTEGRATION
- (2) LIFE IN A RADIOACTIVE WORLD

All survival insurance is of the preventive type. Premiums paid by policy owners will be used to employ against ATOMIC dangers, all the modern methods of mass education, such as

RADIO AND TELEVISION
MOTION PICTURES
POSTERS AND PAMPHLETS
NEWSPAPERS AND MAGAZINES
LECTURES AND FORUMS

SPECIAL NOTE: The Council makes no promise to pay in the event of ATOMIC WAR which would destroy both it and the beneficiary

ATOMIC HOURLY TABLE				
(CALCULATE YOUR OWN PREMIUM)				
AGE	LIFE EXPECTANCY	MINIMUM PREMIUM	PROVISIONISTS PAY DOUBLE	AND OPTIMISTS
10-20	3-5 YEARS	1 DAY'S INCOME	2 DAY'S INCOME	THE SKY IS THE LIMIT!
21-30	2-3 YEARS	2 DAY'S INCOME	4 DAY'S INCOME	
31-40	1-2 YEARS	3 DAY'S INCOME	6 DAY'S INCOME	
41-50	NOT KNOWN	4 DAY'S INCOME	8 DAY'S INCOME	
51-100	?	5 DAY'S INCOME	10 DAY'S INCOME	

1. RESISTANCE TO RADIOACTIVITY DECREASES WITH AGE
2. THOSE WHO THINK ATOMIC WAR WILL COME SOONER THAN LIFE EXPECTANCY SHOWS
3. THOSE WHO HAVE FAITH AND WILL BACK IT WITH THEIR MONEY
YOU CAN'T TAKE IT WITH YOU.....WHY NOT STAY AND USE IT?

ACT TODAY! MAKE YOUR CHECK PAYABLE TO
COUNCIL ON ATOMIC IMPLICATIONS
BOX-296 UNIVERSITY OF SOUTHERN CALIFORNIA
TEL. RICHMOND 73236

Janice Carter surrounded by C.A.I. members at a benefit dance to raise money for the film, **Where Will You Hide?** The making of this film is only one of a large number of educational projects to inform the public and to plan for the coming of the atom.



June

July

August

SUMMER IS NO LONGER a vacation if by vacation we mean idle days spent without purpose or meaning. If college rightly has something to do with the totality of life, if college shows the way to make all of life an adventure of intellect or of experience, then "summer vacation" must go through some reconditioning.

Each year motive has attempted to compile a directory of trips, activities, and work camps of many different kinds—any one of which can make for the conclusion, "I wouldn't give up that experience for anything." In the past, because arrangements on summer projects are incomplete, our directory has been held until as late as possible—the April number of motive. March motive, however, carries our directory this year. Even though the information contained here is not as complete as might be desired, this earlier appearance of the directory will give more time to get in applications which are needed by April first.

Under the direction of Robert Tesdell, the International Commission on Youth Service Projects, 203 N. Wabash Avenue, Chicago 1, Illinois, issues a bulletin on summer projects. Again it will be called, Invest Your Summer. This listing, which will be available sometime in March, will give all of the agencies which are sponsoring summer activities. The price of the pamphlet is ten cents.

CARAVANS

Methodist Youth Caravans

Ninety teams of four young people each (under 24 years old with at least two years of college) with an adult counselor to work for seven weeks in an annual conference of The Methodist Church to help revitalize and strengthen the youth program of the local church and community. Ten days are spent at a training center, to be held this summer in the following places: Lake Junaluska, N. C., June 14-24; Williamsport-Dickinson Junior College, Williamsport, Penna., June 21-July 1; McMurry College, Abilene, Texas, June 14-24; Morningside College, Sioux City, Iowa, June 7-17; College of the Pacific, Stockton, Calif., June 28-July 8. The caravaner pays his incidental expenses and the cost of transportation to the training center and to his home at the end of the caravan period. Board, room, and traveling expenses during period are furnished. Before April 1st write to Dr. Harvey C. Brown, Methodist Youth Caravans, 810 Broadway, Nashville 2, Tenn.

United Presbyterian

Students between 18 and 25 years old, members of the United Presbyterian Church, will caravan at Muskingum College, New Concord, Ohio, for four weeks after June 18th with a training period between June 11-18, and a roundup at the end on July 17-18. Student pays own transportation to and from training center at New Concord, but all other expenses are paid. Write before May 1st to Dr. Chester T. R. Yeates, 209 Ninth St., Pittsburgh 22, Penna.



Disciples of Christ—Christian Youth Fellowship

Three caravan centers, Missouri, Tennessee, and Texas, will serve as headquarters for teams to work for six weeks at a training center and in five different churches from June 12-July 31. Participants must be high school graduates who have participated in a local youth program. All expenses paid. Write before May 1st to Director of Caravans, 2700 Pine Blvd., St. Louis 3, Mo.

Westminster Fellowship—Presbyterian Church, U. S. A.

Six weeks, one for training, five for service. High school graduates and college students (approximately 18 to 23 years old) assigned at training centers in teams of five to serve in local churches. Cost for caravaners: (1) Fee of \$4.00 to cover accident and sickness insurance for entire period, W.F. Manual and other materials for advance study. (2) Traveling expense to training center of your choice and home from training center after roundup. Other expenses are paid by the churches served and by the Board of Christian Education. Seattle, Wash., June 4-12, Roundup: July 17-18; Sitka, Alaska, June 11-19, Roundup: July 24-25; Santa Fe, N. M., June 11-19, Roundup: July 24-25; Denton, Tex., June 11-19, Roundup: July 24-25; Jenkintown, Penna., June 18-26, Roundup: July 31-August 1; Bowling Green, Ohio, June 18-26, Roundup: July 31-August 1; Dubuque, Iowa, June 18-26, Roundup: July 31-August 1; San Anselmo, Calif., July 2-10, Roundup: August 14-15.

American Friends Service Committee—Peace Caravans

"Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." This statement in the constitution of the United Nations Educational, Scientific, and Cultural Organization indicates the urgency of and the opportunity for peace education in these days. Students in caravans traveling over an area, or located in one community for seven weeks in the summer can make a significant contribution to this work. Using all types of educational methods, such as radio, films, drama, discussion and study groups, they seek to

arouse interest and concern in the problems of securing a peaceful world. The peace caravans accommodate about 50 to 60 volunteers. Each volunteer contributes \$90 toward expenses for the seven weeks' period. Write to A.F.S.C., 20 S. 12th St., Philadelphia 7, Penna.

COMMUNITY SERVICE

New York—College Summer Service Group

Students work 30 hours a week in settlements, unions, and other agencies and study economic, social, and religious problems. Seven weeks, beginning approximately June 22. Cost, \$25-\$200. Scholarships available. Apply: Fern Babcock, 600 Lexington Ave., New York 22, N. Y.

Chicago, Illinois—Presbyterian Neighborhood Houses

A number of Presbyterian Neighborhood Houses, serving congested areas in Chicago, offer opportunities for students to work with people of many racial and national backgrounds, to see from the inside many of the social problems of a large city, and to gain insight into resources of the church and other agencies in meeting the everyday needs of individuals and groups. Young people with group work skills are needed for recreation, swimming, music, crafts, storytelling, etc. A week of training, from June 22-27, precedes seven and a half (in some cases eight) weeks of service. Write to Board of Christian Education, 1105 Witherspoon Building, Philadelphia 7, Penna.

Detroit, Michigan—Dodge Community House

Dodge Community House is a project which, through a number of years, has offered college young people training in some of the realities of twentieth-century life through becoming a part of the summer staff at this center located in the shadow of Detroit's automobile factories. There is opportunity to render a variety of services, working with children, young people, visiting homes, etc., and to see first hand many of the sore spots, which are responsible for tensions in social and industrial relationships. The value of the experience is recognized by the willingness of students to work without remuneration and to pay \$60 toward the expense of their board. It is recognized by a number of colleges through their willingness to grant academic credit. The dates are June 23-August 15. Twelve students are needed. Write to Board of Christian Education, 1105 Witherspoon Building, Philadelphia 7, Penna.

Methodist Work Camps

1. *New York City*. Seven weeks, late June to middle of August, for 26 men and women with two or more years of college experience, to study and participate in interracial work, worship, and recreation in churches. Transportation to and from New York and \$25 fee to cover cost of recreational and educational activities to be paid by students. Write: Caxton Doggett, 150 Fifth Ave., New York 11, N. Y.
2. *Cuba*, 3. *Mexico City*, 4. *Indianola, Ia.* (rural), 5. *Los Angeles*. Fifteen to 20 students each. Coeducational, except camp in Mexico City which is for men. Write to Caxton Doggett, 150 Fifth Ave., New York 11, N. Y., or Dr. Harvey C. Brown, 810 Broadway, Nashville 2, Tenn.

American Friends Service Committee

Work camps sponsored in areas of social tension and economic need. Building playgrounds, recreation centers, school buildings, repainting houses and various community facilities. Health and recreation programs. In addition,

campers have a chance to gain insight into some of America's most pressing problems by living and working with people in areas where these problems are prevalent and by discussing community affairs with local leaders. Volunteers in the work camp make a contribution of \$125 toward expenses for the summer. About 100 men and women are accommodated in the work camp projects. Write to A.F.S.C., 20 S. 12th St., Philadelphia 7, Penna.

Unitarian Work Camps

For information write before June 1st, to Unitarian Work Camps, 9 Park St., Boston 8, Mass.

Work camps will be conducted at Oklahoma City, Okla. (construct community center); San Antonio, Tex. (Mexican-American race relations); Port Huron, Mich. (labor movement); Monteagle, Tenn. (building for the Highlander Folk School). All coed. About 10 or 12 to each group. Dates: Eight weeks during July and August. Fee: \$125.

The Summer Service Projects Committee of the Northern Baptist Church

(Apply to the committee, 152 Madison Ave., 21st floor, New York 16, N. Y.) Milwaukee, Wis., Weirton, W. Va., Hulett, Wyo., Harlem, New York City, Rio Grande, Ohio, Sacramento, Calif. June 28 to August 8. Seventy-five young people with a year of college or its equivalent in teaching or work experience are wanted for the six projects in community work, recreation, vacation church schools, visitation and interracial work. Each projector pays \$40 for living costs and contributes service.

INSTITUTIONAL SERVICE

Mental hospitals and public health

Mennonite Central Committee can use 120 students for mental hospitals in various parts of this country and Canada and for a public health education project in Mexico. Ten weeks beginning the third week in June. Applicants must be 18 years of age or over. For the institutional units the workers will receive regular wages. For the service project, maintenance plus an allowance of \$10 per month. Apply before April 1st, to Voluntary Service, Mennonite Central Committee, Akron, Penna.

The American Friends Service Committee needs 10 to 30 men and women for work in mental hospital units located in New Jersey and New York. Unit members contribute from \$10 to \$18 to the budget of Institutional Service Units, and receive the prevailing wage for the work they do. The summer units begin about the middle of June and continue for two to three months. Write to A.F.S.C., 20 S. 12th St., Philadelphia 7, Penna.

Unitarian Work Camps

1. Sydenham Hospital, New York City. Interracial staff and patients located in Harlem. Campers work as nurses' aides, ward attendants, book cart operators, social service workers, etc. Field trips, speakers, study of community problems. Applicants must be between 18 and 25 years old. Capacity 10. Eight weeks during July and August. \$125 fee. Apply to Unitarian Work Camps, 9 Park St., Boston 8, Mass.

2. Institutional service and training in mental hospital in New England or Middlewest. Applicants must be 18 to 25 years old. Need for 15 to 25 men and women. Dates: 10 weeks during June, July, and August. Opportunity to earn approximately \$100 above expenses. Apply to Unitarian Work Camps, 9 Park St., Boston 8, Mass.



STUDENTS IN GOVERNMENT

Washington—Student Citizenship Seminar

Students hold full-time paid jobs in government agencies and spend 8-12 hours a week in seminar meetings. Ten weeks beginning June 21st. Registration fee, \$35. Apply: Fern Babcock, 600 Lexington Ave., New York 22, N. Y.

STUDENTS IN INDUSTRY

National Intercollegiate Christian Council—Five Projects

Students secure jobs, work for pay, live cooperatively, and meet frequently with community leaders. Trained director in charge of group. Members of the 1947 projects were able to save from \$5-\$20 a week. Registration, \$15. Dates, approximately, June 19-August 28, 1948. Apply: for the Chicago Project, Harold Colvin, 19 S. LaSalle St., Chicago 3, Ill.; for the Minneapolis-St. Paul Project, Clarence Elliott, 30 S. 9th St., Minneapolis 2, Minn.; for the Hartford Project, R. Elizabeth Johns, 167 Tremont St., Boston 11, Mass.; for the Columbus, Ohio, Project, Richard Richards, 40 W. Long St., Columbus 15, Ohio; for the Los Angeles Project, Bruce Maguire, 715 S. Hope St., Los Angeles 14, Calif.

American Friends Service Committee—Interne in Industry

In order for young men and women to gain an accurate picture of working conditions of industrial workers and problems of both labor and management, students will work from two to eight months in an industry in Philadelphia. The students find their own jobs and live together cooperatively. Together with the directors, the internes seek for constructive, religiously based solutions to our economic problems, and try to cut below the haze of misunderstanding and find the facts about our industrial society. The internes contribute approximately \$11 weekly toward living expenses. They receive the prevailing wage for their work. These interne groups accommodate 25 members. The summer units will begin July 2nd and continue through September 3rd (nine weeks). Write to A.F.S.C., 20 S. 12th St., Philadelphia 7, Penna.

Student Christian Movement of Canada

Brantford Student in Industry for 25 men and women. A joint project of the U.S.C.C. and the Canadian S.C.M. in community relationships and service projects. The camp is located at the Brantford Airport Emergency Housing site. Wages received cover keep and allow saving of about \$100. Travel pool usually operates. Apply to Work Camp Secretary, S.C.M. of Canada, 129 Pembroke St., Toronto 2, Canada.

Montreal Student in Industry. Cooperative housing work in Quebec industries among French-Canadian workers. Wages received cover keep and allow saving of about \$100. Travel pool usually operates. Apply to Work Camp Secretary, S.C.M. of Canada, 129 Pembroke St., Toronto 2, Canada.

SUMMER OVERSEAS PROJECTS

The Experiment in International Living

Ten weeks of living and working with people of France, Germany, Norway, Sweden, Denmark, England, Czechoslovakia, Spain, Belgium, Switzerland, Mexico, Guatemala, and Peru. Departure dates between June 7-30. Intellectual ability, knowledge of language, and desire for international understanding necessary. Costs from \$500 to \$600. Registration already closed for some countries. Apply at once to Experiment in International Living, Putney, Vt.

American Youth Hostels, Inc.

Summer hosteling trips in North and South America, British Isles, Scandinavia, parts of Europe, and the Balkans. Work camps for the purpose of helping rebuild war-damaged hostels in Holland, France, and Germany. Travel 10 in group with leader. Participant pays own expenses, must be willing to enter into cooperative group living. Hostellers travel under their own power, prepare their own meals, stay overnight at hostels or camp out. Early registration advisable. After May 20th, doubtful. Apply: Travel Service Division, American Youth Hostels, Inc., Northfield, Mass.

American Friends Service Committee

Apply to Committee, 20 S. 12th St., Philadelphia 7, Penna.

1. *International Service Seminars.* More than ever before the people of all nations need to know the problems peculiar to each nation and need to understand the background of those problems. More than ever before they need to know each other as individual human beings with the same hopes and desires. For this purpose students from all nations gather in small groups to live, work, play, and study together. Under the leadership of experts and authorities in the fields of psychology, sociology, economics, history, politics, and international relations, young people have an opportunity to study present conditions and future trends. In their study, discussion, meditation, and recreation, members of seminars will learn to think of problems of each nation and what this means to each other and in terms of what kind of political, economic, and social structure will provide the most satisfying life and the most enduring peace. These seminars are operated for a period of seven weeks and accommodate 350 students during that time. Each participant contributes \$180 toward the cost for the summer. There will be 10 seminars this summer, five beginning June 25th, and five beginning July 2nd.

2. *Quaker International Voluntary Service.* This work is patterned after the work camps undertaken in this country and means, therefore, work in building homes, play-

motive

grounds, hospitals, and community centers, as well as building sound relationships between people of different nations. Quaker International Voluntary Service is an enterprise in which young Americans are joining with young people from many countries in a common endeavor to rebuild where war has destroyed. The A.F.S.C. seeks those who are motivated by a desire to testify to a deeply felt life commitment, those who have already given some evidence of this motivation through participation in voluntary service in the United States or elsewhere, those who have had some experience with the democratic implications of group living and group self-government. People must be mature, responsible, and sensitive to the needs of others. Participants are required to have ability to speak a European language.

There will be five QIVS work camps in Finland, three in Italy, two in Poland, one in Austria, one in Hungary, and the possibility of three in the American zone of Germany. A winter project in Finland is now under way. QIVS summer projects will begin about the end of May and continue through to the end of September. Work will go on with the Service Civil International in France, Belgium, and Holland. All organizations participating in the international service projects undertaking feel that a quota of two Americans per camp is the best work procedure for international projects.

As the representative of the Service Civil International in the United States, the A.F.S.C. has been asked to send American volunteers to the camps in Holland, Belgium, France, Switzerland, Czechoslovakia, and possibly other countries. In all, the A.F.S.C. will send 75 Americans to Europe to participate both in A.F.S.C. and S.C.I. camps. Preference will be given to those having previous work camp experience and language facility. Volunteers should be able to do hard physical labor and adjust to a different diet, and should be available from June to October. Cost: approximately \$600 for maintenance and travel.

The World Student Service Fund

The World Student Service Fund is at the present moment beginning to expand its activities in the cultural field. It will provide administrative clearance for several international work camps next summer. Write Miss Clara Shapiro, W.S.S.F., 20 W. 40th St., New York, N. Y., for information about these projects.

Congregational Christian Service Committee

French Work Project. For the second year, the committee will sponsor a work project in connection with the construction program of the College Cevenol, Le Chambon-sur-Lignon, Haute Loire, France, during July and August. The only expense involved at the project itself will be \$1.00 a day for food. It is hoped that there will be considerable construction in prefabricated wooden buildings. Americans should be of college age, although a few of high school age will be accepted. Campers would be encouraged to spend ten days or so before the camp period seeing some other part of Europe.

German Work Project. There are tentative plans to have a cooperative work project with the International Student Service, Netherlands Committee. Preliminary to the camp would be a training program in Holland. Expense for this camp is not yet definite, but presumably would be no more than \$1.00 a day for food. The camp will be in the British zone. Write: Joseph Howell, 110 E. 29th St., New York 16, N. Y.

Fieldston School

A project will be undertaken at the Freinet École in Vence, France. Volunteers will help with carpentry and masonry work for the reconstruction of buildings, ground clearing and farming, sewing of old and new articles, and assistance with the children at the school. An alternative plan is being developed in Great Britain in case it is impossible or unwise to go to France this summer. In addition to the main work projects, plans include some hosteling in the neighborhood to learn the region. The total cost will be approximately \$750 to \$850. Write: Martha E. Munzer, Fieldston Road, New York 63, N. Y.

United Student Christian Council

The World Student Christian Federation is planning several projects for next summer but recruiting has not yet begun since the plans are still tentative. These include: (1) A reconstruction project(s) in Germany and/or Austria, probably four to six weeks, midsummer. (2) One other project is tentatively under discussion. A Dutch-American reconstruction project in Holland under Federation sponsorship, probably six to eight weeks, July to September. (3) There is also some thought of continuing the 1947 French project and perhaps one or two others. Participation in the projects usually costs about \$2.00 a day and time spent traveling in Europe about \$8.00 a day. Transportation to Europe and back will cost \$400 to \$600. Write: John Deschner, 156 Fifth Ave., New York 10, N. Y.

Unitarian Work Camps

Reconstruction work in Czechoslovakia, Poland, and France. The French project works with children at homes in St. Goin and Les Andelys. Ages 18 to 30 years. Dates: June 15 to September 15. Fees and other information, write to Unitarian Work Camps, 9 Park St., Boston 8, Mass.

Methodist Youth Caravans

There will be three caravans serving Europe, one to serve a month each in Sweden and Norway, one a month each in Poland and Czechoslovakia, and one a month each in



Switzerland and Belgium. Three counselors and nine young people are needed for the caravans. For information apply to Methodist Youth Caravans, 810 Broadway, Nashville 2, Tenn.

Summer Service Projects Committee of the Northern Baptist Church

Apply to the committee, 152 Madison Ave., 21st floor, New York 16, N. Y.

1. *Puerto Rico.* Work with Puerto Ricans in community and church work. July 1-September 1. One year in college or equivalent in work necessary. For costs apply to committee.

2. *Czechoslovakia.* Six young people with at least one year in college or equivalent for work with Baptist young people in the foothills of the Carpathian Mountains. July 1-September 1, plus travel time. For costs apply to committee.

3. *France.* Ten young people of college age for work in the children's home in Tremel in Brittany. Remodeling and construction work as well as young people's work in churches. July 1-September 1, plus travel time. For costs apply to committee.

INDIVIDUAL SERVICE OPPORTUNITIES

Y.M.C.A.

Students work as employees of Y.M.C.A. camps June 1-September 2, living cooperatively in employees' lodges. Wages for summer include room, board, use of recreation facilities, and a bit more than \$100. Seminars on S.C.A. leadership meet three times a week: Estes Park, Colo.; apply Ruth Packard or Harold Kuebler, 114 E. 9th St., Topeka, Kan. College Camp, Williams Bay, Wis., apply: H. B. Bentsen, 5315 Drexel Ave., Chicago, Ill.

Home Missions

1. *The Department of Young People's Work of the Presbyterian Church (U. S. A.). Eight weeks to three months.* For college juniors and seniors, or equivalent. Includes group work with children and young people, vacation church school leadership, manual work, speaking, etc. Board and room plus scholarship ranging from \$50 to \$150 (except as noted). Young person pays own travel expenses.

	<i>Number needed</i>
Arkansas vacation school project (Ozark Mountains)	4
New Mexico, Sante Fe Presbytery—Lindrieth parish	3
New York, N. Y.—Labor Temple	3
North Carolina, Swannanoa—vacation church school project	5
Oklahoma, Vian—Indian work	3
West Virginia mountain project	2 men 6 women
Assistance to Sunday school missionaries	20
Home Missions Council—migrant work	10

Plans are in the making for a special two-months work fellowship in Mexico through Board of Foreign Missions
Expenses at least \$125; no scholarship allowance.

Write to Department of Young People's Work, 1105 Witherspoon Building, Philadelphia 7, Penna.

2. *Home Missions Council of North America.* Two hundred students are needed to work for six weeks, May 1-October 1, with agricultural migrant families in child care, recreation, community singing, dramatics, crafts, counseling. Interracial staff and migrant families. Some college education is desired with background in sociology or religious education if possible. Expenses paid, salary available in a few cases. Apply to Miss Edith Lowry, 297 4th Ave., New York 10, N. Y.; Rev. Ellis Marshburn, 139 N. Clark St., Chicago 2, Ill.; Mrs. F. E. Shotwell, 3330 W. Adams Blvd., Los Angeles 16, Calif.

SPECIAL PROJECTS

City Missionary Society (Congregational) and Andover Newton Theological School

Field work in vacation church schools in Greater Boston, June 19-August 20, for 20 men and women interested in gaining firsthand experience in religious education and religious social work. Salary \$200 for nine weeks' period, each worker paying all living expenses. Graduate credit through Andover Newton Theological School. Semi-cooperative living. Applications before April 1st, to Miss Lillian B. Moeschler, Supervisor, City Missionary Society, 14 Beacon St., Boston 8, Mass.

The Lisle Fellowship

A six weeks' summer workshop for college and graduate men and women, run on a cooperative camp basis. It is completely inclusive: interracial, interfaith, international, a cross section of economic and social strata. It combines the theoretical and practical, using visiting faculty and the leadership staff for group discussions, evaluation sessions and four-day deputations each week where student teams actually live in homes of members of communities where they are working on social, economic, or religious projects. The kind of mental and emotional atmosphere is created wherein there is room for growth on an individual basis, rather than the usual "program conference" where all in attendance learn what was planned for them to learn. *The Fellowship has two units:* Watkins Glen, N. Y., June 14-July 26, and Mount Lookout, Colo., July 28-September 8. Upper-class or graduate students with emotional stability adequate to absorb an interracial, interfaith living situation on a cooperative basis. Each participant pays his own transportation to and from the unit. The cost at camp is \$150. Each student contributes what he is able to a common fund. Registration before April 1st to DeWitt C. Baldwin, The Lisle Fellowship, Inc., 20 W. 40th St., New York 18, N. Y.

F.O.R. and Congress of Racial Equality

Two workshops, one in Washington, D. C., and one in Los Angeles, will combine an interracial, nonviolent, direct action program of combatting discrimination in the communities where they are located, a study program on both the race problem and methods for meeting it, and the experience of group living and fellowship. The projects will last for one month, July, although one or both may extend to August 15th. Twenty-five to 30 men and women will pay \$70 for the month. Scholarship aid will be available for those who need it. Registration by June 1st, to Interracial Workshop, 2929 Broadway, New York 25, N. Y.

Literature

LITERATURE IS A RECORD of the connoted loveliness and significances that observant, intelligent, sensitive, and prophetic men have seen in, above, and beyond this material world. The material world has definite limits, but the world of beauty and ideas has no fixed boundaries, no hedging horizons. It is as limitless as the imagination. Literature is the record of fired and inspired souls. And how various the colors and splendors of the many tenuous, ascending spirits; the buoyant blue of Browning, the turbulent red flame of Burns; the ghostly green flame of Poe; the pure white light of Keats. The pages of books of literature leap with celestial fire from the breasts of great spirits that once walked this earth. What a privilege it is to touch constantly the fired flesh of centuries, and to take from each flame a little of the fire for one's own cold breast!

—LEW SARETT

Books are not absolutely dead things, but do contain potency of life in them to be as active as the soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect. I know they are as lively and as vigorously productive as those fabulous dragon's teeth. . . . As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life.

—JOHN MILTON

The Questing Spirit

HALFORD E. LUCCOCK

The Questing Spirit is an anthology of literature showing religion in our time: four hundred stories, poems, plays, and affirmations, seven hundred pages from outstanding American and English authors, chosen to provide inspiration, reflection, and enjoyment for readers of every taste. The selection and editing have been done by Halford E. Luccock and Frances Brentano, assisted by Robert E. Luccock and Lowell Brentano. The material reflects the ripe judgment and the seasoned understanding of the editors. Here is an anthology that is a joy to read because the literary quality has not been sacrificed for obvious and traditional religious meaning. The religious value grows out of the serious purpose of the writers, again exemplifying the truth that great literature is fundamentally religious literature. That so much good writing has been produced in the twentieth century is the revelation of the book. Here is a book to be owned, not to be borrowed, a book to be lived with, not to be sampled and forgotten. motive is happy to present the Introduction of the book to its readers as well as to recommend to them the reading of the whole book. It is printed here through the kind permission of the authors and the publishers, Coward-McCann, Inc.

ERNEST RENAN, WRITING about eighty years ago, made a picturesque statement. "I predict," he wrote, "that the twentieth century will spend a good deal of its time picking out of the wastebasket things which the nineteenth century threw into it."

This prediction has been fulfilled in many ways. In one particular way it is being abundantly fulfilled in these present years. One thing which a part, at least, of the nineteenth century, and a very articulate part at that, threw into the wastebasket was faith in God and the spiritual world, as being of little use for a confident and expanding industrial civilization. But there has been much rummaging in the wastebasket for spiritual values disregarded. There have been many noises in our turbulent world since

the first guns of World War II boomed out. But even above the guns of the war, and the turmoil of the postwar world, there can be heard the noise of hands, groping in the wastebasket for faith.

"I see on every hand," wrote Van Wyck Brooks in 1941, "a hunger for affirmations, for a world without confusion, waste, or groping, a world that is full of order and purpose. . . ." This phrase, "a hunger for affirmations," may well indicate one of the greatest changes in mood that has occurred for centuries in the English-speaking world. The decade from the beginning of World War II, roughly from 1937 to 1947, has seen a revolution in the thinking of multitudes of people in regard to the relation of the spiritual world, man's faith in spiritual values, to life on our planet, to civilization and all man's hopes.

There have been many reasons for this revolution in mood and thinking. The war, of course, was a major factor, though by no means the only one. In a time when man's cherished values were threatened with disaster, it was inevitable that those values should be reappraised. A time of world catastrophe has turned multitudes to a search for something by which the spirit can live, for positive affirmations. John Buchan's definition of an atheist as "a man without invisible means of support" has sharp point in relation to the last ten years. Much literature, poetry, fiction, and drama, has expressed the quest for "invisible means of support."

But the questing spirit marked a longer period than the decade of World War II. It has persisted throughout all the years since 1900. Most of the twentieth century has not been a time propitious for the flowering of great expressions of religious faith in literature. There has been, however, a steady persistence of interest in religion and in the ultimate issues which religion represents.

The soil out of which the literature of the twentieth century has grown, that is, the life and experience of which it has been the reflection and expression, has been a stony soil. If men do not gather grapes from thistles, neither do they

gather great expressions of faith from a time marked deeply by the breakdown of so many accepted values, by inevitable disillusion, skepticism of traditions, cynicism, and even despair. The mountains truly have been carried into the midst of the sea, leaving the landscape flat—in many real ways, a "wasteland."

The continuance in strength and volume of a deep and genuine interest in religion and the quest for spiritual reality have been manifested in a wide variety of ways, and in the most unexpected places. Fresh and often startling corroboration is given to the old affirmation of *Ecclesiastes*, "Thou hast set eternity in their heart."

Matthew Arnold's lines,

The night wind
Brings upstream,
Murmurs and scents of the infinite
sea,

are closely relevant. Along the turbulent current of the literature of this century, the night wind has brought upstream murmurs and scents of the infinite sea, of God and the spiritual world. One who stands along the banks of that river can catch the murmurs and scents, as surely as one standing on a shore near the sea-coast can hear and smell an incoming tide.

Paul Engle's lines might well persist as an overtone of a great deal of the literature of the past fifty years:

You say you buried God (weeping
you say it)
And split the flesh to its essential
parts,
But you have left us bodies bright
with flame
And buried God no deeper than our
hearts.

[The italics are ours!]

Irwin Edman, after considering the literature of most of the period, writes this of the tough persistence of interest in final questions: "There is probably no epithet more unfashionable in contemporary discourse than the word soul, no theme less congenial to the current imagination than salvation. . . . Yet the concerns of the contemporary are precisely what those of his ancestor were, his soul and its salvation."

Virtually every major figure in British and American literature during fifty years has, as it were, "taken his fling" at religion, given it his attention again and again. It is this persistence of religion as an inexhaustible concern which makes many of the crass, confident statements of the 1920's announcing the death and burial of God and Christianity sound curiously out of place. A collection of

motive

these judgments would include such sparks as D. H. Lawrence's massive dogmatism, written to Katherine Mansfield, "Cheer up, Kate. Jesus is a back number." It would include the magisterial dictum of Joseph Wood Krutch, "Biology and psychology explain away the awe of emotional existence." It would include the sentence of death pronounced in the 1920's by C. E. M. Joad: "So far as present indications go, it seems not unlikely that science will deliver the *coup de grace* to organized Christianity within one hundred years." (In this connection it is interesting to note the change which World War II wrought in Mr. Joad.)

At the turn of the century Thomas Hardy wrote a symbolic poem, *God's Funeral*. Like the many funerals of God, it has proved to be premature, to say the least. Nevertheless, it did express powerfully the change of climate at the end of the nineteenth century. Hardy sees a long "slowly stepping train" bearing a strange figure to the cemetery and discovers that they are carrying God out for burial. He thus addresses God:

O man-projected figure, of late
Imaged as we, thy knell who shall
survive?
Whence came it we were tempted to
create
One whom we can no longer keep
alive?

The last line is a sort of spiritual thermometer, recording the climate in which religion had to live and move and have such being as it could manage.

Such was part of the heritage of the twentieth century. Add to this the impact of World War I and we have many of the forces which created the general intellectual and spiritual climate of our own time. The First World War did at least accomplish one thing that was a spiritual asset; it cleared the air of the illusion of progress. It gave a knockout blow to the idea of automatic and inevitable progress, an idea which had taken to itself the attributes of a powerful and deeply entrenched religion, a religion that was slowly and surely undermining Christianity.

But the war inevitably left in its wake other far-ranging effects, besides the physical ones of destruction and bankruptcy. It left disillusion, bitterness, the loss of faith in many traditional values, a widespread feeling of betrayal among the young. The oft-told tale needs no retelling here, except as an indication of the soil out of which the literature of the postwar generation grew. Writers turned in every direction; some to what comfort and hope they could find in Marx, and for many he became a new Messiah, as

witness the early work of Auden, Spender, C. Day Lewis, MacNeice. Some turned to Freud as oracle and savior; some, among the Georgian poets, merely spent week ends in the country looking at the birds and the trees, and writing about them. There were innumerable substitutes for religion, all the way from the worship of machinery to a sort of deification of romantic love, as in Sara Teasdale. Aldous Huxley is a keen observer in his comment that the decline of monotheism has called forth a new polytheism, in the making of many local gods. All in all, there was a drying up of springs, not only of the religious inspiration of earlier years, but, as Elizabeth Drew points out, of other sources of spiritual nourishment.

Much of the outstanding literary ability of the 1920's and 1930's went into the criticism of society. Such was the burden of T. S. Eliot's *Wasteland*, in which he protests against the loss of spiritual values in the tradition, the ugliness of the invasion of the machine into man's world, man crushed by the machine, the dreariness of life from which so much of human dignity and worth has been exhausted:

Voices singing out of empty
cisterns and exhausted wells.

In America the same note of denunciatory criticism went on against a brutal materialism which seized and exploited the American heritage. All this, of course, had very great ethical and religious values. But as criticism it was largely negative. And much of the literary genius of the time was channeled into this area.

Disillusion is a loose and vague word, but no other is quite large enough to convey the feeling of a variety of moods, dominant in many during the 1920's, and even more so in the 1930's, which were marked by the world's longest, greatest, and most widespread depression. The generation that fought the war not only saw the mirage of peace dissolve at Versailles, a sort of grim motion-picture "fadeout" into discord and fighting, but they also saw their countries, to which a majority returned with idealism and love, the scene of their own personal frustration, gradually turned into bitterness.

In assessing the relation of religion and literature during the last half century, a large amount of hostile and frequently violent criticism of the church must be kept in mind. Hugh MacDiarmid, asking what the Christians have done for two thousand years, returns the rough answer that they have made "the bloodiest and beastliest world under the sun." In that he was echoing the ironical sigh of Thomas Hardy:

After two thousand years of
mass
We've got as far as poisoned
gas.

The criticism of a decadent and exhausted religion forms the whole burden of T. S. Eliot's *The Hollow Men*. It is the people, the exemplars of a lifeless religion and church who are "paralyzed force, gesture without motion," people without vision or power to act, who are already in "death's other kingdom." The whole poem, when given the study it demands, stands out as a terrible indictment of a Christianity which has chosen the death of material success instead of the life of the spirit.

All these forces created conditions which were, to say the least, not the ideal climate for positive faith and its expression in literature.

Yet through the whole period from World War I until the outbreak of World War II, there was left and heard a wistfulness, a questing spirit, a groping for values, a craving for some "sort of a faith which would supply a personal harmony." As Louis MacNeice expresses it:

... fretful even in leisure
I fidget for different values.

Far from complacency and self-satisfaction being a characteristic mark of many writers, there was a widespread feeling of loss and disappointment. The hedonism of the 1920's was unsatisfactory. People who were hostile to religion yet felt the need of faith. The revolt from Victorianism turned out to be, as many came to see clearly, a revolt into a spiritual vacuum. The mood of expressing disgust with conditions in the outside world, while exhilarating at first, fell victim to the relentless law of diminishing returns.

One other significant trend in literature, recorded within poetry and fiction, may be reckoned a decided gain in religious insight. That is a new awareness of evil, like the sense of the dark power of evil so strongly felt in Herman Melville. Small wonder that Melville was "rediscovered" in the 1920's and 1930's.

There is a very interesting parallel between the movement in fiction and in theology. Many of us dislike a great deal in this fiction, for it deals with the ugly and sordid. Yet it has this relationship to theology: that in both there has been a forswearing of an easy and superficial optimism.

There has, indeed, been a sense of evil forces underneath the surface of life. Theology, escaping from the fog of sentimentalism into a religiously realistic appraisal of the evil in man's society, has

taken a clear look at man, at evil. Nothing in the spiritual life of our time can be more interesting than this double exploration of the deeper and darker aspects of life found underneath the surface, found in religious thinking, and found also in the violence and cruelty of O'Neill, Faulkner, Dos Passos, and Hemingway.

Both theology and religion have felt the shocks of war and economic breakdown. When we come to the years, from 1937 on, when the dark shadow of oncoming conflict fell over the earth, there appeared expressions, which accumulated rapidly and in mounting volume, of a search, sometimes a confused groping, for faiths to "prop the mind." With the collapse of an ordered world, something more than the basic literary diet of the preceding generation was desperately needed. For twenty years the chief element had been one of criticism and relentless realism. It was needed and salutary.

But the discovery was made that as man cannot live by bread alone, so man cannot live by criticism alone—or in a spiritual vacuum from which faith has been removed. The clergyman-burglar in George Bernard Shaw's play, *Too True to Be Good*, written just before the outbreak of World War II, cries out, "I stand midway between youth and age like a man who has missed his train: too late for the last and too early for the next . . . I have no Bible, no creed: the war has shot both out of my hand . . . I am ignorant: I have lost my nerve and am intimidated: All I know is that I must find the way of life, for myself or all of us, or we shall surely perish." A characteristic, if violent, expression of the questing spirit.

In the 1920's and 1930's there was pilled the greatest amount of clinical diagnosis that a sick world ever saw. If man could be saved by diagnosis of disease he ought to have been saved by 1940. But instead, he has been increasingly imperiled, or, in more theological language, damned. The inevitable conclusion has been, for multitudes, that man cannot be saved by diagnosis.

This downward dip of history induced many searching backward looks, seeking causes that went deeper than diplomacy and economics. Rebecca West makes this report: "We can see what was the matter with the Victorian Age, which set itself to multiply the material wants of mankind (with what results we see today), and to whittle down its spiritual wants to an ethical anxiety that was often mean." Very explicit, from the standpoint of religion, is the diagnosis of Waldo Frank in his *Chart for Rough Water* that Europe has been in rough water ever since

it departed from the Great Tradition.

"The Great Tradition . . . Its birth was on the Mediterranean shores. And before it spread in Europe . . . and through the Spaniard and the Puritan came to the Americas, it had already many forms. . . . Yet its essence has never changed. It is the knowledge that the individual man partakes of the divine. . . . It is the knowledge that his life has purpose and direction because God is in him. . . . Any political program that goes no deeper than politics is bad politics; and Democracy, child of a religious, heroically devoted vision of man, can part from that religious vision only at its mortal peril, like the nursling, torn from its mother's breast."

The illusion which flourished in the nineteenth century and on into the first decade of the twentieth, that man was on an escalator automatically going up, was shattered. The First World War disclosed that the escalator could go into reverse. When God drops out of the landscape, in the vivid phrase of Hebrew prophecy, "The sun goes down at noon." The light of burning cities showed that when man is put at the center, the result is not man at the center, but the extinction of man.

This general mood has spread out in all directions and been manifested in many aspects of experience, apparently widely separated. There has awakened a fresh consciousness of American tradition, a reappraisal of its history, a new appreciation of values worked out in American life. This is quite natural. The change can be illustrated in one typical author, John Dos Passos. His three-volume trilogy, *U.S.A.*, is one of the most extensive and thoroughgoing criticisms of America ever produced. But in 1941 he was at work on a book of a very different type, *The Ground We Stand On*, a positive evaluation of the heritage of democracy in Roger Williams, Thomas Jefferson, and others. Indeed, the question of what has been the American idea—of what has been created of undebatable worth—has been a constant one, voluminously answered. A score of anthologies of democracy appeared during the war years.

The same mood and spirit have contributed greatly to the recent vogue of historical novels of America, to the work of Howard Fast and Esther Forbes, Marcia Davenport, and many others. The search for realized values of an earlier era was partially responsible for the warm welcome given to Van Wyck Brooks' *The Flowering of New England*, *New England: Indian Summer*, and *The World of Washington Irving*. The same change of mood and spiritual climate was evidenced also in the passing of the debunking school of biography, the "three-jeers-for-anybody" school, and the fresh

flourishing of biography with historical sense and conscience. It was felt strongly in poetry, such as in *The Westward Star* of Stephen Vincent Benet, and *America Was Promises* by Archibald MacLeish. It contributed to the remarkable sale of Russell Davenport's *My Country*. It was strongly felt in the drama, as in Maxwell Anderson's *Valley Forge*, Robert E. Sherwood's *Abe Lincoln in Illinois*, and others.

The number of novels with specifically religious themes, set in biblical times or in later periods up to the present day, has been a marked feature of very recent years. The ones most widely acclaimed and sold come readily to mind. Sholem Asch's *The Nazarene* and *The Apostle*, A. J. Cronin's *The Keys of the Kingdom*, Franz Werfel's *The Song of Bernadette*, Lloyd Douglas' *Green Light* and *The Robe*, and Thomas Mann's trilogy on Joseph, a story not narrowly religious, but biblical in theme, are but a few of a very great number. Even Theodore Dreiser's last work, *The Bulwark*, in which his hero struggles with tradition and conscience, was given a distinctly religious setting and theme.

Poetry, likewise, has been a sensitive barometer of the times. Impressive evidence of this fact is to be found in the spiritual pilgrimages of two of the greatest living poets, T. S. Eliot and W. H. Auden. Both have made a journey from largely negative criticism of society to positive affirmations of faith. Eliot's early work, as briefly noted above, expressed in revolutionary form aversion to the ugliness, the moral and cultural emptiness of postwar society. This feeling runs all through *The Wasteland*, *The Hollow Men*, *Gerontion*, and the Sweeney and Prufrock poems. In contrast, his later poems such as *Asb Wednesday*, *The Rock*, *Four Quartets*, *Murder in the Cathedral*, express an articulate and deeply religious faith and a notable penitential mood.

Auden demonstrates a somewhat similar progress. His early work shows revulsion to society in as many astonishing styles as a mockingbird could employ. In his own words, he had "an immeasurable neurotic dread." But from cynicism and distrust of the world, he has moved on to a new credo of hope and of religious faith.

This search for what man is to believe can be found in the literature of this century embodied in the widest variety of theme, treatment, and point of view, in poetry and prose, in drama and fiction. Yet a vital unity emerges in showing religion in its impact on the life of all sorts and conditions of men.

"The whole universe crumbles without God." And the questing spirit serves to record the growing conviction that man must believe, that the only alternative to chaos is faith.



SONG OF THE POET

by

Peppino Mengravite

Art Institute of Chicago

Worded Faith

A little anthology of literature that reveals the spirit of man.

To be a poet is to have a soul so quick to discern that no shade of quality escapes it, and so quick to feel, that discernment is but a hand playing with finely ordered variety on the chords of emotion—a soul in which knowledge passes instantaneously into feeling, and feeling flashes back as a new organ of knowledge.

—George Eliot

Only to write what in your heart began.
Modest, to tell yourself, "My little man
Be satisfied with fruit, flowers, leaves, or stem,
If in your garden—yours—you gather them."
Then if, perchance, a little triumph come,
There is no tribute to be paid at Rome.
Wrought in your soul let all your merit be.
Be not the ivy. Be yourself, the tree.
What though no oak, no linden, there is grown.
To rise—not high, perhaps—but rise alone!

—Edmond Rostand

His robust common sense, armed with stout hands, keen perception, and strong will, cannot yet account for the superiority which shone in his simple and hidden life. I must add the cardinal fact, that there was an excellent wisdom in him, proper to the rare class of men, which showed him the material world as a means and symbol. This discovery, which sometimes yields to poets a certain casual and interrupted light . . . was in him an unsleeping insight and whatever faults or obstructions of temperament might cloud it, he was not disobedient to the heavenly vision.

—Ralph Waldo Emerson

O Light Invisible, we praise Thee!
Too bright for mortal vision.
O Greater Light, we praise Thee for the less;
The eastern light our spires touch at morning,
The light that slants upon our western doors at evening,
The twilight over stagnant pools at batflight,
Moon light and star light, owl and moth light,
Glow-worm glowlight on a grassblade.
O Light Invisible, we worship Thee!

—Thomas Stearns Eliot

From harmony, from heavenly harmony,
This universal frame began:
When nature underneath a heap
Of jarring atoms lay,
And could not heave her head,
The tuneful voice was heard from high,
Arise, ye more than dead!
Then cold, and hot, and moist, and dry,
In order to their stations leap,
And Music's power obey.
From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in Man.

—John Dryden

Lord, in the day of inundation
Be our Light and our Salvation;
When landmarks loosen and floods fall,
Shine Thy sun upon us all.

Our flesh is silly and afraid, but pity
The shaken senses of our city;
The evil and the armed draw near;
Be sensible to our great fear.

We, although we hurt each other,
Would rather cherish one another;
Give out Thy secret, teach us how
Thy public may grow loving now.

Lord, be patient and forgiving
With all Thy invalids now living;
Convince Thy hopeless cases why
They have no right or need to die.

Ignorant and hungry millions
Desire to dwell in Thy pavilions;
Give the enfeebled and unfed
Knowledge, will, and daily bread.

Implicit in our lost condition
Is a vast longing for position;
Be our five-point desert star,
Show Thy migrants where they are.

Tour through our hearts and make our faces
Thy gay resorts and summer places;
Develop us to house Thy mirth
That Thy will be done on earth.
—W. H. Auden

In this stern hour when the spirit falters
Before the weight of fear, the nameless dread;
When lights burn low upon accustomed altars
And meaningless are half the prayers we've said—
Faith seeks a rock: immovable, unchanging,
On which to build the fortress of its strength,
Some polestar, fixed, beyond the planet's ranging,
Steadfast and true throughout the journey's length.

—Josephine Johnson

It [the book] is meant for all men of good will who have understood that the aim of human life is the realization of a superior conscience and the perfection of self by a harmonious fusion of all the specifically human qualities; for all those who strive to understand the meaning of their efforts and of their trials. It is meant for those who would wish these efforts to be integrated in the cosmic order, and who are eager to contribute to it in a certain measure, thus conferring to their existence and aspirations a real value transcending the narrow frame of their individual interests. It is meant for all those who believe in the reality of human dignity and of man's mission in the universe, and for those who do not believe in it yet, but who are anxious to be convinced.

—Lecomte du Nouy

. . . He is satisfied to lead his chosen life and be no more than just himself. He is too modest to set himself up as an example to others; but it may be, he thinks, that a few uncertain souls, drawn to him like moths to a candle, will be brought in time to share his own glowing belief that ultimate satisfaction can only be found in the life of the spirit, and that by himself following with selflessness and renunciation the path of perfection he will serve as well as if he wrote books or addressed multitudes. . . .

—Somerset Maugham

Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.

"A guest," I answered, "worthy to be here."
Love said, "You shall be he."
"I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee."
Love took my hand and smiling did reply,
"Who made the eyes but I?"
"Truth, Lord; but I have marr'd them: let my shame
Go where it doth deserve."
"And know you not," says Love, "who bore the blame?"
"My dear, then I will serve."
"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

—George Herbert
motive

I am like a flag unfurled in space,
 I scent the oncoming winds and must bend with them,
 While the things beneath are not yet stirring,
 While the doors close gently and there is silence in the chimneys
 And the windows do not yet tremble and the dust is still heavy—
 Then I feel the storm and am vibrant like the sea
 And expand and withdraw into myself
 And thrust myself forth and am alone in the great storm.

—Rainer Maria Rilke

And think not you can direct the course of love, for love, if it
 finds you worthy, directs your course.
 Love has no other desire but to fulfill itself.
 But if you love and must needs have desires, let these be your
 desires:
 To melt and be like a running brook that sings its melody to the
 night.
 To know the pain of too much tenderness.
 To be wounded by your own understanding of love;
 And to bleed willingly and joyfully.
 To wake at dawn with a winged heart and give thanks for another
 day of loving;
 To rest at the noon hour and meditate love's ecstasy;
 To return home at eventide with gratitude;
 And then to sleep with a prayer for the beloved in your heart and a
 song of praise on your lips.

—Kahlil Gibran

God pity us indeed, for we are human,
 And do not always see
 The vision when it comes, the shining change,
 Or, if we see it, do not follow it
 Because it is too hard, too strange, too new,
 Too unbelievable, too difficult,
 Warring too much with common, easy ways,
 And now I know this, standing in this light,
 Who have been half-alive these many years,
 Brooding on my own sorrow, my own pain,
 Saying, "I am a barren bough. Expect
 Nor fruit nor blossom from a barren bough."
 Life is not lost by dying! Life is lost
 Minute by minute, day by dragging day,
 In all the thousand, small, uncaring ways,
 The smooth appeasing compromises of time,
 Which are King Herod and King Herod's
 men,

Always and always, Life can be
 Lost without vision but not lost by death,
 Lost by not caring, willing, going on
 Beyond the ragged edge of fortitude
 To something more—something no man has
 seen.

You who love money, you who love yourself,
 You who love bitterness, and I who loved
 And lost and thought I could not love again,
 And all the people of this little town,
 Rise up! The loves we had were not enough.
 Something is loosed to change the shaken
 world,
 And with it we must change.

—Stephen Vincent Benet

God is our refuge and strength, a very present help in trouble.
 Therefore will not we fear, though the earth be removed, and though the mountains be
 carried into the midst of the sea;
 Though the waters thereof roar and be troubled, though the mountains shake with the
 swelling thereof. Selah.
 There is a river, the streams whereof shall make glad the city of God, the holy place of the
 tabernacles of the most High.
 God is in the midst of her; she shall not be moved: God shall help her, and that right early.
 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.
 Come, behold the works of the Lord, what desolations he hath made in the earth.
 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the
 spear in sunder; he burneth the chariot in the fire.
 Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in
 the earth.
 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

—Forty-sixth Psalm

O world invisible, we view thee,
 O world intangible, we touch thee,
 O world unknowable, we know thee,
 Inapprehensible, we clutch thee!

—Francis Thompson

Athenians, I hold you in the highest regard and love,
 But I will obey God rather than you;
 And as long as I have breath and strength,
 I will not cease from philosophy, and from exhorting you, and de-
 clarating the truth to every one of you whom I meet
 Saying, as I am wont, You are a citizen of Athens,
 A city which is very great and famous for wisdom and power of
 mind.

Are you not ashamed of caring so much for the making of money,
 And for reputation?
 Will you not think or care about wisdom,
 And truth, and the perfection of your soul?

—Socrates

How do I love thee? Let me count the ways.
 I love thee to the depth and breadth and height
 My soul can reach, when feeling out of sight
 For the ends of Being and ideal Grace.
 I love thee to the level of everyday's
 Most quiet need, by sun and candlelight.
 I love thee freely, as men strive for Right;
 I love thee purely, as they turn from Praise.
 I love thee with the passion put to use
 In my old griefs, and with my childhood's faith.
 I love thee with a love I seemed to lose
 With my lost saints—I love thee with the breath,
 Smiles, tears, of all my life!—and, if God choose,
 I shall but love thee better after death.

—Elizabeth Barrett Browning

I believe a leaf of grass is no less than the journey-work of the
 stars. . . .
 And the running blackberry would adorn the parlors of heaven,
 And the narrowest hinge in my hand puts to scorn all machinery,
 And a cow crunching with depress'd head surpasses any statue,
 And a mouse is miracle enough to stagger sextillions of infidels.

—Walt Whitman

To see the world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour.
—William Blake

. . . If the wrong-doing of men fills thee with indignation and irresistible pain, so that thou desire even to take vengeance on the wrongdoers, then above all things resist that feeling. Go at once and seek suffering for thyself, as though thou thyself wert guilty of the wrong-doing. Accept that suffering, and endure it to the end, and so shall thine heart be comforted, and thou wilt understand how thou thyself art also guilty: for unto those evildoers thou mightest have let shine thy light, even like the one sinless man; and thou didst not. If thy light had shone forth, it would have made clear the path for others, and the man who sinned would perchance have been saved by thy light. Or if it be that thou didst show thy light, and yet see'st not that any are saved thereby; nevertheless stand thou firm, and doubt not the virtue of the heavenly light. Believe that if they have not been saved now, they will be saved hereafter: and if they should never be saved, then their sons will be saved; for thy light will not die even when you art dead. The just man passeth away, but his light remaineth: and it is after the saviour's death that men are mostly saved. Mankind will reject and kill their prophets, but men love their martyrs and honor those whom they have done to death. Thou, moreover, art working for the whole, and for the future thou laborest. And look not for any outward reward, since, without that, thy reward on earth is already great: thine is the spiritual joy which only the righteous man findeth. . . . Love all men and all things: seek this rapture and ecstasy. Wet the earth with the tears of thy joy, and love those tears. Neither be ashamed of that ecstasy: Cherish it highly, for it is the gift of God, a great gift; nor is it granted to many, but only to the elect.

—Feodor Mikhailovich Dostoevski

Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops: Potter and clay endure.
—Robert Browning

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our fathers' days were best . . .
The time is ripe, and rotten ripe, for change;
Then let it come; I have no dread of what
Is called for by the instinct of mankind,
Nor think I that God's work would fall apart
Because we tear a parchment more or less.
—James Russell Lowell

It was the best of times, it was the worst of times; it was the age of wisdom, it was the age of foolishness; it was the epoch of belief, it was the epoch of incredulity; it was the season of Light, it was the season of Darkness; it was the spring of hope, it was the winter of despair; we had everything before us, we had nothing before us; we were all going direct to heaven, we were all going direct the other way—in short, the period was so like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

—Charles Dickens

Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage;
And thus I'll take my pilgrimage.
—Sir Walter Raleigh

He is the true Saint, who can reveal the form of the formless to the vision of these eyes:
Who teacheth the simple way of attaining Him, that is other than rites and ceremonies:
Who requireth thee not to close the doors, to hold the breath, and renounce the world:
Who maketh thee perceive the supreme Spirit wherever the mind resteth:
Who teacheth thee to be still amidst all thine activities:
Who, ever immersed in bliss, having no fear, keepeth the spirit of union throughout all enjoyments. . . .

—Kabir

The Bishop, who was seated at his [Jean's] side, gently touched his hand. "You need not have told me who you were. This is not my house, but the house of Christ. This door does not ask a man who enters whether he has a name, but if he has a sorrow; you are suffering, you are hungry and thirsty, so be welcome. And do not thank me. . . . Why would I want to know your name? Besides before you told it to me, you had one which I knew."
The man opened his eyes in amazement.
"Is that true? You know my name?"
"Yes," the Bishop answered, "you are my brother."
—Victor Hugo

Let me not to the marriage of true minds
 Admit impediments. Love is not love
 Which alters when it alteration finds,
 Or bends with the remover to remove:
 O, no! it is an ever-fixed mark
 That looks on tempests and is never shaken;
 It is the star to every wandering bark,
 Whose worth's unknown, although his height be taken.
 Love's not Time's fool, though rosy lips and cheeks
 Within his bending sickle's compass come;
 Love alters not with his brief hours and weeks,
 But bears it out even to the edge of doom.
 If this be error and upon me proved,
 I never writ, nor no man ever loved.

—William Shakespeare

I am a part of all that I have met;
 Yet all experience is an arch wherethro'
 Gleams that untravell'd world, whose margin fades
 For ever and for ever when I move.
 How dull it is to pause, to make an end,
 To rust unburnish'd, not to shine in use!
 As tho' to breathe were life. Life piled on life
 Were all too little, and of one to me
 Little remains: But every hour is saved
 From that eternal silence, something more,
 A bringer of new things; and vile it were
 For some three suns to store and hoard myself,
 And this gray spirit yearning in desire
 To follow knowledge like a sinking star,
 Beyond the utmost bound of human thought.

—Alfred Lord Tennyson

Love will teach us all things: but we must learn how to win love; it is got with difficulty: it is a possession dearly bought with much labor and in long time; for one must love not sometimes only, for a passing moment, but always. There is no man who doth not sometimes love: even the wicked can do that.

And let not men's sin dishearten thee: love a man even in his sin, for that love is a likeness of the divine love, and is the summit of love on earth. Love all God's creation, both the whole and every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love each separate thing. If thou love each thing thou wilt perceive the mystery of God in all; and when once thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it: until thou come at last to love the whole world with a love that will then be all-embracing and universal.

—Feodor Mikhailovich Dostoevski

(Lee in his tent . . . alone)

His hands are lying there
 Quiet as stones or shadows in his lap.
 His beard is whiter than the dogwood bloom,
 But there is nothing ruined in his face,
 And nothing beaten in those steady eyes.
 If he's grown old, it isn't like a man,
 It's more the way a river might grow old.
 My mother knew him at old dances once.
 She said he liked to joke and he was dark
 then,

Dark and as straight as he can stand today.
 —Stephen Vincent Benet

I go to prove my soul!
 I see my way as birds their trackless way,
 I shall arrive! What time, what circuit first
 I ask not; but unless God send his hail
 Or blinding fire balls, sleet or stifling snow,
 In some time, his good time, I shall arrive.
 He guides me and the bird. In his good time!

—Robert Browning

With the blue steel chisel of the mind,
 Shaped by the hammer of a new world's dream,
 And tempered in the clear flame of the heart,
 There can be carved from the quarried stone of time
 A proud and shining symbol of new life.

—Paul Engle

Stop and consider! Life is but a day;
 A fragile dewdrop on its perilous way
 From a tree's summit; a poor Indian's sleep
 While his boat hastens to the monstrous
 steep
 Of Montmorenci. Why so sad a moan?
 Life is the rose's hope while yet unblown;
 The reading of an ever-changing tale;
 The light uplifting of a maiden's veil;
 A pigeon tumbling in clear summer air;
 A laughing school boy, without grief or care,
 Riding the springy branches of an elm. . . .

—John Keats

He that loveth, flieth, runneth, and rejoiceth; he is free and is not bound.

He giveth all for all, and hath all in all; because he resteth in One
 Highest above all things, from whom all that is good flows and proceeds.

He respecteth not the gifts, but turneth himself above all goods unto the giver.

Love oftentimes knoweth no bounds, but is fervent beyond all measure.
 Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads
 no excuse of impossibility; for it thinks all things lawful for itself and all things possible.

It is therefore able to undertake all things, and it completes many things, and brings them
 to a conclusion, where he who does not love, faints and lies down.

Let me sing the song of love, let me follow thee, my Beloved, on high; let my soul spend
 itself in thy praise, rejoicing through love.

Love is active, sincere, affectionate, pleasant, and amiable; courageous, patient, faithful,
 prudent, long-suffering, manly, and never seeking itself.

For in whatever instance a person seeketh himself, there he falleth from love.

Love is circumspect, humble, and upright; not yielding to softness, or to levity, nor
 attending to vain things; it is sober, chaste, steady, quiet, and guarded in all the senses.

A lover ought to embrace willingly all that is hard and distasteful for the sake of his
 Beloved; and not to turn away from Him on account of any contradictions.

—Thomas a Kempis

Where the mind is without fear and the head is held high;
 Where knowledge is free;
 Where the world has not been broken up into fragments by narrow domestic walls;
 Where words come out from the depth of truth;
 Where tireless striving stretches its arms towards perfection;
 Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
 Where the mind is led forward by thee into ever-widening thought and action—
 Into that heaven of freedom, my Father, let my country awake.

—Rabindranath Tagore

I tell you there is something afoot; it is not merely a question of maintaining standards which already exist, of preserving love and justice and truth. It is the question of finding out something, of discovering what we ourselves are, what God is, and what the two, mankind and God, are to make together.

It is the duty of mankind to understand the universe. We need, as people say when there is a lot of work to be done, every pair of hands. And no man can say for another what is his best way of increasing his understanding.

—Rebecca West

Know then thyself, presume not God to scan,
 The proper study of mankind is man.
 Placed on this isthmus of a middle state,
 A being darkly wise, and rudely great:
 With too much knowledge for the skeptic side,
 With too much weakness for the stoic's pride,
 He hangs between; in doubt to act, or rest;
 In doubt to deem himself a God, or beast;
 In doubt his mind or body to prefer;
 Born but to die, and reasoning but to err;
 Alike in ignorance, his reason such,
 Whether he thinks too little or too much:
 Chaos of thought and passion, all confused;
 Still by himself abused or disabused;
 Created half to rise and half to fall;
 Great lord of all things, yet a prey to all;
 Sole judge of truth, in endless error hurled:
 The glory, jest, and riddle of the world!

—Alexander Pope

Ill fares the land, to hastening ills a prey,
 Where wealth accumulates, and men decay . . .
 But times are altered; trade's unfeeling train
 Usurp the land and dispossess the swain;
 Along the lawn, where scatter'd hamlets rose,
 Unwieldy wealth and cumbrous pomp repose;
 And every want to opulence allied,
 And every pang that folly pays to pride.

—Oliver Goldsmith

How happy is he born and taught,
 That serveth not another's will;
 Whose armor is his honest thought,
 And simple truth his utmost skill!

Whose passions not his masters are,
 Whose soul is still prepar'd for death;
 Untied unto the world by care
 Of public fame or private breath . . .

—Henry Wootton

O world, thou choosest not the better part!
 It is not wisdom to be only wise,
 And on the inward vision close the eyes,
 But it is wisdom to believe the heart.
 Columbus found a world, and had no chart,
 Save one that faith deciphered in the skies;
 To trust the soul's invincible surmise
 Was all his science and his only art.
 Our knowledge is a torch of smoky pine
 That lights the pathway but one step ahead
 Across a void of mystery and dread.
 Bid, then, the tender light of faith to shine
 By which alone the mortal heart is led
 Unto the thinking of the thought divine.

—George Santayana

. . . Thus with the Year
 Seasons return, but not to me returns
 Day, or the sweet approach of Ev'n or Morn,
 Or sight of vernal bloom, or Summer's Rose,
 Or flocks, or herds, or human face divine;
 But cloud in stead, and ever-during dark
 Surrounds me, from the cheerful ways of men
 Cut off, and for the Book of knowledge fair
 Presented with a Universal blank
 Of Nature's works to me expung'd and ras'd,
 And wisdom at one entrance quite shut out.
 So much the rather thou Celestial light
 Shine inward, and the mind through all her powers
 Irradiate, there plant eyes, all mist from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight. . . .

—John Milton

Be utterly humble
 And you shall hold to the foundation of peace.
 Be at one with all these living things which, having arisen and flourished,
 Return to the quiet whence they came,
 Like a healthy growth of vegetation
 Falling back upon the root.
 Acceptance of this return to the root has been called "quietism,"
 Acceptance of quietism has been condemned as "fatalism."
 But fatalism is acceptance of destiny
 And to accept destiny is to face life with open eyes,
 Whereas not to accept destiny is to face death blindfold.

—Laotzu

Music, when soft voices die,
 Vibrates in the memory—
 Odors, when sweet violets sicken,
 Live within the sense they quicken.
 Rose leaves, when the rose is dead,
 Are heaped for the beloved's bed;
 And so thy thoughts, when thou art gone
 Love itself shall slumber on.

—Percy Bysshe Shelley

What, on the other hand, can awaken less consciousness of warm affection than an oyster? Who would press an oyster to his heart, or pat it, and want to kiss it? Yet nothing short of its complete absorption into our own being can in the least satisfy us. No merely superficial temporary contact of exterior form to exterior form will serve us. The embrace must be consummate, not achieved by a mocking environment of draped and muffled arms that leaves no lasting trace on organization or consciousness, but by an enfolding within the bare and warm bosom of an open mouth—a grinding out of all differences of opinion by the sweet persuasion of the jaws, and the eloquence of a tongue that now convinces all the more powerfully because it is inarticulate and deals but with the one universal language of agglutination. Then we become made one with what we love—not heart to heart, but protoplasm to protoplasm, and this is far more to the purpose. The proof of love, then, like that of any other pleasant pudding, is in the eating, and tested by this proof, we see that consciousness of love, like all other consciousness, vanishes on becoming intense. While we are yet fully aware of it, we do not love as well as we think we do. When we really mean business and are hungry with affection, we do not know that we are in love, but simply go into the love shop—for so any eating house should be more fitly called—ask the price, pay our money down, and love till we can either love or pay no longer.

—Samuel Butler

To Mercy, Pity, Peace, and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness,

For Mercy, Pity, Peace, and Love
Is God, our Father dear,
And Mercy, Pity, Peace and Love
Is man, His child and care.

For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew;
Where Mercy, Love, and Pity dwell
There God is dwelling too.
—William Blake

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage.
If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty.
—Richard Lovelace

No man is an island entire, of itself.
Every man is a piece of the continent,
A part of the main.
If a clod be washed away by the sea,
Europe is the less,
As well as if a promontory were,
As well as if a manor of thy friend's
Or of thine own, were.
Every man's death diminishes me,
Because I am involved in mankind.
And therefore, never send to know
For whom the bell tolls.
It tolls for thee.

—John Donne

Then let us pray that come it may
(As come it will for a' that)
That Sense and Worth o'er a' the earth,
Shall bear the gree and a' that!
For a' that, and a' that,
It's coming yet, for a' that,
That man to man the world o'er
Shall brithers be for a' that.
—Robert Burns

I never saw a moor,
I never saw the sea;
Yet know I how the heather looks,
And what a wave must be.

I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if the chart were given.
—Emily Dickinson

... O ye gifted ones, follow your calling, for however various your talents may be, ye can have but one calling; ... follow resolutely the one straight path before you, it is that of your good angel; let neither obstacles nor temptations induce you to leave it; bound along if you can; if not, on hands and knees follow it, perish in it, if needful; but ye need not fear that; no one ever yet died in the true path of his calling before he had attained the pinnacle. Turn into other paths, and for a momentary advantage or gratification, ye have sold your inheritance, your immortality.

—George Borrow

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movies

In a recent interview, Robert Nathan, author of whimsical novels, had some interesting things to say about writing for the movies. (He has had a hand in a number of films, among them *The White Cliffs of Dover* and *The Clock*. Some of his novels have been turned into films, with results of which he is not too pleased, although he compliments Hollywood on the job it has just done with his *The Bishop's Wife*.)

"Hollywood has no use for creative writing as in the novel or theater," Mr. Nathan told Ezra Goodman, New York *Times* critic. "The movie makers don't want words which have an independent value of their own. They want writing that tells a story simply and well and that serves to carry the plot along with a minimum of intelligible communication. Rarely do you get an emotional reaction from the sound of things on the screen, like in *Henry V* and *Brief Encounter*. The executives who decide what does or does not go on the screen do not care for that kind of emotion which words alone can create. . . . Movies today are full of plot and counterplot and characters motivating all the time. Hollywood is not looking for anything new, but trying to make money and spend less and do the same old story.

"There is an adolescent quality in the United States that is reflected in many of our present-day films. We believe that strength, violence and brutality are one and the same thing. The critics talk about how 'strong' a story is. A crook, a murderer, someone hits someone over the head—but the motivations and characters are weak. On the other hand, a quiet film like *Brief Encounter* is strong in its perceptions of the essential nature of people."

Mr. Nathan believes that the position of the writer in Hollywood will improve as general standards of public taste rise and as producers of higher taste and intelligence come to the fore.

That public protest over the moral attributes of certain films and other "controversies" are many-sided influences is indicated by the fact that *Forever Amber* placed third in the boxoffice register for October. And that the wide coverage the sports pages gave to a reported "dispute" between producers of *Body and Soul* and the Boxing

Managers Guild was the result of the efforts of one of the picture's press agents, who saw a chance to get some publicity for the film.

Those groups which own 16 mm. projectors will be interested in the selected list of 16 mm. sound films for church use which has been compiled after careful study and evaluation by the extension service office of Chicago Theological Seminary, 5757 University Ave., Chicago 37, Ill. Copies may be secured from that address at ten cents each. Selection of material for projection is one of the most important phases of any 16 mm. film program—since the films available vary so in quality—and the virtue of this list is that it does that job for you.

The Protestant Film Commission, in which sixteen denominations cooperate, has produced its first movie. *Beyond Our Own*, produced by skilled technicians is, in its class, a superior film. It is designed to awaken interest in lay support for the church and its mission; it relates the story of two brothers who have divergent ideas about goals in life—how the careless one, meeting his first real crisis, breaks under it and is restored only when a visit to his missionary-doctor brother in China convinces him of the superiority of life with a goal of love and service rather than worldly success. There is still more "preaching" and explanation than might be desired—more vital drama would have provided greater punch—but compared with the usual "religious" film it is far ahead. The rental is so low that any group with access to a projector should feel remiss if it does not arrange for its showing; the fees are \$10 for the 16 mm., forty minute film.

The old subject of religion in feature commercial films comes to the fore in three films now in wide and popular circulation. *The Fugitive* is done with all the sensitivity, imagination, and feeling for mood which have made previous films by the director, John Ford, respected by students of the cinema. The beautiful Mexican backgrounds, the brooding use of shadows and of emphasis on symbolic objects to create mood, the slow, dramatic rhythm of the action, mark it as a film which has at least striven to be artistic. Parts of it are—others seem more too merely "arty" to be effective. For "artiness" is successful only when it puts an idea over more dramatically, more successfully than if straight photography

and direction had been used. When it exists for itself alone, it is wasted.

As to religion, the film makes the old error of confusing the outward symbols—the cross, the Mass, absolution—of the Roman Catholic faith with "religion." The theme of the film—that faith will rise again, even when materialistic, anticlerical governments think they have rooted it out—is only to be commended, but from what the film shows of religion, one would never know why people are willing to sacrifice, to die for it. It is a superstitious faith which the film portrays—the necessity of providing consecrated wine for the Mass, of absolution before death, etc.—not a living reality in men's lives. One wonders why Mexico permitted the film to be made there, since it shows an all-black state persecuting to extinction an all-white church. As such, it gives an entirely erroneous picture of the state of the Roman Catholic Church in Latin America.

Captain from Castile is faced with the problem of showing the part the Roman Catholic Church played in the conquest of Latin America. It handles it by having a kindly priest make a number of speeches saying that the conquerors should see to it that they build a land for "free men." Again there is an entirely erroneous picture of the place of the church in those times—a church which went hand in hand with conquest in order to stamp out heresy and win lands and peoples for the "glory of God." The Inquisition, which played a large part in the novel on which the film is based, is also soft-pedaled and as far as possible divorced from any connection with the church. All of which is what happens when Hollywood feels compelled for fear of clerical criticism to alter history for its purpose.

The Bishop's Wife could have been painful as another in the rather lengthy list of films dealing with visits of angels to earth to set things right. But it comes out delightful entertainment, fresh and fanciful. You don't even mind the miracles which are used to further the plot—they are all done with such good fun and so casually introduced. The film has wisely let its points make themselves—and many of them have definite religious implications, particularly in reference to the putting of first things first by men who have chosen to serve the church.

Because the film *Curley* shows a

Negro boy going to school with white children, Memphis' censor Lloyd T. Binford and his associates refused to grant permission for the film to be shown in their city. The result makes interesting grist for students of censorship. Immediately United Artists, which is distributing the film, and Hal Roach, producer, filed a suit in Memphis to have the ban removed. Whereupon the City Attorney began legal action to have the suit dismissed. Previous activities of the Memphis censor board in banning films in which Negroes are shown enjoying equality with white persons have gained national attention.

Meanwhile, in Spain, the problem of censorship has been solved by the government's turning over the task entirely to the Roman Catholic Church. A representative of the hierarchy, sitting on the nation's film committee, is to have complete veto power on all films, both domestic and foreign. No film which he disapproves may be shown in the country, either publicly or in private, and no native product may be exported without church approval, even though the film might have been approved for showing within Spain.

American gangster films, of which we have a plethora just now, are getting rough treatment from censors abroad. Chief objection is that portrayal on the screen of brutality and lawlessness encourages that sort of activity among native populations. It is reported that U. S. embassies in those countries doing the blue-penciling have been making little effort to protest the treatment the films are receiving, feeling that the fewer of them shown the better for the United States.

—Margaret Frakes

theater

Your columnist is confused about the word "experimental" as applied to theater. Judging from the letters which turn up in the Drama Mailbag of the *New York Times*, she is not alone in her confusion. How cozy and consoling that is! Let us search for clarity. "Experimental Theater"? What is it?

To me, simple me, any new play or new way of presenting an old play would seem to be an experiment. Well do I remember Elmer Rice, that veteran dramatist, declaring that he never ventured a prediction

on opening night. I would have conceded him the mantle of prophecy on the basis of experience, but he would have none of it. Anything can happen. It is an experiment. Manet, the artist, used to say that with every new painting he jumped into the river and learned to swim. Behold the true experimental spirit!

Now the Experimental Theater in New York is offering exciting fare this season. *Galileo*, by Bertold Brecht, with Charles Laughton in the title role and John Carradine, Joan MacCracken, and Hester Sondergaard among the cast; *Skipper Next to God* by Jan de Hartog, with John Garfield in the lead; and an adaptation of Maxim Gorky's *The Lower Depths* with an all Negro cast. Fine fare, indeed, but is it "experimental"? Here are plays by playwrights with established European reputations, actors who are well-known stars. Where is the dash and daring of the experiment? It seems uncommonly like betting on a sure thing, and that is not thought well of in sporting circles. Moreover an embittered contributor to the Drama Mailbag protests hotly that since Equity and all the other theater unions waived their minimum requirements to make these productions possible, there has been more exploiting than experimenting. That is a hard saying.

Of course, economics rears its ugly head. Last season, I understand, the Experimental Theater tried five new scripts, drew scathing criticisms and incurred a staggering deficit. This season they are trying a different approach and attempting to swing into solvency. (They are planning, by the way, a gala night of star turns that will skim the dramatic cream of Broadway with a lavish ladle and will perhaps gain a budget to venture with.) The Experimental Theater is in a tough spot between experiments and economics. I feel for them. It is a grievous thing to get the shovel on one side and the fire tongs on the other when, like Mr. Pickwick promoting peace, you are doing the best you can for a cause in which you believe. I believe the Experimental Theater wants to live up to its name and encourage new players and playwrights in better theater and, given fewer kicks and more ha'pence, they will probably do it.

Meanwhile, here is a piquant example of what may happen when principle is mislaid in the interests of playing safe. By an odd chance the Experimental Theater had two

scripts on the life of Galileo. One by Bertold Brecht, of European reputation, and one by Barrie Stavis, who had had one previous production. As we know, they chose the first play. The second play, *Lamp At Midnight*, was then put on by a group called New Stages on Bleecker Street which is near Washington Square. The foremost critics made pilgrimage there, and declare it is the superior play. They are not agreed as to whether it will be lighted on Broadway, but they think it is a fine thing for good theater that it is burning on Bleecker Street. Brooks Atkinson praises the play glowingly. Both plays, of course, deal with the conflict of Galileo when he is forced to make a decision because of the conflict of his faith and his scientific discoveries. I can imagine the Experimental Theater meditating on the might-have-beens of their choice between the two Galileos. Mayhap they mutter, "Who would have thought the old man had so much blood in him?"

American universities may have a chance to see Charles Laughton in *Galileo* as a tour under the sponsorship of ANTA is under consideration.

The Lucky Finger, a new comedy by Lennox Robinson, will be given at the Bowling Green State University Theater at Bowling Green, Ohio.

In Yellow Springs, Ohio, there is a flourishing community theater founded in 1935 by thirty students from Antioch College. Local citizens, high school students and Antioch College students take part in its work. "Our aim," Paul Treichler, professor of dramatics at Antioch, reports to the New York *Herald Tribune*, "is professional theater." They produce an average of twenty plays a year and recently staged an original script, *Bite The Dust* by Earle Reynolds, a local townsman. Jose Ferrer is said to be eager to bring this to Broadway with himself in the leading role.

—Marion Wefer

records

By the time you read this column, dear readers, the result of the Petrillo proclamation against recording activities on the part of the members of the American Federation of Musicians of the A.F. of L. will be quite evident. Either recording

activities will be resumed, or "pop" releases will be almost exhausted, the small recording companies out of business, and the affiliated disk jockey's protective society out after Caesar's hide. There are many good arguments on both sides of the fence and this is no place to air all of them, but we would like to point out that the spread of good music into the home by the mediums of movie, records, and radio has so interested the public as a whole in music that in the last twenty-five years the number of professional musicians in the United States has more than doubled. For some statistics on this we refer the interested reader to an excellent article in the "Review of Recordings" section in the *Saturday Review of Literature* for November 29, 1947. The author of the article is the Washington *Post's* Bill Gottlieb. At any rate, the major recording studios have piled up enough of a backlog to keep new releases flowing from the "pressing works" for some time yet, and this column shouldn't have to fold up before the May issue.

Dinah Shore, who recorded over one hundred sides in the two weeks preceding Petrillo's deadline, has just contributed to the trend toward the revival of old jazz and blues favorites. Some of these revivals have been mentioned in earlier columns, and while Dinah doesn't go back as far for her numbers in Columbia's album D-1 as Henry Armstrong and Eddie Condon have done for their revivals, she does bring back melody memories that should be lasting. The album is featured as a collection of torch songs, and they might be paraphrased as "blue platter specials." The best two sides are *St. Louis Blues* and *Tess's Torch Song* with Bill and *When a Woman Loves a Man* running close behind. The inimitable Shore phrasing and lilt, plus some nice orchestra work, particularly on the part of the bass fiddler, make this a real steal of a deal. The orchestra also provides a neat beat for some nice lights-low slow dancing with your best gal.

Here are some recommendations among the new releases. Benny Goodman releases are always good news. He's out on a Capitol single, No. 15008. Duke Ellington gets some unfavorable criticism for his new single, Columbia 37957, featuring *Put Yourself in My Place, Baby* but we didn't think it was too bad. Here's one we haven't heard but from the title it must be good. Decca

album A-607 stars Abe Burrows, and the title of the album is *The Girl with the Three Blue Eyes*. That we'd like to see! It is reported to be excellent satire of many contemporary jazz styles. Lena Horne comes out with *I Feel so Smoochie*, MGM 10108. It isn't out yet but we've heard that by the time this column reaches your dorm, pre-fab, quonset, or what have you, Nellie Lutcher will have her first album out. We're still noncommittal about her vocal style, but it is unique, and she's got a scad of folks jumping on her band wagon, so give it a listen.

While we're on the subject of popular music, one of the correspondents this column has attracted calls attention to the fact that he has several hundred "pops" of vintage 1938-1943, that he would be glad to sell. He makes the reservation that he wants to keep his Glen Miller records, so you Miller fans will have to give up any hopes for some choice items unless you can pry them out of this gent. His name is Wes Osman, and he's a student at College of the Pacific, and can be reached at 212 West Fulton Avenue, Stockton, California. So all you West coast fans who are looking for some collectors' items get on the trolley and try your luck.

With the recording studios concentrating on cutting platters, delivery has slowed down a bit, and we've had difficulty in getting hold of the January releases for perusal before passing on our judgment. Here's the word, though, on some new ones we have tuned in on. A new recording of that perennial classical favorite, Mozart's *Eine Kleine Nachtmusik*, has been released by Victor, DM 1163, with the conducting done by Sir Thomas Beecham. It has the characteristic Beecham delicate touch which makes it typical of chamber music at its very best. The closing Rondo in *allegro* tempo is particularly well-handled.

The Boston "Pops" comes out with some selections from Suite No. 2 of *The Nutcracker* by Tchaikovsky, Victor DM 1164. This suite is neither as well known nor as often recorded as Suite No. 1, and one reason is that the music isn't quite as good a caliber, but there are some choice items included. The "Waltz of the Snowflakes" and the "Valse Finale" are particularly good. The recording, for technical quality, and for orchestral handling is good.

For the piano lovers we have a Horowitz recording of *Piano Music of Chopin and Liszt*, Victor DM 1165. Our preference is for the Liszt *Hungarian Rhapsody No. 26 in D-Flat*, but the Chopin numbers are handled with a delicacy that makes it obvious why Chopin's music requires a technical mastery few are equal to. This album has unusually good tone reproduction for a piano recording.

Offenbach's *Gaité Parisienne* has been recorded by the always busy Boston "Pops" under Arthur Fiedler, Victor DM 1147. The author of *The Tales of Hoffman* in this orchestration for ballet has produced some gay, light music, symptomatic of a devil-may-care cafe society, but lacking in any real character or depth. The ballet itself was tremendously popular in the United States, and some of the melodies are very familiar. Fiedler has produced instrumental effects and mood settings that are good, but he drags the closing *Barcarolle* so that it loses its effectiveness.

January releases that we haven't heard, but that got some very good reviews are Berlioz: *Corsair Overture*, with Beecham conducting the Royal Philharmonic Orchestra, Victor 11-9955; Leoncavallo's *Pagliacci Prologo* with Leonard Warren doing the baritone, Victor 11-9790, with second side not so hot; Tchaikovsky's *Concerto in D*: Erica Morini with Defauw and the Chicago Symphony do a job that varies in interpretation quite a bit from the earlier Heifitz, so compare the two and see which you favor, Victor 1168; and last, two foot-moving singles: Von Suppe's *Light Cavalry Overture*, Victor 11-9954, and Weber's *Der Freischutz Overture*. The latter, done by Ormandy and the Philadelphia Orchestra, is one of which we are particularly fond. Here's good listening to you for the month of March, and a hope that records in abundance, with proper royalty recognitions for the artists, of course, will continue to flow from the waxworks for the benefits of ye olde Joe and Jane College.

—Keith Irwin

books

"Get a high school education for \$1.98!" was an advertisement in the back of *Popular Mechanics* years ago which held considerable interest

for me as I struggled with the ordinary run-of-the-mill public high-school education. Just think, I said to myself in an excited undertone, buy this book and you won't have to see Miss Herkstroter ever again. (She was a stern and excellent slave-driver in geometry.) Not having the cash on hand at the time I missed the opportunity to get "four years of knowledge in one volume."

But now I'm on the soapbox offering an even better bargain: "Get a college education for thirty-five (35) cents!" The deal we're booming is a Pelican Book (P19) called *Good Reading: A guide to the world's best books*, published by Penguin Books, Inc., N.Y., and selling for the measly thirty-five cents just mentioned above. This paper-bound—but sturdy—compilation is sponsored by an awe-inspiring outfit: "The National Council of Teachers of English," but we hasten to say, this is no cause for putting away your pennies.

The book was prepared by the committee on college reading, with the help of several handy people who have lifted the level of literature on other occasions: John Erskine, Carl Carmer, Stuart Cloete, Norman (radio man) Corwin, Thomas Craven, John Dos Passos, Clifton Fadiman, Dorothy Canfield Fisher, John Hersey, Sinclair Lewis, Lin Yutang, Carl Sandburg, and Cornelia Otis Skinner.

All these folks helped; now what's in the book? On two pages are listed one hundred significant books, and when you get intellectually snobbish look over the list and count the ones you've never had time to read. Then for eighty-two pages there are brief, to the point, entertaining dissertations on books of all kinds, from ancient Greece to 1800, divided according to periods; short chapters on twentieth-century novels from all lands; pithy talks on specialized forms (short story, drama, etc.); and finally some comments under topical heads (science, politics, etc.).

Next come listings by the people noted above of what each calls his "personal list of basic books." They're fun to read—the lists, that is—Sinclair Lewis' being the oddest: "If my library were destroyed, the first thing I'd buy would be the first twenty volumes of the *Encyclopedia Britannica*."

The second half of *Good Reading* is devoted to lists of good books of all periods and on assorted topics, all of which if read would give you

the college education we spoke of earlier and a bad case of eyestrain. One of the best things about these lists is that they contain one- or two-line descriptions of the books, so you may have some idea of what you're in for when you prop up your feet to read one "of an evening." The other appealing thing about these lists is this: whenever the books in question can be obtained in a cheap edition you are told. For all these reasons get a copy of *Good Reading*—you'll use it for the next twenty-five years.

IN BRIEF . . .

Not By Might, Christianity: the Way to Human Decency by A. J. Muste, Harper, \$2.50. The national secretary of F.O.R. and America's leading exponent of the so-called pacifist position has written a *needed* book—needed by those who agree with him, and even more by those who don't. And if you ever wonder about your position on this question here's a good statement to read. A plug, too, for Harper—it's good publishing in such a time as this.

Red Wine First by Nedra Tyre, Simon and Schuster, \$2.75. Sometimes tragic, sometimes hilarious, always diverting—this can be said of these pieces of reportage assembled and we imagine, polished, by Miss (?) Tyre, a social worker in the Southern states. Here in their own words, colorful and expressive, are the tales of men and women who told their stories to case workers. "Honey, Are You Saved?" "They Shouldn'tuv Hung Willie," and "A Contented Man" are three of the twenty-five titles under which the people talk.

Pilgrims Path by Desider Holisher, Stephen-Paul, \$3.50. In case you have Mayflower ancestors or are nuts over the way the Pilgrims lived and looked, this is an interesting volume of good photographs and a minimum of text. Moderns now living in Plymouth have posed in costume with the spinning wheels, cradles, and utensils of the settlers. A portion of the book is devoted to Plymouth of today, complete with monuments to the past.

Soviet Russia Since the War by Dr. Hewlett Johnson, Dean of Canterbury, Boni & Gaer, \$3.00. The Dean sets down his qualifications for this book on Russia, among which is this: "Twenty-five years of close and sympathetic study of Russia led to innumerable friendships with the responsive and warm-

hearted Soviet people, giving me contacts which enabled me during three months of wide travel and research to see more of postwar Russia itself than other men have seen in as many or far more years." This may hint at the approach of this author to a nation and people now presented to Americans from another point of view through our own press and radio.

—Don A. Bundy

radio

Another "first" is now behind the Quakers. A series of six fifteen-minute transcriptions, entitled *World Service*, is now available. The series is based on reports received from overseas Quaker workers about clothing distribution. House Jameson, Eva Le Gallienne, Ann Seymour, and Leon Janney are some of the artists featured. The programs were produced at N.B.C. studios in New York City by professional script writers and directors. The stories in the series include accounts of what clothing meant to one young Polish couple, services performed by a Friends Transport Unit in France, and a tale of the fight of a Quaker unit in China against Kala Azar, a disease which is 96 per cent fatal when untreated. Another describes the degradation of postwar existence in Austria where Quaker relief workers are helping to rehabilitate the Austrian mind and spirit. There is also a general narrative on what is being done to alleviate the suffering and nourish the hope of millions struggling for existence in a war-ravaged world. Descriptive folders of the series may be had by writing to: World Service, A.F.S.C., 20 South Twelfth Street, Philadelphia 7, Pa.

Network television, says C.B.S., is on its way. This web has announced the formation of a four-station television network. They tell us that the American Telephone and Telegraph Company has demonstrated successfully the workability of a micro-wave television relay system between New York City and Boston. Eastern broadcasters are planning television coverage of this year's national political conventions at Philadelphia. Network television is an imperative facet of television broadcasting. The high cost of broadcasting has been one of the highest hurdles to be gotten

over by the new industry. More coverage will increase advertising potency, and successful advertising will be the prop most direly needed to expand the utilization of television.

There are jingles and then there are jingles. The ones which have been coming over WNEW, in New York City, recently are the latter kind. They are one of the brightest and most cheerful bits of advertising propaganda. They are quite different, however, from most jingles and most advertising because they are trying to educate people to better racial relationships. You can get free copies of them to consider for broadcasting over your community or university station by writing to: Institute for Democratic Education, 415 Lexington Avenue, New York City.

A new book is out which will be of interest to many people who plan to work in radio. It is the first of its special type, and to our knowledge, the only book on writing and editing news for radio which is at all thorough. *Radio News Handbook* has been published by the Medill School of Journalism of Northwestern University. This sixty-four page volume was prepared by Baskett Mosse, assistant professor of journalism who is also a director of the Chicago Radio Correspondents Association. Professor Mosse formerly was news editor and writer in Chicago for N.B.C. The author tells us this is not a textbook; there is no "theory" it is trying to sell. It is a down-to-earth, how-to-do collection of information which tells how to handle radio news. It contains data on tested techniques, with numerous examples and illustrations taken from actual news broadcasts. Material is included on dateline styles, quotations, program building, departmentalizing of the news, transitions, news requiring special handling, such as sports and the weather, news policies, and the all-important radio libel laws. "It is not the purpose of the handbook to encourage standardization or rigidity of radio news techniques, or to appear overly dogmatic," Mosse writes in his foreword. "But it is hoped that the methods suggested will facilitate a more efficient and intelligent handling of the news." The manual costs \$1.50. Remittances should be made payable to Northwestern University and sent directly to the Medill School of Journalism, Evanston, Ill.

—Oliver Johnson

CONTRIBUTORS

Paul Arthur Schilpp is associate professor of philosophy at Northwestern University. To scholars he is best known as the editor of *The Library of Living Philosophers*. To students he is a keen, provocative teacher and a crusading thinker who is constantly in demand for speeches and forums.

R. L. Whitehouse began a world government movement in Evanston while he was a student in Northwestern University. He was chairman of the Students for World Government for the first year of its existence. It grew from a student movement into an adult movement working for A People's World Constitutional Convention. He is still with World Republic although he has taken time out to be a candidate for congressman for the 13th District of Illinois.

Myron O'Higgins is a Rosenwald Fellow at Fisk University. He is assisting Charles Johnson in the publication of the *Monthly Survey of Race Relations*.

Albert W. Palmer is moderator of the General Council of Congregational Christian Churches. He became president emeritus of Chicago Theological Seminary a few years ago and has lived in California where he is radio minister for the First Congregational Church of Los Angeles.

Reinhold Niebuhr is professor of applied Christianity at Union Theological Seminary in New York City. He wrote the statements we publish as he was leaving for England where he was active in the plans for the World Council of Churches to be held at Amsterdam this summer. He is editor of *Christianity and Society* and *Christianity and Crisis*.

Harold W. Dodds has been president of Princeton University for fifteen years. A specialist and professor of political science, he has held positions on various commissions and boards both in this country and abroad.

John C. Bennett is professor of Christian theology and ethics at Union Theological Seminary in New York City. His latest book is *Christianity and the Contemporary Scene*.

L. J. Shafer is secretary for China, Japan, and Africa for the Board of Foreign Missions of the Reformed Church in America.

William E. Hocking was Alfred professor of philosophy at Harvard University until 1943. He has lectured widely on the Continent and in English universities, and he wrote to us from Holland where he is spending the year at the University of Leiden.

Kenneth Scott Latourette is professor of missions and Oriental history at the Divinity School of Yale University. He is author of the monumental work, *A History of the Expansion of Christianity*.

Charles F. Boss, Jr., is executive secretary of the Commission on World Peace of The Methodist Church. He spent last summer in Europe investigating peace movements and relief conditions.

Stanley H. Silverman is assistant director of publicity of the United Jewish Appeal of Greater New York, as well as a freelance radio script writer for several well-known programs. During the war he was special events chief of the OWI's Overseas Radio Division.

Edith and Hiel Bollinger are the "Mr." and "Mrs." of the Methodist Student Movement. As this number of the magazine goes to press, H.D.B. is in Geneva as the American representative on the executive committee of the World Student Christian Federation. Mrs. Bollinger is well known as a leader in the Woman's Society of Christian Service of The Methodist Church.

Witter Bynner is the author of many books of poetry, and is especially well known for his translations from the Chinese. His latest book is *The Way of Life According to Lao-tzu*.

Leon-Felipe is the pseudonym of Camino Galicia. This poet was born in Spain but has lived most of his life in this country and Mexico. While in this country he taught at Cornell and Columbia Universities.

Herbert Hackett is assistant professor of journalism at Ohio Wesleyan University. He is the son of Baptist missionaries in Burma. He tells us that he will soon have published an article called "Flying Saucers—A Manufactured Public Opinion."

Halford E. Luccock is professor of homiletics at the Divinity School of Yale University. Dr. Luccock is known for his teaching, his platform addresses, and his many books. This distinguished author, minister, and speaker is at present working on a commentary on the Gospel of Mark.

Anna Brochhausen, a member of the *motive* advisory editorial board since the founding of the magazine, is responsible, to a large extent, for the literature anthology beginning on page 39 of this number. Miss Brochhausen is familiar to "old *motives*" because of her numerous rich contributions to the magazine.

ARTISTS

Ivan Mestrovic was called "The greatest phenomenon among the sculptors" by Rodin. At the time of the international exhibition in Rome in 1911, Mestrovic was already widely known in France, Austria, and his native Croatia. His more than seventy sculptures at the Serbian pavilion of the exhibition spread his fame to all of Europe. After the First World War, during which he played a prominent part in the patriotic activities which led to the birth of Yugoslavia, Mestrovic built and decorated three chapels. The most significant of his commissioned monuments in Yugoslavia is the "Unknown Soldiers Tomb" at Avala. Works of this master are to be found at all of the more important modern galleries and museums in Europe. Recently an exhibit of Mestrovic's work was held at the Metropolitan Museum of Art in New York City; this was an especial distinction as it was an exception to the museum's practice with regard to one-man exhibitions for living artists. At present Mes-

trovic is carrying on his work and teaching at Syracuse University.

Boardman Robinson is art director of the Colorado Springs Fine Arts Center. He was born in Nova Scotia and has had a long and distinguished career as a painter. His works have been exhibited in the leading galleries and museums over the nation. One of his more recent works was his eighteen panels in the Department of Justice building, Washington, D. C.

Donald Criner is a student at Albion College, Albion, Michigan. His major work is being done under Vernon Bobbitt of the art department.

B. J. O. Nordfeldt, born in Sweden, came to Chicago and studied for two years at the Art Institute. Then he went to Paris to study. There he received many honors and awards. His works are now exhibited in the leading art museums over the world.

Peppino Mangravite is a lecturer and instructor as well as a painter. Mangravite has exhibited in this country at the Phillips Memorial Gallery, Corcoran Gallery of Art, Whitney Museum of American Art, and others. Many murals in public buildings as well as writings about art are to be credited to this painter.

COVER ARTIST



Joe Ward is a *motive* regular, for readers will remember his cover on the November number last year. Joe is still studying at the Philadelphia Museum School of Industrial Art, but gets back to his native Kentucky frequently, as he did in February to represent the art profession at Georgetown College for Vocational Emphasis Week. He tells us that he has also been doing some portraits in Philadelphia and that a downtown art supply house displays his sketches and suggests a "sitting." The theme of Joe's cover this month is the downtrodden peoples of the world and how they are daily "passed by on the other side." We're glad to have Joe back again and we hope this won't be the last time.

motive