



Krausbaar Galleries

SAINT FRANCIS AND THE BIRDS

RUSSELL COWLES

CHARACTER, UNLIKE CERTAIN types of personality, cannot be developed in ten easy lessons. Of course, genuine personality can't be acquired that easily either. But quack success promoters thriving off the gullible people who want to achieve something difficult without work, are selling America down the river. We are becoming a nation famous for our "charming" personalities. Our soldiers were known everywhere as the personality

boys. Character, however, is a different thing. The salesman may bowl you over with his winsome confidence, yet as long as he sells inferior goods, he is a hypocrite—a bad character. What America needs is less glib personality and more basic character. Our foreign relations show this as well as our commercial enterprises. Lack of character is the fundamental tragedy of the world. And this is a religious tragedy.

"Character," said the psychologist, Hugo Munsterberg, "is the capacity to keep the master motive dominant." A master motive can be good or bad depending on the origin as well as the end of the motive. If religion deals with relationship to ends and goals that are high and noble, and if religious living is living toward the highest and best we know, then character is a result of successful religious living.

The master motive—that is the secret! If the master motive is to make money, to have comfort and security financially, then one's character will be molded by that ambition. If living for the joy and happiness of all people is one's motive, then character which will lift man above the selfish acquisitive being will result. If the master motive is noble, character will be noble.

The master motive is the important thing in life. That will shape what one does, how one spends his life, how one makes his living. For the master motive controls the whole of life. If it is good and right, then the whole living process will be rightly directed. Then one works because work is good, because it justifies one's existence in a creative society where all men work constructively. Life, if the master motive is right, becomes a total living process in which work finds its place. A man will be called to work that fits into the total scheme, into the total pattern.

The lives of great men have all shown us the supremacy of a master motive. Nowhere was this seen more strikingly than in the life of Jesus. His master motive was to do the will of his father, God. His living process was a seeking of the way to find that will so that he could live harmoniously with the great purpose of human life. He sought that kind of perfection and bid us seek it too. In the "seeking" was the greatness of his life.

We who call ourselves Christians must likewise seek God's will for us and for the world. This is our vocation. His will can be known for it is verified through love and reconciliation, peace and harmony. It grows through honest recognition of our human qualities, through the triumphing over them as we go toward perfection. Living is a growth process; it is a continuing, not an arrival process. Seeking the master motive for all of us will lead us into usefulness, into answering the call to living that has depth and width, depth in plumbing of the mind of the universe so that truth will be found, and width in the understanding of men so that charity and love will prevail. Such a master motive will call us to a life, and it will be a life that will take its pattern from Jesus of Nazareth and all the great souls who have lived in that way from his day even unto ours.

GOD DOES NOT DESIRE SOMETHING FROM US—he desires us, ourselves; not our day's work, but our personalities, our wills, our hearts. God does not desire to have us for himself so that we may lose ourselves in him in mystical contemplation, but he desires to possess us for his service. The service of God constitutes the sum-total of good conduct. It is due to the grace of God that he declares us fit for his service, and that he appoints us to his service. And this is the true obedience of faith: that we are at his disposal, that in all that we do, we do his will in order to please him, and are wholly here for him, to "lend him a hand," desiring to glorify him, "Whatsoever ye do, do all to the glory of God." Only then is our action hallowed; for to "hallow" means to "dedicate to God." Without this dedication an action may be useful, creative, heroic, but it is in no way holy or good. Hallowed action is sacrificial action. Thus the whole of Christian activity is to be regarded from the point of view of sacrifice. To do everything one does in the world as a sacrifice to God: this is the holy service of the Christian within the world; it is his reasonable service. God summons us to serve him and therefore to serve his world. Service means going out of oneself, being free from anxiety about oneself, being free for others. From the point of view of "service" the whole sphere of practical reality is divided into ends and means. The dominion of God alone is the end, the final end, of existence; everything else is means. Through this end every kind of means is hallowed.

—EMIL BRUNNER
motive

Wager of Our Times

*Our plight is like being between two worlds—
with one dead and the other powerless to be born.
Is there such a thing as a safe or wise bet on a job and a life?*

ELTON TRUEBLOOD

WHAT IS THE WORD which can denote accurately the mood of this generation, especially the younger part of it? We have struggled with this question in numerous discussion groups, and we always come out at the same place—the dominant mood is *futility*. There are many reasons for this, and the better we know these reasons the better we shall be able to speak to the need of our time.

One reason for the prevailing sense of futility is the bigness of all the problems with which we deal. The problems of government, of business, of war and of peace, all seem so large that the lone individual sees no way of making even a start. The situation is symbolized by the class in which the professor gives the students such a long and impressive bibliography that they end by reading nothing at all. Any tiny effort seems absolutely futile in view of the magnitude of the total task.

Another reason for the sense of futility applies especially to the young. They see what a mess their elders have made of the world, but they find these same elders still in control and, consequently, they see nothing to do. In short, the situation of modern youth is the same as that of modern man in general, except that it is accentuated. In spite of the fact there are many evils to overcome and countless worlds to conquer, there seems to be no way to begin, when evil is so deeply entrenched. Why not, then, sit back and enjoy the pleasures of the moment?

Two generations ago, Matthew Arnold coined a highly quotable phrase when he spoke of those who were between two worlds, "one dead, the other powerless to be born." These were prophetic words, far more applicable to our day than to Arnold's. They apply to our day because the young people of this generation have come to see the inadequacy, not of the Christian faith, but of the dominant faith of our time, the faith in science and technology. The old faith still lingers in the advertising pages and in the minds of a few antiquated professors, but the thoughtful youth are disillusioned. After all, the most striking result of generations of scientific work has been atomic fission and its only major use, thus far,

has been the destruction of innocent people in two Japanese cities. A century ago Thoreau pointed prophetically at the "improved means to an unimproved end," and that is what we so largely have now. The modern young people have lost faith in the old gods of physical science, but they have not found a new faith to supplant it. Disillusionment may be desirable, but emptiness is not, for the result is futility.

A last great reason for the prevailing sense of futility concerns actual vocations and preparation for them. Characteristic young men all over our land are now giving up their long and arduous professional training to enter the army or navy. If, after all, we are going to be in another war within a few years, why bother? If the atomic bomb is used, *as it will be* in case of another war, it will destroy everything anyway, so why bother to build what will not remain? What is the use of learning in college what you will never use? Why go on with a career, only to be pulled out of it very soon? In a world like ours the only reasonable course seems to be one which frankly recognizes its transitory character.

Though there are some who react to this situation with desperation, like the late John Winant, the more ordinary reaction is one which only increases the problem by falling completely into the pattern of our already sensate culture. The easy answer is a crude emphasis on passing pleasures. If the bomb is coming, make the quickest possible approach to comfortable or even sensuous living. Take no responsibility for a future which may never come, dance and drink as much as possible, and live wholly for the day.

Many have deplored the riotous living of our great universities, but it does little good to deplore, while it does no good to scold. Instead, we must understand and seek to solve the problem at its deeper levels. Contemporary young people are living riotous and often self-destructive lives because they have no sense of life's meaning. Their only hope for a different kind of life lies in a fundamental change in their world view. As long as life seems futile most men and women will be wanton in some sense or other.

AS we try to provide a larger and a saner point of view, the first point to make clear is that *fatalism is always wrong*. There is some superficial resemblance between a belief in fate and belief in the guiding hand of God, but the two are really poles apart. Fatalism destroys all effort, at least in rational minds, for what is the use of opposing the wave of the future? But belief in the Father of our Lord Jesus Christ is utterly different. We know that he works in all things *with* them who love him.

All fatalism is intellectually unsound. The history of our little earth may not tell everything, but it tells all we are likely to know, and the truth of history is that man's effort does make a difference. The Balkanization of this nation once looked to many to be a foregone conclusion, but the immense effort and dedication of Abraham Lincoln and others like him *changed* the course of events. Ours is a world in which there can be a renaissance and not one but many such. Belief in the power of the mind to make a difference in the course of events, to be the truly active factor, is good philosophy and it is the philosophy with which our age needs to begin.

A second important point to make clear concerns the quality of the living present. Let us say that the future is uncertain, as it is, and that the consequent path of wisdom is to gather rosebuds while we may. But what *are* the rosebuds? Do we live more fully and gloriously, even for the moment, by self-indulgence and undisciplined mediocrity? By no means. Man is so made that the sense of duration is central to his best life. We are creatures who have eternity set in our hearts. The present is always more glorious and even more happy if it is *more* than the present, if it is a preparation for greater fullness of existence yet to come. Those who live merely for the moment are ceasing to be truly human and, moreover, they are not really enjoying the moment itself.

Of course the bomb may drop! That is nothing new. Thoughtful men and women have known for centuries that we have here no enduring city. It is not necessary that we should have. There is

abundant reason to believe that our poor little life here is not the end of something, but more likely a mere beginning. In any case it is almost universally shown that life lived on the supposition of a *more* to follow is the life which reveals most glory *now*.

Finally, we may put the situation in the form of a wager. I have only two genuine choices: either I must act on the assumption that our life will go on and that my effort will make a difference, or I must act on the assumptions of futility. Which will it be? If I act on the assumptions of futility I may turn out to be correct in my prognosis. But that will be no satisfaction, since I shall not be

here to enjoy it. I shall merely succeed in living a few empty and fundamentally sad years waiting for a catastrophe and missing all the pleasures that come from long-term effort. Actually, moreover, the debacle may be the result of just such an attitude on the part of millions like me. The belief in fatalism sometimes verifies itself in the sense that it erects no barriers against the dreaded eventuality. If, on the other hand, I turn out to be wrong in my prognosis, I have wasted my time and failed to be ready for my part in the new world waiting to be born.

Let us say, on the other hand, that I make the opposite wager and act on the assumption that my work can make a

difference in the creation of the new world. I *may* turn out to be wrong, for the debacle may come anyway, but meantime I have lived gloriously by placing the passing moment in a larger setting. I have had the satisfaction of the planned life even though the plan never materializes. But I may also win the wager and in that case the answer is clear. Then I shall be more nearly ready to play my part and I may, with some justice, feel that my very attitude has helped make the victory possible.

I have said that such an antidote, as described above, is good philosophy, but that is not all that it is. It is also good religion.

The Revolutionary Notion of Vocation

Elton Trueblood has done it again. His new book, Alternative to Futility, is arresting and enlightening. In this small book he presents the guideposts which our lost generation needs. Here are excerpts from the book, printed with the permission of the publisher, Harper and Brothers, which speak for its quality and helpfulness.

A CRITERION OF MEMBERSHIP in a new order of the Church Universal is the acceptance of *vocation*. This idea requires explanation. It means that all true members must be fountains, not cisterns. It means that each member must be willing to think of himself as engaged in the ministry, by a divine imperative. In the new order there are no clergymen and no laymen, but all are engaged in the same divine vocation, which means putting the claims of the Kingdom of God first, no matter what profession one may follow. *The formula is that vocation has priority over profession.*

In nearly all the examples we have mentioned, in which there has been a burst of new Christian life, this criterion has been observed. In the beginning of the Christian cause all were ministers. *Member equaled evangelist equaled missionary.* There was no place within the society for the observer, the mere supporter or the nominal member. All the evidence shows that any society, anywhere, which will adopt this practice will be dynamic in any culture. If we want to make a difference, here is a clear way. *Make all, within your society, members of the crew and permit no passengers.*

There was a time when, especially in evangelical circles, much was made of a call to the ministry. A standard feature of revivals was the attention paid, not only to new converts to the faith, but also to those who felt and accepted a call

to "full-time Christian service." This was a valid and worth-while procedure, but it did not go far enough. By full-time Christian service was meant the life of the pastor, missionary, deaconess, etc. But why stop there? If this is God's world, all of it, and if all Christians are called, as the New Testament declares to a royal priesthood, why should the sense of vocation be thus arbitrarily limited? Why cannot a man be called to be a Christian chemist, why cannot a woman be called to be a Christian housekeeper or nurse? If we were to take the gospel seriously this is exactly the way it would be. It is a noble thing to be a Christian pastor, nourishing the common life and curing sick souls, but it is no more a holy task than that of the Christian banker.

If we accept the proposition that *member=evangelist=missionary*, we begin to understand what the true relation between vocation and profession really is. Most of us must have professions, both because the world needs work done and because we need to earn a living for ourselves and our families, but the convinced Christian will choose both his profession and his place and manner of conducting it in the light of a prior loyalty. A Christian doctor will not choose his location wholly in the light of potential income and professional advancement or prestige but in the light of his service to the Christian cause. A Christian doctor is not just the one who goes to the foreign field but one, anywhere, who places vocation above profession.

Can we give the majority some guidance in the particular decisions they are to make in the light of the revolutionary notion of vocation? Perhaps the greatest help we can give, especially to young people, lies in the depiction of concrete tasks needed mightily in our day. Though there

are many of these, five can be stressed at this point.

The first need is for colonists. This is the largest single classification of "real members" and can include almost any serious person. We need a number of men and women who will consider seriously their place of abode and their professional work in the light of the way in which they can foster the growth of redemptive fellowships.

The second need in vocational membership is for itinerants. Work in the new order, which we need and hope we will have, may be carried on in a way similar to that of our early Christian communities. This work can often be carried on, as St. Paul demonstrated, in conjunction with some other occupation, by which a living is earned and useful contacts are made. Men and women can bring new life into many isolated fellowships.

A third demand is for Christian politicians. There are a few men and women in politics because of a high sense of responsibility but not nearly enough.

A fourth classification is that of Christian scholars. We have many young people who propose to enter a life of scholarship, usually with an eye to university teaching, but they are frequently very lonely. If they could think of themselves, in all humility, as members of a guild of Christian thinkers, they would be strengthened in the pagan atmosphere into which they are so often thrown and to which so many succumb.

A fifth and final classification, in this tentative list, is that of writer. This must be included because the written word is still efficacious in our modern life. We need gifted and disciplined minds, willing to use their powers to spread the gospel and reach millions who can never be reached by the spoken word because they are not present where it is spoken.

Twenty-four Hour Daily Shift

is for some people quite a lot of a job.

However, it may be the way to turn the whole of a life into a good habit and save oneself from loss of time, sickness, and inefficiency.

THE CONCEPT OF DIVINE vocation has practically disappeared from present-day thinking. Vocation implies a call. The question immediately asked is—called to what and by whom? The call is from God and it is a call to life. God is calling us to a Christian life, for if we are first Christian, then our work will fit our Christian conscience.

Life cannot rightly be broken into segments and certain experiences called secular and others religious. Religion can and should pervade all of life, for it is a devotion to the whole of life. If religion is thought of in terms of divine vocation, all life falls into a different perspective. To think in this manner is to conceive of religion as the calling forth of all of man's capacities and skills into worship and work for the common good of all, by a power greater than himself or the world in which he lives.

The monastic ideal of the medieval church held up the lives of celibate clergy and the religious as more pleasing to God than the lives of the common people engaged in doing the ordinary work of the world. Calvin and Luther declared that what a man can do with his hands and brain is not within itself pleasing to God, but that all God requires of any man—faith and obedience—can be shown by each person in that place to which the divine will has assigned him. Luther, Calvin, and their like-minded contemporaries set the example for a genuinely new estimate of everyday life and toil. It was a fresh and authentic approach toward reassertion of the ancient premise that worship and ordinary work belong together, that the adoration of God should be integral to everyday life.

The foundation of the notion of divine calling is the active presence of God throughout creation and human history. The writer of John's Gospel attributed these words to Jesus: "My father is still at work, and I work too." Man is the focus of this great doctrine. He is called into relations with God and men—relations that transcend nature and history. Man is a creature and is the crown of God's creation. He is neither beast nor angel; he is a human being. Though in nature, all his values point out of nature.

He is critic, builder, and worshiper. Man, an unintegrated being, inevitably frustrates himself. Man even sees the good and subjectively desires the good, but in his pride he does not reach it. Thus, man cannot attain his own salvation but must look outside of himself for deliverance from his sins. He discovers that God is redeemer as well as creator. Man is God's child and the recipient of God's especial love, power, and grace.

God and man are both workers in the world. By virtue of the very nature of the creation, a basic requirement for all men is work. By it their existence is maintained, and through it they should find satisfaction. Work is the basis of vocation. Since it is a universal requirement, it embodies a general call to all men. This must be needful work that demands the full devotion of an individual's best powers. Furthermore, this work must be contributive to the common life of men.

Work is not separated from worship for both are parts of divine vocation. Man is capable of transcending his environment and rising above himself into

a conscious meeting with God. In this meeting man discovers his God at work, and this fellowship fills man with a divine restlessness that pulls him, pushes him, and challenges him. He finds here the purpose and meaning of his daily living. This is summed up by St. Paul: "For we are laborers together with God."

I know an elderly farmer who works patiently and diligently to improve his farm. Constantly he is digging some new canal, clearing a new piece of ground, thinning a portion of his forests, planting a new orchard, carrying on projects to prevent erosion and improve the soil. One day I said to him, "Sir, you are growing old. The improvements you are making now on your farm will never do you any good. Why don't you save your money in preparation for the future? You will need comforts and necessities, and the money you are spending could furnish such security." He turned toward me, and there was a look of astonishment on his face. Slowly and firmly he began speaking, "Somebody will always live on this farm. This soil will not pass away when I pass away. I have worked hard to improve this farm in order that those who come after me may receive it in finer condition than when I received it. Farming has been my calling, and God has made me a steward of a little piece of his good earth. I cannot fail him nor the people who live here when I am gone and forgotten."

This man is a co-worker with God. In his divine calling he is finding the fulfillment of life. He is giving himself unselfishly for the common good.

If we are truly Christian, our work is not secular. Regardless of our vocation, it should be a Christian vocation. Since the world is not finished or complete, let us thank God for this divine restlessness which sends us from the valleys into the mountains and from the mountains into the cities where men labor, struggle, suffer, and seek together. A call may be to any kind of work—provided it is done for the common good and in the spirit of God. A call to work in the spirit of service is the rarest and most rewarding communion with God.

—J. A. K.





ENDLESS VOYAGE

The Downtown Gallery

MITCHELL SIPORIN

What's Happened to the Pacifists?

Anybody seen any? Where? In churches, classrooms, hospitals, prisons?

Or did the war wash them all out?

Here are answers by men who know a great deal about the pacifist movement.

THERE MAY BE SOME truth in the claim that pacifism made "great gains" even though it failed to prevent the Second World War, but this judgment is open to serious questioning in several respects.

If by "pacifist" we mean anyone who refused to bear arms or to support the war effort for religious or moral reasons, we find it difficult to know how many pacifists there were. The total would include not only the men in C.P.S. (Civilian Public Service), noncombatant service, or prison, but others who were over age or deferred for reasons of health, dependents, or occupation, as well as women pacifists who were not subject to the draft.

We can probably rely upon the following estimate with respect to the men who were subject to the draft: 12,000 in C.P.S., 25,000 in noncombatant service, and 6,000 in prison. Perhaps these 43,000 men were part of a total of 100,000 or 200,000 pacifist men and women in the United States. No accurate judgment appears to be possible.

These numbers may seem to be impressive, but they do not add up to a substantial pacifist "movement." A "social movement" is composed not only of numbers but of some degree of unity of purpose. The 43,000 men in C.P.S., prison, and noncombatant service represent a great variety of religious doctrines and social principles, a number of which are contradictory.

About 4,500 of the 6,000 men in prison were Jehovah's Witnesses, most of whom were there because they claimed ministerial exemption which the draft law did not allow, and all of whom confidently await the "Day of Judgment" when Christ, so they believe, will lead an angelic army that will slaughter the wicked.

Forty per cent of the men in C.P.S. were Mennonites, many of whom have little concern for social reform or any expectation that war can be "abolished." Similar attitudes also hold for perhaps another 15 per cent of the C.P.S. men, including some of the Brethren and most of the members of various adventist, pentecostal, and holiness sects.

Twelve thousand of the men in non-combatant service (medical corps and military bands) were Seventh Day Adventists, who also await the "Second Coming of Christ," and who were willing to support the nation's war effort up to the point where actual killing was involved.

IN contrast to these types of objectors I were, what might be called, the "liberal pacifists," made up largely of Quakers, Methodists, Congregationalists, Baptists, Presbyterians, Episcopalians, members of the Fellowship of Reconciliation, the War Resisters League, and other groups. About one third of the C.P.S. men could be placed under this general heading. By and large they were pacifists for two reasons; they believed that war is both "wrong" and "futile," and that love and persuasion may be proved to be effective methods of overcoming evil and settling international disputes.

Unlike the average Mennonite, Adventist, Jehovah's Witness, or member of a "holiness" group, the liberal pacifist is the one who is most subject to frustration because of the episode of the war, the nature of current social trends, and the nature of his beliefs.

With respect to the war, he found that there were far too few pacifists to prevent it or to influence American military policy. He also found, in many cases, that C.P.S. camps were a very imperfect witness to the "Kingdom of Heaven." Resentment, frustration, and the diversity of beliefs presented many problems for community, morale, and discipline in C.P.S.

The liberal pacifist suffers not a little frustration—as many nonpacifists also do—in the postwar situation, because social trends do not indicate any promise that mankind is "improving" or that the problem of war will be "solved." The widening gulf between Russia and the West, in an Atomic Age, is the most sobering political issue of all, preventing the United Nations from doing any very substantial work to insure peace in the years ahead. Some liberal pacifists have found a substitute for their former activity by joining the movement for

"World Government Now." This will probably increase their frustration because the prospects for world government are poor indeed.

If we examine the nature of the liberal pacifist doctrine, there are some of us who would criticize it at certain basic points, which may be indicated briefly as follows.

1. The conflict of principles in liberal pacifism. This type of pacifism has tended to rely upon two different principles in order to justify its position: the rejection of war or physical coercion because it is "wrong" and "sinful," and the conception of love or good will as an "effective substitute" for coercion in civil or international conflict. Underlying the use of these principles was the liberal optimistic belief of the nineteenth century that men could eventually achieve harmony in the social order. The liberal pacifist wanted to be both "right" and "effective" in his struggle for justice and against war. Now he has to face this question: Can he ever be "right" (in the sense of compromising none of his ideals of love, justice, noncoercion, etc.) and also be "effective"?

2. The problem of pacifist ideals in relation to politics. Insofar as the pacifist is concerned primarily with the first principle, of being "right" (for example, conforming with the Sermon on the Mount), the less he is likely to exercise control over the engineering of peace in the world. He finds few if any avenues acceptable to him in political action, since the very nature of politics involves matters of power, pressure, expediency, and compromise. For example, there were quite a few liberal pacifists who not only were conscientious objectors but also tried to "Keep America Out of War." Endeavoring to be "effective," they allied themselves with isolationist groups such as America First. This involved the political compromise of an alliance with nationalists who had little if any concern for international justice. Some of the pacifists soon repented, and resigned from the America First movement.

3. Pacifist motivation and its view of history. The liberal pacifist was motivated to act because he felt that he not only

should abstain from war but in so doing could also make an influential contribution to the cause of peace and justice, bringing history further along toward an eventual goal of harmony. But the more he clung to the Sermon on the Mount the less was he able to achieve a position of responsibility for public policies.

He ought therefore to conclude that society cannot be maintained on the basis of the Sermon on the Mount. This will sound to him, of course, like heresy. But for classical Christianity, Christian motivation for social justice was derived neither from the nineteenth-century idea of progress nor from the Sermon on the Mount. It was rooted, instead, in the sense of obligation to witness to the sovereignty of God within the realm of Caesar, where the Christian must have the moral courage to stand "in between" the Sermon on the Mount and the necessities of order in a sinful society. In these terms, justice rather than love was the primary standard for the Christian's political responsibilities.

The Christian had no reason to think that men "would finally overcome evil with good," and that love or virtue would become a "substitute for power" in the realm of the state. Do we have any reason to think otherwise today?

4. Vocational pacifism. Liberal pacifism now needs to reconsider, seriously, its

conceptions of human nature, society, and the state. For Christian pacifists this involves a reconsideration of the meaning of Christ and of Christian ethics in relation to history. There certainly is a place for conscientious objection to war and other social practices, and *within* the Christian community, but it will need to find a new reason for its existence and a new conception of its task.

A few Christian pacifists, and some nonpacifists, have pointed the way toward "vocational pacifism" as a more tenable Christian position. The vocational pacifist acknowledges that love cannot regulate society and remove the need for various degrees of coercion, but he is convinced that his "personal calling" is to witness to the love of Christ even though the world at large cannot be expected to follow. He recognizes the moral validity of other nonpacifist vocations, in which individuals seek to promote public order and justice amidst the strife of men and nations, where conflict, compromise, and coercion are inevitable.

The vocational pacifist feels that his own task is a *special* one rather than a *superior* one. It is one avenue of Christian witness in a world in which Christians may serve in a variety of ways, according to where God calls them.

—VERNON HOLLOWAY

the prewar peace movement had twenty years of work behind it. It was the fruit of an era when the world signed a pact to outlaw war and attempted disarmament.

Let us take a close look now at the development of the peace movement since 1939. For instance, the Women's International League for Peace and Freedom is the only international women's political action peace group. The middle 1930's were the heyday of the W.I.L. As the war approached the League stood out against lend-lease, conscription, and against the war itself in a statement published on December 8, 1941. As these developments occurred, their membership fell off rapidly. Their large Jewish enrollment almost completely evaporated at that time. Since the war the W.I.L. membership is growing rapidly. It is receiving much support from the League of Women Voters and other nonpacifist groups. One of the W.I.L.'s most significant recent accomplishments was the Inter-American Conference of Women at Guatemala City, Guatemala, September, 1947.

Another example of a peace organization is the Peace Section of the American Friends Service Committee. The central purpose of the Peace Section is peace education rather than political action. In 1940 the program of this group included ten-day Institutes of International Relations held each summer in eight different areas of the United States. At that time there were only two full-time secretaries in the field. There was a program of summer peace caravans of forty people which traveled to any and all groups who would listen to peace speakers. The total program of the group represented a financial outlay of about \$94,000. From 1940 to 1945 the program of the Peace Section expanded to \$285,000. For the fifteen months ending January 1, 1948, it spent \$485,000.

Seven years of experience in volunteer work camps in Mexico have produced a rich harvest of understanding and good will between the United States and Mexico. Last summer 221 foreign students spent all summer together in seven different seminars sponsored by the A.F.S.C. where they studied international problems and peace.

A third group, the Fellowship of Reconciliation, not only held its own during the war but grew in membership and expanded its program.

In Europe the pacifist movement simply disintegrated. A handful of saints like Philippe Vernier were able not to hate, but there were only a few such people who had the depth to survive the suffocating onslaught of evil. The Fellowship of Reconciliation and others survived, but they are just now reawakening. Nevertheless, the F.O.R. and the W.I.L.

Alive and Growing

MANY PEOPLE ARE asking: "What has happened to the pacifist movement? What are pacifists doing? Where is their concern which was so alive and eager?" The answers are encouraging. The pacifist movement is very much alive and growing. The organizations have expanded their work greatly since the war. Some parts of the movement even grew steadily throughout the war. The present condition of the peace movement in Europe is another matter, but even there one finds much about which to be encouraged.

If the peace movement is in such a strong position, why is it that many are wondering what has happened to it? I think the answer may be found in two areas. The first answer is the confusion and terrible uncertainty in the postwar world. Before the war the general attitude of the American people may be described in terms of comfortable apathy. Now the atmosphere has become charged with

fear, discouragement, and mistrust of Russia. With our country spending over ten billion dollars a year openly preparing for the next war, with the threat of universal military training, with America's unilateral military aid to various foreign countries, it becomes obvious that the postwar climate seems quite unfavorable to the growth of Christian pacifism.

The other fact to remember is that



have already held international conferences in Europe and that action certainly indicates some rebirth. An A.F.S.C. relief worker just back from two years' work in Europe said that when he went to Europe two years ago the young people were hopeless and discouraged and their chief aim was to get out of their war-torn countries. Now, two years later, the attitude has changed to an acceptance of conditions and an enthusiasm that it is their responsibility to rebuild the world starting in their own country.

ONE of the significant things about the growth of the peace movement in this country during and since the war is the fact that it is supported in a large measure by people who are not pacifists and especially by nonpacifist funds. Even though the hopes of many people for world peace are as high as the soles of their shoes, many others are giving money for peace.

I have not mentioned the fact that the conscription bill which was passed in 1940 included a provision for conscientious objectors which made it possible for 12,000 men to do "work of national importance under civilian direction" as a legally recognized alternative to war.

One of the most surprising things during the war was the number of conscientious objectors who came out of nonpeace churches. The Methodist Church had almost as many conscientious objectors as the Quakers. Of the 12,000 men in Civilian Public Service camps, 5,000 were from nonpeace churches.

It is probably generally true today that a pacifist may now be accepted as a member of almost any church or work in any industry without too much discrimination. The battle for the right of a person to be a pacifist has been won. It now remains for the pacifist to make his beliefs effective.

I don't suppose pacifists will forget the abrupt conversion of Charles Clayton Morrison and many others to the support of the war effort. Mr. Morrison's editorial in the *Christian Century* declaring that one had to choose between the lesser of two evils and support the war or be overrun by the *Wehrmacht* rules out the Christian alternative altogether.

Recently we have had illustrated, in the most poignant way, the power of spiritual and moral forces over material forces. It is inconceivable to the materialist or military mind that the prayer and fasting of one man could bring a continent into peace in place of civil war. It has happened. Gandhi's fast resulted in signed statements from all of India's religious leaders who pledged their lives that they would keep the peace.

Think! If our nation had chosen Gandhi's—Jesus Christ's—method of

trust in God instead of war! Every pacifist must admit that the Germans might well have conquered the world and overrun us. But a power would have been released by our collective sacrifice and that power would be a thousand times greater than that of Gandhi. It would have taken our captors captive in the bonds of Christ.

To maintain that Christians had to choose the lesser of the two evils is to put no faith in the Kingdom of God which Jesus came to establish.

I have already indicated that 12,000 men went to Civilian Public Service camps during the war. About 5,000 more men went to prison. We have no accurate record of the number of men who refused to bear arms and yet who entered the armed forces to do noncombatant service. Anyone who is acquainted with this collection of conscientious objectors will realize that every one was opposed to war for a host of different reasons and motives. It was true to say that conscientious objectors had only two things in common—their opposition to war and their individualism. The Mennonites and Jehovah's Witnesses were the only groups who could claim any degree of united witness against war.

Does this fact subject the pacifist movement to the just scorn of a man like Mr. Morrison? In one respect it certainly does not. Most of these men were individuals who stood out against

their communities and their families for what was right regardless of the cost. They were heroes in their own right.

However, the heterogeneous nature of pacifists during the last war is symptomatic of one of the greatest weaknesses of Christian thought today. Every individual is free to believe what he wills and is not bound by a collective Christian moral law. Truth is thought to have 140 million varieties in America. The result for the pacifist movement was the farthest thing from a united Christian witness.

The task, therefore, upon the world and especially the church is the realization that pacifism is an inescapable principle of the moral law which is binding upon every individual and nation. God has created man and intends him to live in the pattern seen on the Mount. Man has carried his rebelliousness against God so far that truth is no longer absolute. It is relative, determined by circumstances.

I firmly believe that it is possible for large groups of men and women, even nations, to commit themselves so completely to God and his ultimate triumph in the affairs of men that the *united* witness for truth which was so characteristic of the early church will be reborn among men and the meek shall inherit the earth.

—CANBY JONES

Figures Reaffirm Idealism

SINCE THE WAR some Christian leaders who do not accept the pacifist view have been asking, "Where are the pacifists now?" For example, last summer, the *Christian Century* commented editorially on a news item, later proved

erroneous, which reported an overwhelming vote in favor of universal military training by a Brethren youth conference. The news item is not important, but the comment is revealing.

The editors of the *Century* had this to say: "To their communities and congregations have returned hundreds of other young Brethren, of the group just one generation older, who tried to maintain their loyalty to the pacifist position during the war. And whether they came back from C.P.S. camps or from non-combatant army service, or after switching from one to the other, in case after case they disclosed doubt whether their course had rendered an effective pacifist witness." The editorial concluded: "one is touched to sympathy at the inward struggle in which they find themselves involved—heirs of a noble tradition in a day when armies no longer war against armies, but peoples against peoples, em-



ploying the annihilating weapons of the Atomic Age."

The writer of this article is familiar with Civilian Public Service and the frustration which was experienced by men drafted into camps and assigned to work for which they frequently were not suited, either by temperament or training. But dissatisfaction with the effectiveness of their pacifist witness did not mean that the vast majority looked any more favorably upon military service. Instead, C.P.S. proved to be a turning point in the lives of hundreds, perhaps even thousands of conscientious objectors.

Men who chose the pacifist way were inwardly compelled to pursue its logic into other areas of life. Their thinking was challenged by the many new and different ideas to which they were exposed in the heterogeneous makeup of C.P.S. Vocational plans, already disturbed by the draft, were radically revised as a part of this process of stimulation and readjustment.

In an effort to see what this has meant for Methodist conscientious objectors, the author has checked on the vocations of 199 Methodists who served in C.P.S. The figures are startling. Of the 199, thirty-five are either ministers or ministerial students, nine are missionaries, thirteen are engaged in relief work, seven serve as Y.M.C.A. secretaries, and four are full-time workers for peace. College instructors number twenty-nine, high school teachers seven. Some sixteen are employed in hospitals, as doctors, or in behalf of better care for mental patients. The consumers' cooperative movement has hired fifteen of these former C.P.S. men. Students make up the bulk of those remaining with a scattering in other vocations.

No claim is made that these men constitute a representative cross section of the 941 Methodists who served in C.P.S. They were chosen at random only in the sense that they were the men with whose vocational situation or plans the writer was acquainted. But even taking this into account, the figures are significant.

It is at once clear that more than 5 per cent of the total number of Methodists in C.P.S. must be entering the ministry or enlisting in full-time missionary service. If the same were true of the 1,000,000 Methodists who served in the armed forces, there would be 50,000 recruits to swell the depleted ranks of the ministry and to carry the Christian message into every part of America and the world. Similarly, there would be more than 30,000 teachers, 20,000 doctors and medical workers, 15,000 employees for the cooperatives, and 15,000 to undertake relief projects overseas.

The purpose of these figures is not to disparage the men who served in the armed forces, but rather to affirm the

continued idealism of the pacifists. Even as the Church of the Brethren has mobilized its members with tremendous effectiveness against universal military training (despite the editorial comment of the *Christian Century*), so the pacifists in church and secular organizations have been in the forefront of the continuing struggle against militarism and war.

The closing words of the *Christian Century* editorial deserve further attention. The editors are "touched to sympathy at the inward struggle" in which Brethren young people find themselves involved as "heirs of a noble tradition in a day when armies no longer war against armies, but peoples against peoples, employing the annihilating weapons of the Atomic Age."

How clearly those words reveal the tragic fact that most of our religious leaders do not comprehend the meaning of the atomic discovery! Two and one-half years have elapsed since the destruction of Hiroshima and Nagasaki, yet these churchmen think of Christian pacifism as a "noble tradition" which they imply is outmoded. They have eyes, but they see not; ears, but they hear not. Surely anyone familiar with the statements of scientific and military leaders about the development of atomic and biological weapons should be able to arrive at only one conclusion: war can no longer be considered a sane alternative, even as a matter of last resort.

ROBERT MAYNARD HUTCHINS, chancellor of the University of Chicago, recently wrote: "There is no defense against the atomic bomb. This means that there is no way of preventing the destruction of the cities of the United States, for nobody seriously supposes that there is a 'secret' of the atomic bomb which the United States can keep. If we cannot beat the atomic bomb, we shall have to beat war. There is no other way in which we can save our cities from the fate of Hiroshima and Nagasaki."¹

Most people will nod assent to this statement and then by their very actions proceed to deny it. Many Christians in particular find it difficult to make either a personal or a social application of their faith at this point. To the followers of Jesus during the first two centuries it was clear that they could not participate in war. The historical record of the early church leaves no question on this score.²

In more recent times the growth of nationalism and the refinements of theology have combined to confuse Christian thinking in regard to war. Yet one would have supposed that the dropping of the atomic bomb would have done

more to clarify the atmosphere than seems to be the case.

There is neither time nor space to deal at length with theological justifications for war, but two things should be said. First, the idea that war can be the lesser of two evils should be discarded once and for all. It is an invitation to mutual massacre to keep this greatest of all social sins on the list of practicable alternatives.

In a recent book, the wartime head of the Office of Strategic Services Planning Board and later chief Intelligence Officer in the Southeast Asia Command concluded: "Pending the establishment of one world it is our duty to try persuading other nations to join us in extensive disarmament, particularly in outlawing the two weapons which represent a real threat to the whole of human society—the bacterial weapon and the atomic bomb. Again we must not expect to be trusted or followed immediately, for too much suspicion has been sown for too many years in the world. We must resign ourselves to seeing other nations insist on retaining some war-making potentialities, and be pleased if they accept limitations at all.

"That leaves us the alternatives of retaining our own arms, or disarming unilaterally and announcing to the world that we will never under any circumstances resist aggression by force. The time may be near—if it has not arrived already—when we must seriously consider whether that is not the best thing to do, whether the evils which armed resistance, even successful, would bring on us would not be worse than any possible consequence of surrender."³

Second, the idea that the declaration of a state of war by the nations involves a moratorium on morality by God should be abandoned as a criminal slander of the deity. The existence of a particular state of social conflict can never excuse Christians from their personal responsibility to God and to their fellowmen.

I have written in this fashion because I believe that every professing Christian should face frankly the whole question of war. Our world has arrived at a stage where it is entirely possible that the establishment of peace and the salvation of the human race from extinction may depend on the number of persons who unconditionally reject war as an alternative.

NOTE: Cards for the registration of Methodist conscientious objectors to war may be obtained from the Commission on World Peace, 740 Rush Street, Chicago 11, Illinois. Others may write to the Fellowship of Reconciliation, 2929 Broadway, New York, 25, N. Y.

—HERMAN WILL, JR.

¹ *The Christian Advocate*, December 11, 1947.
² C. J. Cadoux, *The Early Christian Attitude to War*, Allen and Unwin, Ltd., London, 1940.

³ Edmond Taylor, *Richer By Asia*, Houghton, Mifflin & Co., 1947.



FEAST OF PURE REASON

Museum of Modern Art

JACK LEVINE

Relevance of an Impossible Ideal

An answer to some of the war and peace views of Reinhold Niebuhr

G. H. C. MACGREGOR

IN THE PERENNIAL DEBATE concerning the bearing of the New Testament ethic upon the question of peace and war no one has had more influence recently than Reinhold Niebuhr. To the nonpacifist majority in the churches his writings have come as a veritable godsend, and no one has been so successful in salving the conscience of the nonpacifist, and even in weaning the pacifist from the pure milk of his faith. And no wonder! For Niebuhr is an intensely acute and virile thinker and his argument has a forcefulness and persuasiveness which has set him almost alone among the advocates of Christian nonpacifism.

I shall try to deal with the first of the two main theological foundations of

Niebuhr's position. One—and that is the starting point of the whole argument—is his doctrine of human depravity; the other is his view that Jesus' teaching envisages a Kingdom of God wholly transcendent and future, and his perfectionist ethic therefore has no immediate relevance to the practical problems of today. The first springs from a quite unscriptural view of human nature; the second from a failure to grasp the really characteristic and essential elements in Jesus' teaching concerning the Kingdom of God.

First then, it is argued, man is so corrupted by sin as to be incapable, even if he would, of the sublimation of his selfish and antisocial instincts which obedi-

ence to the ethic of Jesus would demand. But the gospels give us a very different picture. Even in the worst sinner Jesus could discover the hidden good and appeal to it, knowing that the good and not the evil is the essential man. He tells us that it is when a sinner "comes to himself" that he arises and goes to his Father: the truly human in man, the man's true self, is that within him which responds to God. This faith in an ever-present Father never blinds Jesus to the reality of sin or to the eternal warfare between light and darkness. Yet he believes that, if a man will but "lose his life" in order to "find it," then God's will can "be done in earth as it is in heaven"—even though that will may prove to be

a cross carried to its logical extreme.

The estimate of human nature on which the nonpacifist case so largely depends is one of pessimism and gloom entirely out of tune with the joy and hope of the whole New Testament. It seriously distorts the New Testament doctrine of the incarnation, for it makes Christ's nature exclusive rather than representative, and sees him as a "divine intruder" into an alien world rather than as "the firstborn of all creation." It gives little or no meaning, as we shall see, to the Holy Spirit, and it makes nonsense of Paul's claim that "we are fellow-workers together with God."

The second foundation of Professor Niebuhr's case is that Jesus' ethic, framed as it is in view of a wholly transcendent and future Kingdom of God, was never intended, possibly even by our Lord himself, to be applicable to the imperfect world in which we live.

It is argued that Jesus was not to the slightest degree "involved in the relativities of politics," and therefore his teaching has no immediate bearing upon the practical problems with which a Christian society is confronted today. This, I believe, is a complete misreading of the historical situation pictured in the gospels. Jesus' words, even though their immediate reference is to the individual disciple, cannot be isolated from the actual social and political circumstances in which they were spoken. All his teaching must be read in the light of his claim to be Messiah; and to his fellow countrymen the most striking thing about his Messiahship must have been his refusal to deal with the political situation, by waging the Messianic war, as a Messiah was expected to deal with it. He cannot have bidden men to "love their enemies" without being compelled by his questioners to relate such teaching to the actual political situation in an "occupied territory."

In the thought of Jesus, the Kingdom, though transcendent, is yet to be manifested in this world. We are bidden by Jesus to pray, "Thy Kingdom come; Thy will be done *in earth*, as it is in heaven." Earth no less than heaven is the sphere of God's Kingdom, where his will can and shall be done. In Christ it is God's will to redeem a sinful world order. The obedient servants of his Kingdom must therefore be in the world, where alone the process of redemption may be carried on. When we pray "Thy Kingdom come in earth," we are not merely hoping that someday and somewhere God's Kingdom will become a reality; we are not regretfully postponing the reign of God either to heaven or to Utopia. We are accepting it here and now; and the obligation laid upon us by that acceptance is binding here and now, even though

we know that it cannot be completely fulfilled by men living in this world.

Particularly characteristic is the idea that it is in Jesus' own person that the Kingdom has come, and that it manifests itself in a *divine power* to transform the world—a power which is already in operation. This is the main point of nearly all the parables of the Kingdom.

To grasp this essential element in New Testament teaching does not indeed make any less agonizing the conflict of loyalties and choices in which the Christian is involved when he seeks to obey the laws of the Kingdom amidst the moral anarchy of a world at war. But it does sting him into consciousness of the obligation under which he stands. If Jesus really believed and taught that with his coming there had broken through from the transcendent Kingdom a new divine power for the redemption and transformation of the present world, then it will not do for Christians to argue that for Jesus himself the Kingdom was wholly other-worldly, and that therefore the ethic framed with a view to that Kingdom may be safely and honorably discounted in a world in which that Kingdom is still a future dream. Whatever be the conclusion of a prudential morality, that is clearly to evade both the intention of Jesus' teaching and the interpretation placed upon it by all the New Testament writers. Above all, it is to shut our eyes to the one adequate source of power for the world's salvation.

TO some of us the most tragic factor in the catastrophe of wars has been the church's failure to use the power which, in Jesus Christ, God has placed in her hands, and which through the church's obedience might have been released for the world's redemption. Christian pacifists have often been warned by "realist" friends that the Kingdom of God cannot be brought by acting as if it were already here. Yet this is, I believe, precisely what Jesus did teach; if only men were prepared to take God at his word, and to order their lives here and now by the laws of a transcendent Kingdom, then the power of God would answer the cry of faith, and the Kingdom would break in upon them anew and "take them unawares."

Perhaps the most damaging charge brought by Niebuhr against pacifists is



that they unjustifiably isolate war from the ethical problems as a whole, demanding with reference to this one moral issue an absolute obedience to the perfectionist ethic, which they are not prepared to give over the whole range of life. The point is best met by referring once again to that "tension between the historical and the transcendent." The obligation laid upon us to accept the laws of the Kingdom is absolute; yet, in a world not yet wholly redeemed, it can never be completely fulfilled. Hence the "tension" of which we speak. Now if this tension is indeed to contribute to ethical progress, then from time to time it will become particularly acute at one point or another. And this has, in fact, happened in history. Under the guidance, we believe, of the Holy Spirit the Christian conscience has become particularly sensitive upon one particular issue, because it has seen there an eruption-point of the forces of evil in their invasion of the Kingdom of God. And at that point Christians have been driven to make a stand, even if that meant at least a temporary withdrawal from solidarity with the community with respect to that particular issue. Now the Christian pacifist believes that, at least since modern war revealed its true nature in the years 1914 to 1918, the crucial ethical question has been that of war. In it is concentrated everything that is fundamentally antagonistic to the principles of the Kingdom of God, and consequently it marks the point at which the tension between the worldly order and that transcendent Kingdom reaches the breaking-point, and where the Christian Church must make its final stand. The fact that we cannot reach perfection is hardly a sufficient reason for not striving to move toward it. It seems a strange argument that, because we have failed as yet to Christianize many corporate relationships, we ought therefore deliberately to support the diabolical antithesis of Christianity which war has come to be; that, because the Christian cannot wholly disentangle himself from all the evils of society, he does wrong to dissociate himself from the most flagrant evil of all. No Christian pacifist will deny that war-refusal is merely emotional sentimentalism unless it becomes the focal point of his struggle against everything in the community which denies the Christian way of life.

Most characteristic of Niebuhr is his insistence that we must use Jesus' absolute ethic as a "principle of discriminate criticism" guiding us in our choice between relative values. He rightly reminds us that "the Christian faith ought to persuade us that political controversies are always controversies between sinners and not between righteous men and sinners." But where the absolute good is

not within our reach we must be prepared to discriminate between alternative "second-bests," to choose the "lesser of two evils," and in consequence, even when neither cause is blameless, to defend the relatively juster of the two. In the case of war at least three discriminate judgments seem to be called for: (a) Which is in fact the "juster cause"? (b) Does participation in war involve the greater evil? (c) Which is to have overriding authority—loyalty to the national state, which demands war, or loyalty to a catholic church, a universal brotherhood, a way of love, which just as clearly forbids it?

1. How does one determine the juster cause? One may well question whether, once the passions of war are aroused, it is ever possible to reach an unbiased relative judgment on the issue of the "juster cause"—at any rate one clear and compelling enough to justify action which otherwise would stand condemned by that same ethic which we are using as our "principle of discriminate criticism." The church which might have been one, has almost invariably in its national branches blessed, on both sides, all wars between "Christian" countries. In the case of war an unbiased judgment is virtually impossible, and the verdict is far too uncertain to justify recourse to a method of "defence" which is admittedly utterly irreconcilable with those very principles which are our canon of judgment.

2. Is war ever the lesser evil? It is argued that when submitted to our principle of discriminate criticism war may be seen to be the lesser of two evils, and therefore a legitimate activity for the Christian. The evil consequences of not using the war method would be greater than the admitted evil consequences of using it. War is evil, but the results of pacifism would be worse. Pacifists at least have the right to their conviction that, before peace returns, the hard logic of events will have proved that total war is a disaster immeasurably worse than any which a consistent pacifism could have involved. And, in any case, how far ought the estimate of probable material consequences to enter into the determination of Christian conduct? Ought a Christian to participate in an acknowledged evil still? And if he believes that obedience to the way of Christ, as he sees it, will find its response in the release of the redemptive power of God transforming the whole situation, does not the estimation of material consequences become well-nigh impossible?

3. Loyalty to Caesar or loyalty to God? A final judgment of relative values is called for in the resolving of the conflict of loyalties by which every Christian is in war-time beset. How to recon-

cile the claims of Caesar with the claims of God? No Christian can escape the agony of the dilemma. He is bound up with the community of his fellow-citizens in all the relationships and responsibilities of ordinary life. He cannot contract out of those relationships except by renouncing life itself. If he refuses loyal cooperation in war he seems to be declining to play his part in defending a social structure whose protection and nurture he himself still needs and still accepts. The Christian who refuses military service cannot therefore be said to be doing the ideally right thing. But the truth is that, for one who sees war to be utterly irreconcilable with the will of God in Christ, once war has broken out, there is no way for the time being of reconciling God's claim upon him through the duty he owes to his fellows with God's claim upon him through the voice of his own conscience. Both claims he cannot wholly satisfy, and either way he will confess that he has not wholly fulfilled the obligations of Christian citizenship. Yet surely here, if anywhere, we must dare a discriminate judgment. In face of the present tendency to absolutize state and nation and to exalt loyalty to the state to almost the same level as loyalty to God, the Christian must fearlessly confess that state and nation still belong to the sphere of earthly and relative values, and that God alone has claim to absolute and unconditional loyalty. For such a judgment each of us must accept his own responsibility. We must have nothing but respect for the majority of Christians who, with equal sincerity, reach the opposite conclusion. Only God knows whether we or they are right. We can but say with Paul, "I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me."

JUDGED by the New Testament the greatest weakness of Niebuhr's case, the less excusable because it lies at the very central point of the gospel, is his failure to give any adequate place to the distinctively Christian method of overcoming evil—the redemptive power of active, self-sacrificial love, which has its symbol in the cross.

In truth, one dominant note of pacifism,



so far as it claims to be Christian, is unceasing resistance to evil, but with weapons very different from those of war. And here the pacifist stands in the true Christian tradition: "What then," asks St. Chrysostom, "ought we not to resist evil? Indeed we ought; but not by retaliation. Christ hath commanded us to give up ourselves to suffering wrongfully, for thus shall we prevail over evil. For one fire is not quenched by another fire, but fire by water."

The negative injunction to nonresistance, falsely assumed by so many to represent the whole pacifist ethic, is immediately followed by the positive commandment of all-embracing love, yes, a love that includes even "enemies." And precisely here is the new element in Jesus' teaching: retributive justice, which merely checks and punishes evil, is supplanted by active, self-sacrificing love, which redeems and changes the evil will, so overcoming evil in the only way by which it can be truly overcome. And it is this great truth, not merely passive "nonresistance," which must always be the foundation of the pacifist position when it is adopted on Christian grounds.

In the cross this redemptive way of sacrificial love finds its perfect expression. It is Jesus' seal upon his assurance that man cannot cast out devils by the prince of devils, his witness to the weakness and folly of the sword, and to the triumphant power of the new way of overcoming evil with good. We err if we isolate the cross as a unique divine transaction which has no bearing upon the ethic which Jesus taught or the way of life to which he called his disciples, having first trodden it himself. For always it is not suffering as such that redeems, but the willingness to accept suffering rather than deny the truth, obedience to a particular way of life with self-sacrifice, if such should be God's will, as a possible crown. Not that this plumbs the depths of the mystery of the cross. But at least we must see in it the inevitable climax, under the conditions which confronted Jesus, to a consistent life-practice of meeting evil, not by violence, but by the way of forgiving and reconciling love. The faith that this is the *only* Christian method of overcoming evil is not a mere appendage to the gospel, but its very core and condition. If Jesus were wrong here, then he was wrong in the very crux of his message, and it is a mockery to call him Lord. Jesus went to the cross rather than betray that love-method; and in that sense every Christian may rightly and without presumption "imitate the cross."

NOTE: The booklet on this subject by Dr. MacGregor may be secured for 20c from the Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y.

Gandhiji

*"You must tell the truth without fear and without exaggeration.
You must do nothing secretly. Truth has nothing to hide."*

MURIEL LESTER

No one in the Western world knows and appreciates the many sides of the life of Mahatma Gandhi as well as his friend, Muriel Lester. This is true largely because the two were so strikingly of one mind, because as Indian and Britisher, they had an inner spiritual understanding which makes all men one. No one certainly can say with greater authority what needs to be said now about the greatest man of the twentieth century. Miss Lester has given us the privilege of publishing this account of Gandhi which she wrote after her recent visit with him. Now it comes with peculiarly significant meaning when the world has stopped to pay tribute to a Hindu who was a Christlike man using Christlike means to bring the will of God to bear in his generation.

IT HAS BEEN my good fortune to visit India five times and to stay in Moslem, Hindu, Sikh, and Christian homes each time. None of the kind hosts and hostesses were known to me at first, but because Gandhiji ("ji" at the end of a name gives it an honorable title) was my friend, their doors were flung open to me. My first visit was in 1926. I reached the Sabarmati Ashram in the early morning. The roads were full of men and women dressed in very white homespun on their way to offer their birthday greetings to Gandhiji as he entered his sixtieth year. I spent four weeks listening, watching, and pondering on the way of life, the pattern of discipline followed by the two hundred folk who lived under his training. Each had to do half an hour's spinning daily, his own laundry, and some menial labor for the community, such as cleaning out the latrines. Most of us got up at three-fifty in the morning and assembled on the sandy praying ground in the garden for half an hour's prayer. Every evening we all strode out for an hour's walk over the countryside. Then came prayers again, with singing, chanting, reading, and music from the zithar. Once a week Gandhiji went to the nearby college to give an hour's lecture on the Sermon on the Mount. Business men drove out from Ahmedabad to attend it. Of the five Christian hymns included in the Ashram prayerbook Gandhiji's favorite is, *When I Survey the Wondrous Cross*. I

learned some texts from the Hindu sacred scriptures. "If the man who is unjustly beating you drops the stick he is using, stoop down, pick it up, and return it to him without a word. . . . Just as the earth nourishes and sustains those who tear and rend her bosom with a plough, so must we return good for evil. . . . A man must face suffering as doth the sandal tree which, when it is felled, perfumes the ax that lays it low."

I had imagined that Gandhiji's weekly day of silence was devoted to prayer, but it is like any other day except for the cessation of talk. He writes his answers to any important questions, laughs at the current jokes, and enjoys company as usual. His way of praying is the same as on all days—as integral a part of life as breathing. His habits are formed by common sense, the refusal to accept defeat, and by depending on the actual presence of God, the author of his being. In explaining this once, he said, "I'm not struggling for Indian freedom because I happen to hold the opinion that it is a good thing, but because I'm convinced that it's the will of God that every nation should be free. How else can a country contribute its best to the rest of the world?"

GANDHIJI is extremely practical, the most unsentimental of men, much given to humor, punctual to the second, enjoying swift repartee, always ready to meet, work with, and help his opponents. For his followers and himself he has worked out a scheme of training that includes ten vows or rules. The three basic ones are nonviolence, nontheft and truth. Nonviolence does not only mean one must overcome evil with good and aggression and cruelty with persistent friendliness; one must not only disarm one's body of all metal or weapons but disarm one's mind also of all hate, bitterness, resentment, jealousy, self-pity, and fear. Nonviolence is the opposite of passivity. One must fight against evil all the time instead of only when there happens to be a war in progress. One must fight against it when there appears to be no chance of victory. One must stand against it when it raises its foul head in one's own nation or in one's own life; one must struggle against it without worry,

depending on God whose strength surpasses the cosmic energy which we have just learned to release from the atom.

Nontheft is of equal importance. In fact, without it, one's attempts at nonviolence will often fail. Nontheft means, "If you have more than you need while others anywhere have less than they need, you are a thief." Probably half of Gandhiji's power comes from his steadfast regard for this rule, his self-identification with the poorest and lowliest and lost. In Africa, during the first decade of the century, when he discarded Western clothes and put on the dhoti (loincloth), it was no affectation but the beginning for him of a new relationship with those who perhaps form the majority of the world's inhabitants, the dispossessed.

In 1931, he brought to Kingsley Hall all of his personal possessions—his clothes (one garment on, one in the wash), his Kashmir shawl for cold days, his dental plate, his spectacles, his cheap watch tied to his dhoti with string, and his fountain pen. He no longer has a fountain pen. When it was stolen, the one that replaced it also disappeared after some months, so he decided that it evidently constituted a temptation to others, and he must content himself with a two penny penholder and a bottle of ink. Recently, we hear, his watch has gone the same way. As possessions diminish, however, Gandhiji's vitality seems to increase.

The vow of truth also needs explaining. It isn't just a copybook maxim encouraging folk not to tell lies. It means, "You must tell the truth without fear and without exaggeration. You must tell it to folk who don't want to hear it, and in places, where as a result, you may lose your job, your freedom, or your life. You must do nothing secretly, furtively. 'Let the spy come, truth has nothing to hide.'"

He does not encourage folk to take these vows. They must beware of upholding standards that they do not intend to work into everyday lives. To preach what one does not practice leads to endless evil.

Before Gandhiji's day, it seemed to patriotic Indian youth that the only way to get rid of British rule was bomb throwing, organized by some secret

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The Real Stuff

*Most of the ideas of preparedness are as obsolete as the snickersnee.
A new definition and program of action are needed.*

HERBERT HACKETT

IN A WORLD WHERE international thugs have made their periodic appearance we have learned that preparedness is a chief civic virtue. To argue from this commonplace that compulsory military training is indicated is to jump at the obvious conclusion. *But*, we have seen (*March motive*) that the obvious is an obvious illusion, that traditional definitions of preparedness are as obsolete as the muzzle-loader, the snickersnee, or slingshot.

Preparedness is no longer a matter of training men to march and shoot as the military so glibly implies. It is a complex from the nation's life involving: (1) national physical fitness; (2) total mobilization blueprints for industry and industrial planning; (3) scientific advancement, with adequate research and trained personnel; and (4) a citizenry fully aware of the democratic goals and firmly convinced that our present form of government is the one most likely to insure progress towards these goals.

Such preparedness is merely the internal strengthening necessary for a nation which is to live peaceably with its neighbors. In a world which is "one world" this means an ever growing acceptance of the world community, through some form of world organization or government. This is the *sine qua non* of all preparedness—for peace!—and the only final guarantee against war.

At this point in the discussion somebody is sure to raise the question: But, what have you to offer? Let us concentrate only on the internal aspects of national security, the building of a vigorous nation, ready for whatever may come.

1. The physical well-being of its citizens should be one of the basic concerns of a community, and not something to be shoved off on one or two departments or agencies. Whether we accept the socialization of the National Health Program suggested by President Truman in 1946, or follow the lead of the several medical associations, we must face the problem broadly. Such solutions obviously call for strengthening by such economic measures as will insure adequate diet and proper housing for every individual. They

call for an educational and legislative attack on malnutrition. The importance of these several points of attack is clear when we consider that 40 per cent of all men called under the draft were rejected, one third of these for nutritional causes. (Senate Subcommittee of Wartime Health and Education, *Congressional Record*, Jan. 2, 1945.)

The exact method by which these goals of nutrition, health and physical fitness are to be reached is not the question before us, here, but to be evolved through the democratic processes. All problems of health diminish directly with the growth of economic democracy, a growth dependent on the work of Congress, the Departments of Agriculture, Commerce, and Labor, but not of national defense. The armed forces are concerned only with the end products of all programs of health and are not able, in a short year, to do a job which must start eighteen to twenty years sooner.

2. The social and economic planning inherent in a blueprint for total war is equally inherent in a blueprint for total peace. Planning and control are not synonymous. To say that they are is to dodge the real issue. For peace, as well as for war, we need to know what we can produce, how this production can be modified for changed needs, and what our needs have been, are, and are likely to be.

Such planning has been in effect for varied periods of time in the realm of agriculture with its farm subsidies and "ever normal" granaries; it is implicit in the "stockpile" of strategic reserves, and in "price control"; it exists in subsidies to stimulate production, as in the building industry, and has, in the past, been extended to railroads, shipping, and air lines, and for the protection of new industries in general; in tariffs for the same ends; in control of natural resources, oil, coal, water, and timber; in T.V.A., Boulder Dam, and flood control; and in the function of such varied agencies as the chambers of commerce, the National Association of Manufacturers, and the C.I.O.

That controversy happens to center around many of these fields and functions does not deny the central fact that plan-

ning is a recognized part of our national life. Only indirectly is such planning a function of the armed forces, which are concerned, again, with an end product, not in the methods used to reach this end.

3. It is when we come to the third factor of "preparedness" that we see how the very "preparedness" of the military may be a block to the real thing. The report of Merriam H. Trytten, director of Scientific Personnel National Resources Council (*Scientific Monthly*, Jan. 1945), shows the danger of taking the youth of a nation from the normal channels of educational development. With charts on chemistry, physics, engineering, mathematics, and geology, the so-called military sciences, he shows the alarming drop in the number of young scientists in training to the point where we are facing what Arthur Compton calls "scientific bankruptcy."

Such information indicates that in every professional field we will be less "prepared" under any scheme proposed so far by the "brass hats." And the atom bomb argues that scientists, too, can "win" wars.

The proposal most likely to meet the challenge of a scientific age is the National Science Foundation, which would put the government directly behind the colleges and industrial research organizations which are the basis of our scientific advancement. The exact operation and authority of such a foundation are matters of civic concern, in no way connected with the uniform. In fact they had better be separated from it.

For the vast majority of men, who would not be specifically trained for the professions, we have the demands for the skilled and semi-skilled technicians of industry. Nobody but a professional military man suggests that such skills can be learned more effectively in the army or navy than in peacetime industry, trade schools, and the competitive workshops of daily living. Ex-G.I.'s laugh to scorn such pretensions, remembering that the chief lessons learned in uniform are "how to get by," "tear it up, it's paid for," and such a narrow concentration on one skill that even closely related skills

cannot be brought into any clear focus.

One conclusion is inescapable. In the realm of technological development, in scientific leadership, and in the increasingly important "know how" of a technical age, we are best prepared through the improvement of our schools, the stimulation of industry and its training programs, and through complete democracy of opportunity.

4. In the last part of our definition of preparedness, in what we call "morale," we again see that the military mind cannot cope with a problem which is the concern of all.

That we should have had more than 475,000 men discharged from active military service for psychoneuroses, mostly for lesser, noncombat causes, is a matter of the utmost importance, especially when we remember that 2,300,000 more were originally rejected for the draft for similar causes. When the emotional causation of A.W.O.L. is considered, the emotional causation for the same names recurring on the "sick book" or guard house roster, and for the larger number of men who operated at less than capacity, we have a terrifying indictment of the "emotional preparedness" of the nation. That the lack of motivation is the central, or a contributing, cause of the psychological failure of our country in a war which promised so much for our way of life is common knowledge among psychiatrists, thinking chaplains, and top officers responsible for orientation and morale in general. Recognition of the problem was given in the army bulletin for orientation officers, in the psychiatric data sent all army and navy doctors, and in the leading journals of psychology and psychiatry.

A battery of literature, movies on "why we fight," film strips, lectures, and radio programs tried too late to build the "will to fight." Why the program failed is another example of "too little and too

late." Few orientation officers were equipped. Few regular army officers in executive positions believed in the need to make democracy real. The excellent material sent out from the office of the Chief of Staff was so watered down by ineptness and design that it meant nothing. Note the notorious treatment of Army Talk No. 64 on native fascism (available free from *In Fact*, 280 Lafayette, New York 12), or No. 70 on prejudice.

The army and navy should not be asked to do a job which belongs to the home, the church, and the school. Few Americans were made aware of why they fought. Few felt the drive to save and build democracy.

THE answer is two sided: (1) We must prepare by training citizens in the methods and needs of democracy. These lessons are learned, so we have been told a thousand times, in the home, school, and church, on the playground, in the club, and through ballot and forum. These lessons are lessons in the opportunities and the duties, the discipline and the freedoms of our way of life. Who would claim that the navy understands or the army is capable of effectively teaching such lessons? Not an ex-G.I! (2) We must make the actuality fit the ideal by specific steps leading to the elimination of racial, religious, and economic injustice. The failure of Congress to help eradicate racial injustice by increasing the scope and life of F.E.P.C. and by eliminating the poll tax; the failure of Congress to guarantee economic security by specific measures to maintain price control, raise the real wages of lower income groups through an effective minimum wage law, to protect low cost housing and increase the scope of social security legislation; the failure of the Supreme Court to prevent the "incredible," "fantastic," "worst blow to our

freedom in many years," relocation of our Japanese-Americans (quotes from E. V. Rostow, Professor of Law, Yale, in the Sept. 1945 *Harper's*); these are failures and indictments at the national level.

Further failures at the community level present themselves: in regard to "jimcrow," "restricted zones," in support of the "third degree," chain gangs, graft, and strike breakers; in the education, housing, and feeding of "a third of a nation"; in fostering bigots Rankin, Bilbo, Gerald L. K. Smith, Coughlin; in the abuse of Jehovah's Witnesses and other religious minorities; in the treatment of conscientious objectors; an intolerance of all the greedy hogs at the trough of freedom who crowd lesser men from freedom itself; these are the failures which make for unpreparedness, for the failure to give a faith in and conviction of a continuing movement towards a democratic, Christian nation and world. (What we must do specifically is best stated in *To Secure These Rights*, report of the President's Committee on Civil Rights, from Government Printing Office, Washington, D. C., for \$1, or PM, Box 81, Times Square Station, New York, for 10 cents.)

Preparedness then, for war as for peace, lies in a total reaffirmation of the broader democratic ideals—health and physical well-being, economic planning for the welfare of the people and community, educational and scientific endeavor to bring new Promethean fires down from the gods, and a social cement of tolerance and cooperative living which builds a faith in and a practice of what we have so glibly called democracy.

The military mind could not possibly understand this definition and retreats into the paleolithic caves of universal military training. America, however, will survive only in the light of intelligence and imagination.

EVOLUTION



A Chance to Ask Questions

was what overseas students at the University of Illinois wanted most. Also, a little translation from Campus Americana to English can help.

DEAN LEEPER

SEVEN SCORE CHINESE students enrolled at the University of Illinois at Urbana, this fall. Turkish students, Indian students, Swiss students—students from many countries are now members of this community. Yet Illinois has no international house or center; not even a corner of the union is "international." The Y.M.-Y.W. International Friendship Committee and several of the foundations are awake to the needs and opportunities among these various groups of students from other countries and some very helpful things have been done. However, we realize we miss many who need a friendly hand put forth to them, and more and more we are coming to understand how much we need them and the contributions they can make.

At Wesley this year we vowed we would do more than an occasional "tea," and our World Christian Community Committee was commissioned to do "something." Of course, the reading room where the Chinese Club has its Chinese newspapers and periodicals sent was continued, and several new students began finding their way to the foundation and to that room. The committee members questioned some of these new Chinese and soon a plan evolved.

The first night a group of twenty-eight gathered to hear a definitely unscholarly presentation of American eating habits and customs accompanied by crude blackboard drawings. After twenty-five minutes the group broke up and a Swiss, and two Chinese clustered their chairs around one American student to continue talking and questioning on the subject or, as experience showed, on any one of several hundred different topics. These little groups spread out over three rooms, and though some of us were afraid as to just how much actual conversing would be done, to our surprise the smallness of the groups took care of any shyness or reserve and soon it was very difficult to make oneself heard.

This was what they wanted. A chance to ask questions and learn about American ways of doing things and saying things. The university has a couple of English courses but as one of the students aptly put it, "English is a different language

from what we hear at the movies or among American students—it's American conversation we need."

"Eating" was held over for another night's stand. Then such topics as "Geography of the United States," "Interesting Places in Illinois," "Campus Organizations," "Religious Foundations" came up for consideration, but only as a preliminary to the small groups of two or three. These small groups were the important part, for we found some graduate students who could get along brilliantly in their chosen field, but who were completely lost in ordinary conversation.

Many interesting incidents came to light. One Chinese student very politely showed Emily Post's stand-by of "just watch your host" to be terribly deficient. More fortunate than many, when he first came to Urbana he was met by an engineering professor with whom he had been in correspondence. It was just at dinner time so he was invited to eat with the family—one of his first experiences with the use of anything but chopsticks. He watched the professor closely and tried to imitate every move, but found it exceedingly difficult. He was quite in despair as to how people could really behave gracefully and efficiently with such utensils. Later it came to light that the professor was left-handed; our friend C. K. Liu was not.

An expression one of the new students had heard in a campus restaurant nearly floored several Americans. As they tried to explain, the blank look on the inquiring person's face grew blanker. The expression was, "Sit there, Sister." You try it. "Holy Smoke" and "My Heavens" were others that caused consternation.

IT certainly was not a one-way learning process, for the American students involved really enjoyed every session. This aspect of work with the students from other countries has not been emphasized enough. There are many rich experiences in store for American students and townspeople in such contacts. This is not the motive, but it certainly is a most important by-product of trying to serve the needs of this special segment of the community's population.

MY friend, Homer Eng, who has been in the United States fifteen years, put into words a couple of most important principles that all of us working with students from other countries must keep in mind. Our experiences here at Wesley have shown them to be important. The first is that though a student may be brilliant in his academic field and probably even a "personality kid" at home, when he steps into a foreign culture and language he immediately takes on the characteristics of a shy, perhaps even negative person. A sincere outreach of the Christian spirit in terms of friendliness and helpfulness in concrete acts is the best way to start getting around this barrier the personality puts up. However, there is no substitute for the acquiring of enough confidence in language and custom to help the feeling of insecurity vanish. Let's make this possible for every visiting student studying in America.

The second principle applies especially to Orientals. Many times, feeling a hesitancy about accepting invitations, Homer Eng said he offered the polite excuse in China, "I have another engagement." This is considered quite acceptable in China. It may mean, however, that we must ask and ask again and dream up ways of making our invitations seem more interesting—in acceptable Chinese fashion.

We have been sending out several international teams in our extension work in the Wesley Foundation Rural Parish and to other neighboring churches. Recently, one of the Chinese students who was very hesitant about accepting such an assignment for the first time, spoke very enthusiastically about his experiences, and we know from reports that he has brought China and the Chinese many miles closer for some of the communities near the university. This is an important step closer to a strong world Christian community.

Jesus' teaching in the story of the Good Samaritan always brings us to account. Let us be Christian neighbors to every visiting student and as we are, we will find the horizon of our understanding of Christ's spirit having to widen until it includes more people and more needs than we have ever imagined before.

No Bed of Roses

is expected of a college campus, even Wellesley, but when you're from India, even the explanation of a college catalogue can be a big and wonderful thing.

VASANTI ASIRVATHAM

THE LIGHTS BLAZED, snatches of music escaped doors left slightly ajar. Laughter and exclamations of wonder and admiration could be heard from the room of the latest arrival—an Indian girl. It seemed strange to realize that I was that girl who had expected to feel completely green, lonely, and lost for the first few days, at least, on an American campus. Instead, here I was with my suitcase in the middle of the floor with half a dozen girls sitting around informally, smoking—much to my surprise!—and helping me unpack. There was the utmost friendliness in this group of girls who laughed and chatted gaily to me as they examined the Indian clothes I was unpacking, jewelry, and other knickknacks. We had coffee and cookies in one of the girls' rooms, and I felt as though I had been taken in and welcomed as one of them—that felt “wonderful,” to use a favorite American expression.

This sort of friendliness and open-hearted warm spirit of welcome enveloped me for my first two or three days on an American college campus. After that I noticed a distinct change in the general atmosphere. I was left more or less to myself—not in any obviously rude way but quite precipitately—to a sensitive “green horn.” Of course they all said “Hello” cheerily to me whenever I ran across them on the campus or along the corridor, but there was no real attempt on their parts to go out of their way to be friendly. They seemed to forget that I was new, groping among new ways and people, trying to grasp and learn as fast as I could. Whenever I got desperate I asked for help and was given it in the most gracious and friendly way, but I always had to ask.

All this sounds almost tragic and exaggerated—it certainly was *not* tragic. It may have been exaggerated by the extra sensitiveness common to most people of other countries in a completely new environment. Moreover, at the time, I had not fully understood the independence of spirit developed in American people of my own age. I was confronted with it, all of a sudden, when the girls, having shown me I was wholly welcome, left me to find my own place among them, to choose my own friends, to stand on my

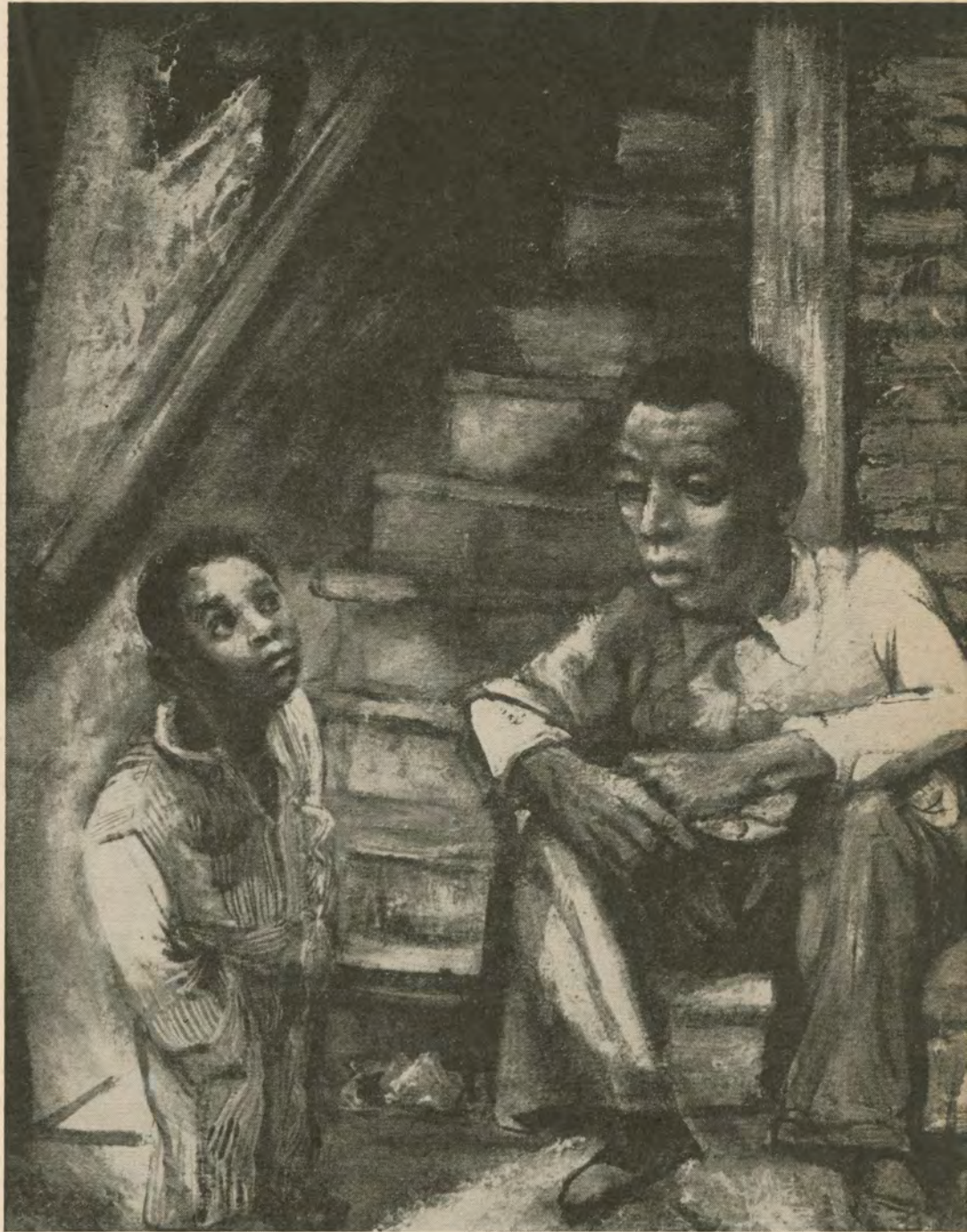
own two feet instead of being dragged around by them all the time and being arbitrarily shoved into any group. At the time I did not appreciate this and interpreted it as superficiality and “gushing” friendliness which could not last more than the first few days. Looking back I am glad I had that experience, and I am beginning to understand its independent spirit and value; but I might have been saved some of the misery of those first few weeks on an American campus had I known and understood this attitude before actually coming up against it. This will probably shock some American readers, because it may never have struck them that this is a possible interpretation of what seems to be a normal procedure.

Vacation time is not always something to be looked forward to in joyful expectancy by some students from overseas. Needless to say, there are other students from other countries who are helpful, advisers and travelers' aids on campuses, but this help is quite impersonal. Many students, particularly Orientals, have some squeamishness about going to these advisers and saying, “I'd like a vacation, but I have only ten dollars.” It would be much pleasanter if the advisers or a student adviser took it upon himself or herself to avoid this embarrassment by helping the student to work out a plan for summer by which the student might not have to spend too much and might even be able to earn some honoraries—camp counselors for instance. Not only do most Orientals share a peculiar squeamishness about money, but they are also rather nonaggressive. It is only with a deliberate effort that they can bring themselves to ask aid of something as impersonal as a travelers' aid. This does not mean that they are helpless or dependent, but that the “personal touch,” so to speak, means a great deal to them. All of us also love to visit American homes and share in American home life—after all, we get pretty tired of dormitory life, too.

One of the most complicated things in an American college is its catalogue of instruction. To an overseas student, it is quite bewildering to try to comprehend one of those supposedly enlightening volumes. What is meant by “semester hours”? What are “requirements”? And

numerous similar questions race through the confused mind of an overseas student who tries in vain to make some sense out of a catalogue. Such simple matters as grades were quite a puzzle to me for the whole of my first semester. I had gotten used to thinking of 60 per cent as a distinctions grade in India, and 50 per cent as a first class. Then I was calmly told that 65 per cent was a bare pass in America! Such things as “A” and “B” had me completely baffled for awhile. In such instances it certainly helps when some of the girls on the corridor come in and help plan a preliminary schedule and explain grades. After all it does help one's ego to be able to answer reasonably intelligently the dean's “Can I help you?” It is a strange psychological phenomenon that we, Indian or American or whatever we may be, would far rather betray our ignorance to contemporaries than to a dean, no matter how gracious she may be. I often tell people that I have one grievance against my parents who both had their college education in this country. As children, we never tired of hearing of their college days. They told us of the snowball fights, coasting, and sleigh-riding, glee clubs, parties, dances, and all the fun they had, but they forgot one important thing that seems to crop up every now and then—periodic papers and quizzes! It tends to make things easier if we could be warned about the amount of work, be told something, by way of introduction, about the multitude of study, library work, papers, etc., to be done in an American university, and then left to work the specific details out for ourselves.

Perhaps this seems as though I am asking for a bed of roses—minus the thorns—in an American college. That would be unnatural and presumptuous, and after all, even the thorns can be quite interesting. These difficulties encountering overseas students on American campuses are by no means universal or comprehensive; they may even seem superficial, but to a young undergraduate from across the seas, I think they can be very real when encountered and, to a certain extent, hinder a speedy adjustment to the American campus way of life which, I have discovered, can be quite exciting after the adjustment is made.



LIFE AIN'T BEEN NO CRYSTAL STAIR

A.C.A. Gallery

MARTYL

Freedom to Be Normal

to have fun, to be our best selves . . . that's what the doctor ordered.

GEORGE NEW

"I'VE BEEN THINKING about what is happening to these kids," mused our visitor, "and I've come to this conclusion. Here at camp they are having a chance to live in a *normal* community." The next Saturday evening, when we sat around the big fireplace for our weekly staff get-together, we started talking about what our visitor had said. What is a normal community? Don't we all live, more or less, in normal communities? Aren't the college campuses from which camp staff members come normal? How about the atmosphere in the schools, public and private, which our summer campers attend? Isn't it normal?

We tried to understand what our guest was driving at when he used the word. It finally became apparent to us that most of the time children don't have the chance to live in a world which really belongs to them. They are surrounded with adult busyness—adult ideas of what should be done. Too often in schools, supposedly centered in the needs and desires of children, teachers have so many demands on their time that there is little energy left to pay attention to those problems which are really closest to the lives of their pupils. Worst of all, children are continually subjected to adult prejudices, until finally these notions are woven into their own lives.

We decided that our guest had certain standards and ideals in mind when he used the term, "normal." He was thinking of normal living as living in terms of our real interests and our best capacities. A normal community, school, neighborhood, or summer camp, would be a community designed to give its members a chance to express their creative abilities and their best selves without placing artificial boundaries of racial, religious, or economic prejudice in the way.

THE Pioneer Youth Camp was organized nearly twenty-five years ago by a group of men and women who wanted to help children grow up without these crippling prejudices. These founders included, among others, such enlightened labor leaders as Miss Fannia Cohn, pioneer in labor education of the International Ladies Garment Workers Union; progressive educators LeRoy E. Bowman and William H. Kilpatrick; and a group of

liberal religious leaders, including John Haynes Holmes and Arthur L. Swift. Later Dr. Eduard Lindeman, Professor John Dewey, Sidonie M. Gruenberg, and Dean Harry J. Carman of Columbia College were among those who became educational advisers to the camp.

Today the Pioneer Youth Camp, 135 acres of good land situated among the wooded highlands five miles west of the Hudson River near Kingston, New York state's first capital, accommodates 150 campers and a staff of fifty-six adults. It has facilities for arts and crafts, organized games, outdoor living, dramatics, swimming, and other usual and unusual camp activities. In the beginning, however, according to Joshua Lieberman, the first director, it was very different.

The camp was opened for the first season in the summer of 1924. There were thirty-five boys and girls, nine to sixteen years of age. The educational and administrative staff consisted of only five persons, a director, a nurse, and three counselors. There was little equipment, and only one small building which was used as a dining room and on rainy days as a social hall. There was no athletic field, and only a shallow brook for swimming. The handicraft equipment consisted of the tools used in opening the camp, saws and hammers, a plane, a screw driver, some shovels, and an ax. The campers were enthusiastic, however, for this was their camp, and what it was to become depended upon their energy and imagination.

In the next few years the camp was moved to a better site, formerly the location of a large resort hotel. Walter Ludwig, a young graduate of Union Theological Seminary, became director. With his leadership the camp grew, becoming a community of seven smaller camps, each located in a naturally attractive setting, with its own cabins and fireplace. Each of the present small camps has its own age group of campers, large enough for organized games, plays, and building things, but small enough for each boy or girl to feel securely at home. The children are Negro and white, Jewish, Roman Catholic, and Protestant.

The children and the older staff members who come to camp each summer play and work together, grow brown in

the sunshine, harden their muscles in the pool and on hikes, and all the time they are learning—learning the cooperative, friendly ways of the living they are experiencing.

They are having opportunities to understand a number of things, opportunities too frequently denied by big city neighborhoods and schools. First, through the everyday activities of camp life they are acquiring something of the social and economic understanding which is essential to responsible citizenship in our industrial democracy. The Pioneer Youth Camp has always been an educational, not a politically partisan enterprise, but its leaders believe that children should help organize the way they live and talk about the social and economic issues which come into their experience. Responsibility in their own group prepares young people to take an increasing part in the larger adult society. The camp is organized democratically, with representatives from each of the smaller groups participating in a large camp council. Staff committees also meet regularly to discuss and work out the problems which come with group living. The campers in 1947 organized and ran a cooperative store, a library, and a newspaper.

Second, the campers learn to appreciate and understand the contributions of different cultural groups. The boys and girls come from a wide range of economic levels—from fashionable Park Avenue in New York, from the crowded lower East Side, and from Harlem neighborhoods. Their parents are factory workers, sports writers, doctors, teachers—representing almost every occupation or profession which might be named. Some of them are Chinese, Italian, Porto Rican—any national background which has contributed to the American scene is welcome and is likely to be represented. There are boys whose families have lived in America for five generations and girls who have arrived from Europe two months before the opening of camp. Some children have learned to speak English at the Pioneer Youth Camp. In 1947, there were not only campers of Jewish and Roman Catholic backgrounds, but Methodists, Presbyterians, Baptists, and half a dozen others.

The staff, too, is drawn together from

motive

divergent backgrounds. Most of the members are college students, but they come from Yale and Fisk, Antioch and the University of Chicago, Northwestern and Radcliffe, Haverford and Columbia. In 1947, there were students from India and China, studying in America, able to contribute from camping experiences in their own countries. At camp, all of these students meet on a basis of equality, to spend two months working together, building friendships and richer human understanding.

A third thing the campers acquire is new confidence in their ability to express themselves. Most schooling seems to be concerned with words and abstract symbols, perfunctory and routine human relationships. Camp education is active and immediately participative. There are broad opportunities for discovering and making friends. During the last few seasons at the Pioneer Youth Camp groups of children have built a raft and explored the shores of the lake, others have written a script and built sets for a movie, and, one summer, almost the entire camp planned and presented a folk festival of the Hudson River valley. Such activities bring new abilities into play, helping these young people understand the rich resources for effective living which any one of us can tap, the resources within the human personality waiting to be discovered in the surrounding neighborhood. Last summer at camp we learned that clay from the bottom of the lake could be shaped into beautiful bowls, that dry limbs could be carved into satisfying forms, and that the farms and rivers and mountains near the camp were fertile fields for exciting explorations. All of these things gave us new confidence in our ability to relate ourselves to the world in a satisfying way.

THE staff group of college people which met that Saturday evening by the fireplace had shared these growing experiences with the campers. It was out of this work and play together that we decided what we meant by a "normal" community for children.

First, we felt that in a normal, child-centered community there would be no exclusion or discrimination on the basis of color, religious background, sex, or economic status.

Second, we considered it desirable that everyone should live together with appreciation based on a recognition of personal worth and contributions to the group welfare.

Third, it seemed to us that a normal community would develop an understanding of social responsibility, and that freedom should be limited and expanded

by the requirement of equal regard for the needs and rights of others.

Fourth, we agreed that the community should be organized primarily to cultivate human personality, the growth of its members, with opportunities for developing new appreciations of nature, of materials, and of human relationships.

Finally, especially with the end of the camp season approaching, it became apparent to us that a normal community must recognize that it cannot be an island unto itself, but that the welfare of a group in any part of the world is related to the good of all the rest.

When summer's end came, and the last bus load of singing children turned the bend in the road on the hill below our cluster of cabins, we thought again about what we had done together. We had known successes—and even more disappointments. We realized how quickly our hopes can run ahead of the stubborn stuff of human nature. But most of us knew that we had helped a group of young people to straighter thinking and friendlier living. It was worth while.

The summer of 1948 is approaching, and we hope that other college students will come and help us with this job.

HERE IS AN UNUSUAL WORK OPPORTUNITY FOR THE SUMMER

Professor William H. Kilpatrick says of the Pioneer Youth Camp, "Most camps too much reflect the conventional educational outlook. Pioneer Youth Camp is more fortunate. . . . It has built itself consciously and critically upon the best education it could find. . . . Seldom has a group of American youth confronted a situation where need, thought, effort, and results were more obviously or inherently related."

There are opportunities for counselors, specialists in arts and crafts, music, and swimming. Salaries for the months of July and August range from \$75 to \$200 depending on the job, training, and experience. If you are interested write to George New, Director, Pioneer Youth of America, Inc., 45 Astor Place, New York 3, New York.



Equality between Negro and white at camp is so commonplace that the boys fight like brothers—slug each other one minute and play together the next. After the counselor broke up this little set-to, the two principals ganged up for a joke on boy at left.

society in which one was haunted by fear of the police, by dread lest the lot should fall upon oneself. To die for one's country would be easy but to throw a bomb meant to break all the canons of religion, all the inherited traditions of one's family. Many ardent young folk could not bring themselves to this, although reason told them it was their duty. They held back and as a result suffered from total loss of self-respect. But Gandhiji's program eliminated all such long-drawn-out frustration. According to the vow of truth, whenever an illegal public demonstration was being planned, whether to picket the government controlled drink and opium shops, and ask intending customers not to purchase the stuff, or to unfurl the national flag, or to lead a procession through the streets, the first thing the organizers had to do, once the details were finally arranged, was to go to the nearest British official and explain to him what was going to happen, in what part of the town, on what date and at what time. This interpretation of truth is very costly. On the other hand, it immensely and surprisingly increases confidence. Needless to say, to keep these vows needs a persistent practice.

One day a young American called at the Sabarmati Ashram who later became a nationally known man of affairs. I was sitting on the verandah when I heard Gandhiji's clear tones answering the visitor's last question. "But if you were to send soldiers to China to protect your missionaries there, you would be denying your own doctrine of the cross." That was enough.

There isn't space here to give the details of the well-planned demonstration that helped to break down untouchability, the nationwide picketing of drink and opium shops that brought down the government's revenue from excess to a minimum, or the crusade against purdah, when middle-aged women, who had never been without a veil hiding their faces, realized that the custom was not after all a part of their religion and steeled themselves to tear down the ancient custom.

IN 1930, came the memorable Salt March to Dandi, when thousands of people, of high and low degree, accompanied Gandhiji on his almost royal progression to the sea to pick up salt which had for so long been a government monopoly. Of course that brought another long spell in prison. But prison sentences seem to act upon Indian leaders as a spur. Now in 1931, when the Second Round Table Conference was to be held in Lon-

don, it, obviously, would be a meaningless waste of energy and money if Gandhiji were not present. Happily at that time the viceroy of India was a man whose spirit was bigger than his office, and he dared to ignore convention and the outworn notion that prestige demands a show of strength. Lord Irwin courteously requested Gandhiji to leave his prison cell and to come to the viceregal lodge at Delhi. These two men of God conferred and prayed together and the dignity of each was immeasurably enhanced. After a few weeks the Gandhi-Irwin pact was agreed upon, and Gandhiji was on his way to London. He traveled, as always, third class, refused the luxurious hospitality offered him by the government and became the guest for ten weeks of us East Enders in Kingsley Hall in Bow. Any number of people wanted him to stay with them in the West End but he answered, "I won't spend one night away from Kingsley Hall while I'm in London. There I'm doing the real Round Table Conference work getting to know the people of England."

He walked down our narrow crowded streets for an hour each morning. He went in and out of the neighbors' houses and talked to children in the playground and in the Hall. Workmen noticed with special interest that although the Conference at St. James' Palace met every day, and long interviews often kept Gandhiji up until two o'clock in the morning, the light in his room always appeared at four in the morning for his prayers.

On one of his early morning walks, Gandhiji was talking with Pierre Ceresole, the founder of the International Voluntary Service for Peace. Pierre asked him what he thought of Europe. "I see no signs of great leadership in Europe," he replied. Pierre asked him what it took to make a great leader. He answered, "A leader must seek nothing for himself, neither power, position, pleasure, nor riches, and he must remember God twenty-four hours a day." "And what do you mean when you say 'God,' Mr. Gandhi?" asked Pierre. "Truth is God, and the way to him is nonviolence," answered Gandhi. "I make no decisions except after prayer. I have no strength nor wisdom except what comes from God. I have no power of my own at all. Look at me," and here he halted on the mountainside path, stretched out his arms and looked down at his spare, short figure, "A boy could knock me over with a blow of his fist. I have no strength apart from God. I tell you it is a continual miracle to me. If the whole world were to deny God, I would be his sole witness."

Trouble makers were especially busy the

following year and a long spell of prison followed Gandhiji's return to India. He had been free some six months when I reached India in 1934. Early that year a great area, including much of the province of Bihar, was devastated by an earthquake. Many were buried alive and worse followed when the fields were covered with sand thrown up from below the earth's surface. The ploughs could not reach down to the earth. When the rains came the river's course changed and caused untold destruction.

I traveled over the area in Gandhiji's party for a month or so. Relief work was well organized by the congress and the government, but everywhere listless and dispirited folk were standing about, gazing ruefully at the rubble and thinking of friends buried below it. They crowded round Gandhiji, half stupefied and inert. His talks were nearly always the same, practical and unsentimental. "You're facing calamity. We're doing all we can to help. But you must help yourselves. Let's learn the lesson God is trying to teach us. You must do something in return for the relief provided. Work at the clearing up of the rubble. Don't give way to misery. India must not become a nation of beggars. God is with us. Work."

Meanwhile, up in the North West Frontier Province the Pathans were beginning to recognize the power of non-violence. These tall strong Muslims, once citizens of Afghanistan, were led by Khan Abdul Gaffar Khan and his brother, Dr. Khan Sahib. It was strange to drive out from Peshawar and see them trying to acquire the art of spinning. Their great fingers bungled with the raw cotton, but they persevered. Long known to their enemies as honorable and courageous warriors, they were now trying to keep Gandhiji's vows. When the elections took place in 1936 the congress party was victorious in this province. Dr. Khan Sahib became prime minister. Seven other provinces out of the eleven that form British India returned congress governments.

I noticed their oft-repeated assertion that in the event of a European war, India would not enter it unless she were consulted. To be "deemed" to be at war because Britain had signed an ultimatum were repellent to them. Yet it was obvious that Indian leaders were even more anti-fascist and antinazi than our own.

Lord Lothian, soon to become British Ambassador to the United States, went to India for a visit. Convention, prestige, and dignity seemed futile to this servant of God. He was Gandhiji's guest for a week, living in the mud hut next to his host's, walking, eating, praying and talking with him as brothers must.

Dance

LIFE IN ALL ITS FORMS is a manifestation of a quickening force sensed as energy. Coexistent with this force, and regulating its flow, is the phenomenon of rhythm. Without its principle of order and proportion all would be chaos. Its presence is revealed in the life patterns and forms of all organic processes. Man and everything that he does are subject to its rules or organization. Nothing escapes. Feelings and thoughts, as well as actions, are subject to this rhythmic scheme. Thus dance, itself an expression of organic and bodily rhythm, must be considered as an extension of emotional and intellectual rhythmic form, projected into and through movement.

One of the greatest values of any art is its power to carry the individual beyond himself into a broader world of imaginative experience and understanding. The problem of composing an emotional experience into the meaningful movements of a dance makes a person more observant of the people around him—of the rich play of feeling that goes on constantly under the surface of everyday life. In observing and evaluating the life patterns that surround him, he has a chance to become more understanding, more sympathetically respectful of the inner life of others, and so to enter through the gate of his own experience into a universal understanding. At the same time he enriches his own emotional life. And, further, dance not only satisfies and deepens the aesthetic sense by its own forms, but also gives insight into the fundamental elements common to all the arts. It carries the student beyond the limits of one art into the wider realm of all art and makes him a citizen of its world of beauty and meaning. This is a valuable service, for it ministers to one of man's oldest and most persistent needs. The history of the arts is the story of man's love for the beautiful, of his search for the harmonies of form and meaning which will satisfy his yearning for the ideal. The fact that there has always been dance compels us to accept it as an old and deeply rooted human activity whose foundations reside in the nature of man. It will continue as long as the rhythmic flow of energy operates, and until man ceases to respond to the forces of life and the universe. As long as there is life, there will be dance.

—MARGARET N. H'DOUBLER

If we are indifferent to the art of dancing, we have failed to understand, not merely the supreme manifestation of physical life, but also the supreme symbol of spiritual life.

—HAVELOCK ELLIS

When primitive man in his first leisure time played and gave vent to his first art instinct, he could do only one thing, and that was dance. He had nothing but his body which he began to move in definite, regular, rhythmic movements, and he discovered that after keeping these movements up sufficiently long, he induced in himself a state of ecstasy or frenzy—a condition which was above or beyond and different from his normal and everyday condition. He believed that a god or some supernatural power had entered into his body, and had taken possession of him; and so he had his first concept of deity through the dance. He had his first actual vital contact with supernatural forces. He found that by repeating this rhythmic movement he could bring back this same state which to him was, in truth, God. And so the dance was the first way of contacting divinity and was thus the source out of which religion, as well as religions came. Not only primitive religions but the religions of all the great ancient civilizations used the dance as their chief and, in some cases, exclusive means of religious expression. This included even the early Christian Church, but today, in the large majority of Protestant churches, the congregation sits passively listening to intellectual discussions of dogma, listening to scripture, listening to choir and soloists, but not taking any active part in the ritual or worship except for the singing of a few hymns themselves. Religion and the religious consciousness so often become crystallized in a religious creed or institution, and then proceed to adhere to the letter, letting the spirit which gave it birth die. A church service in which the entire congregation does not actively participate is generally the expression of the latter end of a religious movement. It was due to the church's ban on dancing that dance became divorced from the great realities of life. Since dancers were forbidden to express religion through the dance, and since the powers of the church considered dancing evil, the dance began to give its attention to the world. It found itself limited to trivial themes such as sentimental love affairs, petty intrigues, attenuated and pale romance. Thus began the concept of the dance as a thing of artifice, dealing with the fripperies of life. And at that point men began to drop away from the dance as an art worthy of their greatest powers. Until big themes, religious themes, cosmic themes, become again considered as the natural and rightful field of the dance, men capable of doing big things will not see in the dance an opportunity for great art expression. There is a general admission on the part of the churches today that they are losing ground as far as their vital contact with humanity is concerned, and various ways and means are being tried to re-establish that contact, but it will never hold its place again until the clergy become artists, or artists revitalize the church. The greatest sins which the church has committed have been artistic and aesthetic sins. The church in some of its activities today is offense to good taste, beauty and every craving of the human soul to be fed with beauty.

—TED SHAWN

In the instinctive and organic life of man, in his mental and spiritual life, characteristics make themselves felt which demand communication. Man turns to man. Man needs man. Art is communication spoken by man for humanity in a language raised above the everyday happening. What would be the sense of an art that robs itself of its communication and arrogantly believes that it can turn away from man. Art grows out of the basic cause of existence. From there it draws its creative and constructive forces. From there it receives strength to renew, rejuvenate, transform itself. And there only is it imperishable, eternal.

—MARY WIGMAN

It is true that the dance of India is different from that of Europe. As Adrian Stokes once put it, the postures and movements employed in Eastern dancing express the introverted building up of an inner strength by almost suctorial movements, which draw man into himself and absorb even the life of animals and plants, thus increasing his own human dignity and exalting himself to a godhead; Western dancing mostly expresses exegesis, explanation, frankness, and a broad and generous expenditure of energy. But the common quality in all dance is imagination. If it be admitted, then, that the secret of the Indian Dance lies in the imagination, how about its techniques, its outer habiliments? It seems to me that an impressionistic view of Indian dancing would lead one to define it as the motion of a body accord-

ing to a definite rhythm and a consciously prepared grammar of steps and gestures in the service of the theme chosen beforehand. And its chief characteristic is the skill of the dancing foot itself, that is the footwork. Next comes the suggestive power with which a particular dancer can plumb the hidden depths of the psyche, with which he can release the subconscious world of our race memories, bringing intimations of ourselves or our ancestors moving to the winds and stars, fighting among the rocks, harnessing rushing waters and appeasing the spirits of forests, deities, and beneficent gods.

—MULK RAJ ANAND



"O Brother Sun and Sister Moon,"
A dance-study of St. Francis of Assisi by Ted Shawn

While at one time dancing was the finest example of a social unity and group solidarity, now as a social activity, it emerges as something antisocial. In formalizing dancing, we have made it like much of the rest of our society. We have made it artificial. We no longer dance the celebration of the great functional events of our lives. Instead, we have used dancing to further many of the unhealthy aspects we have built into our society. We have blamed dancing as such, when we should have blamed the unregenerate social condition that has caused us to be crude, sensual, and degenerate. As we have made relationships of life artificial, difficult, and unnatural, we have used such mediums as the dance to express our starved, uncontrolled and sensual plights, and we have perverted dance so that oftentimes it is ugly and lewd. Marcus Aurelius may be right about all life and especially our life today when he reminds us that "the art of living is more like wrestling than dancing." We are not in rhythm with the universe and our actions are not the patterned steps of feet that are beautiful on the mountains, bringing tidings of joy.

— HAROLD EHRENSPERGER

Dance and Religion

HARRY COBLE

THERE ARE A GREAT many aesthetic and sociological theories of the origins of dance, and most of them agree that religion was, in the beginning, one of its primary stimuli. And from its beginnings in pre-historic ages until a period of comparative recency, dance has drawn a great amount of its substance from religion.

A great deal of the difference in the dance of various regions of the world may be laid to their different religious conceptions. The dancing of savage tribes is usually of monotonous simplicity, making patterns which themselves become magic, sacred. The Hindus have a god of the dance, Siva, who is also the molder of the universe. The Mohammedan dervishes reject the world and its contents by spinning with such speed that, for them, it disintegrates. The Greeks celebrated Dionysus, a sensual, physical god, by dances that partook of that sensuality and physical abandon.

The dance of the different periods of our recorded history shows the influence of the church. The dance of the "dark" ages was still and formal, even in its most social forms. With the Renaissance, and a decrease of the autocracy of the church, sprang up the faster, freer and more physical dances, the branle, basse dance, gaillarde, etc. Out of a more "moral" period came the waltz and the schottische, again more formal; and today, when free thinking is popular, we dance with more abandon the forms that are popular today and dead tomorrow.

As a spectacle, as entertainment, as an art form, again the origin of the dance was in religion. The ceremonials of oriental religions, the celebration of the Dionysian revels, produced theaters, and in those theaters were dancers, performers who made of dancing the germ of an art form.

THE premise that dance is under obligation to religion is, by this, an understandable one. There is a debt to be paid; the debt of a child to one of his

parents. That is, there would be a debt if the parent acknowledged the obligation. And not only does religion not recognize the debt, it also refuses to recognize the child.

From its inception, the Christian Church has persecuted, suppressed, or, at best, ignored the dance. For this, there are, of course, a great many reasons. One major one is that the dance was one of the last of the arts to arrive at the mature status of an art. It was close often before—miming fiends in the miracle and morality plays, and even the ceremonial of the mass itself, were very near to dance form—but not until the seventeenth century did dance really emerge as an art. From then until the present time, it has been in the maturation process, and not until the present time has it reached the status of a full and flexible art form. It had been entertainment, it could tell a story, but it had nothing to say.

Now the dance is one of the most potent means of expression among the arts. The work of such diverse choreographers as Anthony Tudor and Doris Humphrey has something to say beyond the picture they paint, the surface story they unfold. The dance is expressive and should be expressive of all the fundamental feelings and drives of man, among them those feelings and drives which we associate with religion: worship, faith, love beyond the physical, and many others. Feelings which, because of their metaphysical nature are almost impossible to put into words. Through the aesthetic elements of the dance, they can be captured and projected through the dance.

These aesthetic elements, Louis W. Flaccus, professor of philosophy at the University of Pennsylvania, has called: (1) Fusion of space and time impressions, (2) The visualizing and imaginative order of impulses and emotions, and (3) The constantly renewed interchange of freedom and order.* Through these elements may be expressed what, for most

people, is the inexpressible in their lives.

The dance is potentially a powerful agent for the expression of what is deepest and strongest in the human soul; religion is potentially a source material for the most moving expression. Can they meet?

In some instances they have met already. A Dorchester, Massachusetts, church, some years ago, devoted a service to a dance-drama under the direction and supervision of Erika Thimey, now a teacher of dance in Washington. Ruth St. Denis has long been an exponent of religious expression through dance. Ted Shawn and his Men Dancers closed most of their programs for seven seasons of nation-wide tours by dancing the doxology. And most of our dancers and choreographers who go beyond the surface have performed dances that have spiritual overtones which are definitely religious expression, when they are not avowedly of a mystical nature.

Are we to expect that religion and dance will become closer? I think not. Not until the church, which means all the people in all the churches, has more knowledge and understanding of what constitutes the dance, its means and its methods of expression. The dance, as has been stated above, is a comparatively young art. Already it has veered away from the church because the church shunted it away, and it seems to me that the gap is already too wide ever to permit anything like the interrelation and interdependence which gave the world the religious masterpieces of painting and music. But serious dancers continue to put into their art their own spiritual experience and inspiration in spite of the pressures of commercialism which demand entertainment and nothing that touches below the surface.

The instinct is still there. The drives and urges which made dancing one of the earliest means of expression still tug at the dancer who is an artist. The dancer offers religious expression if the church will recognize and receive it.

* *The Spirit and Substance of Art*, F. S. Crofts & Co., 1945.

Seeds of a New Order

RUTH ST. DENIS

NOTE: Nearly half a century ago, a young woman glanced at a poster advertising a brand of Egyptian cigarettes and proceeded from there to change the course of American dance. Inspired by the poster's depiction of the Egyptian goddess Isis, she determined to give expression to her latent desires to change the function of dance, to reveal its dignity, and to disclose its spiritual power. Miss Ruth St. Denis celebrated her seventieth birthday with the founding of her Church of the Divine Dance in Hollywood, California. She regards this development of her world renowned career as its fulfillment. The purposes of her church are twofold:

to bring about a vital understanding between the church and the arts—between God and the artist, and to provide a center for a spiritual experiment, which in its findings and successes, however modest, may serve all churches with ideas and actual demonstrations of spiritual beauty.

I CLAIM THAT the artists of America hold within their minds and bodies the very blueprint and plans for a new and better world! But before these divine plans can be given to humanity, artists themselves must be changed people, cleansed of their false ambitions, their egocentric energies, and their ceaseless

search for mere pleasure as a substitute for love.

From going around and around the endless circles of our own petty plans and resentments, our facile but sterile imaginations, we should turn as never before to the Light. Politically, socially, and commercially we have been asleep, and we are being rudely awakened.

We have accepted the teaching and preaching of certain types of Christianity which demand nothing of followers but their money. There are teachers today, who flourish at the expense of men's souls, because they tell them that all they have to do is to *think* themselves into the Kingdom of God. Instead we all enter the kingdom of peace and power by the agony of surrendered pride and by the utter cleansing of ourselves from sin. This, and no less, is what is demanded of men who would know freedom from fear. We have been fed on the pap of the ambition of little-souled men and women who have never themselves known the humiliation of Christ, or they never could teach the superficialities and evasions of the price that man has to pay to transcend himself.

We are not weary wanderers and slave laborers in an aimless and disordered universe. We are children of God. We are fed and guided, sustained and unfolded, by a vast principle of life. In reality we do not live, move, and have our being under the domination of any person or race. We live and have our being in divine intelligence, under a law of abundance and harmony. We do not need to be put to sleep by mesmeric entertainment. We need to be awakened to the comfort and security of truth.

Today we are gazing with horror-stricken eyes at the spectacle of the nursery floor of humanity, strewn with the wreckage of hate, injustice, pride, fear, and treachery. Intellectually, we are giants; mechanically, we are marvels; morally we are morons! We all share the responsibility for this state, you and I equally. Our hope and glory are that we are awake to it!

We have worshiped the created thing instead of the Creator! We have willfully and stubbornly refused to listen to and obey the words of the disciplines of the life-giving saviors of the world, and now



the end has come. The lesson is about to be learned. Neither science, nor art, nor business, nor human love, nor human planning can save us. Neither the labor of the hand, nor of the brain can save us, nor the invention of the mind, nor further destructions of the emotions can avail. We are hoist on our own petard, and the only way we can be let down from the hideous uncertainties of our position is by saying, like a little child, "Oh mother, I will be good, I will obey you!" It is as simple as that! So simple that many of us will put off the great liberation until some more convenient season, depending upon the futile efforts of man's ways to heal us and free us from this bondage of our own evils.

THE dance holds within its purposes and practices, the very seeds of a new order of living. How else could we have a strong coordinated nation without strong, coordinated men and women? Doesn't it seem logical and sane that the organic growth of soul and body should be one, that any philosophy of living which values one side only of our completed selves, is basically wrong? How can a civilization flower in harmonious and beautiful patterns when it is based upon the ignorance of our total being? Do we yet realize that we were given at birth the most wonderful instrument of life and expression in the world, and that we neglect it for a thousand ephemeral gadgets, and abuse it daily as no musician would think of abusing the instrument he plays upon?

Some of us have long realized that our whole Christian faith has separated man into two apparently opposing forces—into a dualism of spirit and matter, soul and body. It may well be that the old dispensation had its purposes and mission. It may be that my own understanding of all the matters pertaining to Jesus and his full message, from a doctrinal point of view, is far from profound; I am keenly aware that I am speaking of a special and partisan matter. I am a dancer, an artist, and I must view a future world within the frame of my own wisdom, such as it is. My pleading is ever for a fresh, joyous, rhythmic, coordinated living. My vision sees children taught the sacredness and use of their bodies as instruments of the Holy Spirit.

Let us begin a new civilization with a new spiritual race of children, of men, and of women, and the externals will take care of themselves. Let us begin with the soul of man as it encompasses the body, with the full realization of our relationship to the unseen indivisible creative life. These realizations and powers teach us to value, control, and use this priceless instrument of our body as



we have perhaps never done in all the ages.

For myself, I see the churches of the future as places where the maximum experience of life will be realized. I see them as cathedrals of life. I see them functioning as buildings where the art gallery, the theater, and the concert hall have yielded humbly their finest talents with which to reveal the very elements and powers of the Godhead, where we will look upon Jesus and all seers and prophets as manifesting through their human bodies the fullness of the Holy Spirit bodily. The following scene between Philip and Jesus has always seemed a perfect illustration of this meaning: "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The

words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

I predict that with the development of a sane, strong, beautiful humanity, the cross will be the very emblem and symbol upon which man is voluntarily slain in order to bring about his resurrection from the tomb of his own sin, destruction, and death.

America dances! She moves in grace and rhythm and joy. She swings, she waltzes, she circles and pauses and moves again in the rhythms of the world, but she knows not whither she is moving in her endless patterns of rhythm. She is unmoral in her motions and irresponsible in her charm. She is self-centered in her heart. America is dancing to her death, for she is dancing in her own shadows and in the futilities of her own will. She is in bondage to the drums of lust. She is moving in a dream.

Nightly, in our dance halls, in our theaters and in our homes, we move cheek to cheek, and body to body, in dishonest love, in sterile desire and morbid joy. America is dancing her way to doom unless she awakes, for she is drunk and false, greedy and vain, her money is evil and gives power to vice.

records

One of the local dailies follows the quaint practice of putting the professional wrestling news on the drama page rather than on the sports page because of certain "hamming" and "mugging" activities indulged in by the behemoths of the canvas. In canvassing some of the recent record releases I find myself wondering whether they might profitably be placed under some other category than music because of the "hamming" and "mugging" evident in them. The most obvious "muscle" artist is Rose Murphy, who can be typified best as an entrant in the 200 pound weight-lifting class with a voice that makes "Wee Bonnie" Baker's sound like a foghorn in comparison. Another "groaner" who tries hard to make music but just doesn't succeed is Mel Tormé, although his deficiencies are mild in comparison to those exemplified by Rose.

Miss Murphy's latest releases are Majestic 1204 and 1213 with such titles as *I Can't Give You Anything but Love* and *Cecilia*. Her voice has about as much volume, tone, and range as that of a mouse, although she is a large lady by almost any but circus standards. On top of this vocal deformity, she intersperses her lyricisms with hisses, chee's, assorted twitters, and some schmaltz syncopations in closing that should cause a shudder to the most calloused bar pusher. I don't know what her selling appeal is, but it certainly isn't musical.

Next on the "muscle" parade is a young man who obviously is trying very hard to make music. He is advertised as the "velvet fog" but somewhere along the line he "mist" the velvet. His high stuff is thin and very strained. The listener is almost forced to agonize over every note with him for fear he won't make it. His low register is reminiscent of the collegiate nonchalant breathing on his fingernails preparatory to shining them up. Mel Tormé gets an "A" for effort that I would never give to Rose Murphy, but he produces just about as little music. You can sample him on such records as Musicraft 15116, 15117, 15118, waxing *Ballerina*, *Magic Town*, *The Best Things in Life Are Free*. He does have an interesting accompaniment in a combination of bass, banjo, piano, and harp.

What is the point of all this sounding off? Simply this, present-day jazz has reached a point of low ebb when this type of music can become as popular as it has. Novelty is all right as novelty, but this is masquerading as popular music. Abe Burrows parodies and lampoons jazz style in a manner which is indicated by both his poor voice and some exceedingly humorous words and song types. Tormé's and Murphy's, however, are a deformity of good music in a form that degrades the real accomplishments of jazz greats and jazz types from solid through be-bop to sweet. Half way in between good music and deformity, in my opinion, is Nellie Lutcher, who may be pioneering a new style of real value in jazz singing.

There are some good releases this month, though, and among them may be listed such discs and albums as King Cole's Capitol Album No. 59, Charlie Spivak's *You Are Never Away* and *The Gentleman Is a Dope*, Victor 20-2600, Jo Stafford's *Haunted Heart*, Capitol 15023, and last, but a very unusual rhythmic treat, Washboard Sam's *No Special Rider and Ramblin' With That Woman*, Victor 20-2606. For the sax fans, here's Charlie Parker's excellent recording for Dial (1002) with *A Night in Tunisia* and *Ornithology*. For be-bop at its best try Dizzy Gillespie's *Round About Midnight* and *Diggin' for Dix*, Dial 1001, 1005.

On the classics front, there are scads of releases all worthy of at least a paragraph apiece, and as there isn't room for all of them, I shall review what I think are the four major contributions to any record collection and just list a few from the remaining selections that are worthy of honorable mention.

New releases in the mode of present-day romanticism are from the works of Bruch and Hanson. Max Bruch was a German living from 1838-1920, writing in the general style of Mendelssohn and Brahms, and in this new release, *Scottish Fantasy Op. 46*, resemblances to both can be seen. The performance on this Victor release (DM 1183) is the work of the RCA Victor Symphony under the direction of William Steinberg, with the eminent soloists, Heifetz on the violin, and Stanley Chaloupka on the harp. This instrumental coupling is unique and effective for the setting in which they are employed here. Bruch has taken a series of

Scottish folk melodies, *Auld Rob Morris*, *The Dusty Miller*, *I'm a Doun for Lack o' Johnnie*, and *Scots Wha Hae*, and worked them into a very catchy four-movement concertino. The reviewers criticized Bruch at the appearance of this composition in London for being too free with the Scottish melodies, but just one listening will convince the music lover, particularly if possessing a little of the blood of old Scotland in his veins, that Bruch has here put them in a setting of exquisite beauty, and forceful presentation. The transition from the second to the third movement is particularly unusual.

In the romanticist tradition also stands Howard Hanson, who has been a pioneer in the movement for the recognition on the concert stage of American music. His own compositions have helped increase the available supply of top quality American concert music. Hanson's *Symphony No. 3 in A Minor*, written in 1936 and 1937, portrays the epic qualities of the northern pioneers in a manner reminiscent of the work of Sibelius in Finland. He brings the rich background of folklore into the music in a way that leaves both a feeling of the brooding turbulence of pioneer times and an experience of religious mysticism. The third movement of this symphony, *tempo scherzando*, is an exception to the above statement, but on the whole, his use of modal harmonic textures and Gregorian chant style produce both a mood setting and a direct and forceful awareness of the message and urgency of the music. This work performed by Serge Koussevitzky and the Boston Symphony (Victor DM 1170) gets the highest recommendation.

Twentieth-Century French impressionism can be sampled in Jacques Ibert's *Escales*, a three-movement piece in a Mediterranean mood. It is highly reminiscent of Debussy, particularly in the opening flute passage. The shimmering orchestration is in the best impressionistic style and again reminds one of Debussy's *La Mer*. The recording job is good (Victor DM 1173), and if your forte is impressionism, you will enjoy this Ibert number.

The last number, but by far the best and most rewarding for the earnest listener, is a magnificent job done on Bach's *Magnificat in D* by Robert Shaw directing the RCA Victor Chorale and Orchestra with

assorted soloists, all of excellent caliber (Victor DM 1182). Shaw's direction produces a masterpiece of top rank in this age of great recording performances. This twelve number masterwork of Bach's is recorded on five ten-inch records, and the album sells for \$5.00. It would be worth twice the price anywhere. Of particular note are sections No. 3, *Quia respexit*, a soprano and oboe number with each adding timbre to the other, No. 7, *Fecit potentiam*, No. 8, a stirring tenor aria, and No. 12, the *Gloria*, which, coming after the slow, stately, four-square fugue of the preceding section, ends the *Magnificat* in a joyous shout of exaltation. This is the kind of recording work that is a tribute to the Victor company, and should find a welcome response.

Many other releases this month are also deserving of special note, but there is only room to mention the better ones in passing. The first is the release of a new and attention-drawing operatic experiment. Menotti's *The Medium* and *The Telephone* have been waxed by Columbia (Album M 726). The technical performance is brilliant, doing full credit to an excellent cast. Next is Moussorgsky's "Nursery Scene" from *Boris Godounov* (EDA 1601), a feature performance. Tchaikovsky's *Romeo and Juliet Overture*, by Toscanini and the NBC Orchestra, in a recording of an effective orchestration.

—Keith Irwin

books

Variety is the "Bible" of show business; *Publishers' Weekly* fills the same spot in the book business. (Of course the Bible itself is handy for leaf-pressing and the swearing of witnesses.) Not having the space for my impassioned little talk on "The Bible—the most respected and most neglected book in the world," I shall launch at once into the Spring Announcement issue of *Publishers' Weekly*, a glossy tome of 802 pages, which tells all concerning books to come.

A running battle is being carried on between those who like book clubs and those who hate book clubs, and with the fifty-one different book clubs operating in mind, a Miss Lillian Friedman, book buyer for a St. Louis store, had some harsh words for the clubs: Their in-

fluence on the public taste, she said, is "distorting and lowering." After mentioning a few exceptions to the lowering tendency (*The Last Time I Saw Paris*, *Kingsblood Royal*) she said, ". . . In the main [the clubs] choose and foist upon the public, and stimulate publishers into seeking among their manuscripts, overlong, overpadded historical novels . . . full of everything but real situations, and real people, the study of whose problems would add something to his own times, his own world or a world that once really did exist." All of which is a neat summary, and though some blame may be put on the book clubs, some should be shared by the eager beavers who read such books after the manner of a cat with a pan of fresh liver, if you'll excuse the mixed animal metaphor.

From P.W. we note a few books in the offing which may be worth watching for when they hit dealers' shelves or your library. Beacon Press will issue *The Psychiatric Study of Jesus* by Albert Schweitzer (\$2) and *Psychiatry and Religion*, edited by Rabbi Liebman. The Rabbi is the author of the best and long-selling *Peace of Mind*, which has proved helpful to so many people that it bears your looking into. The Rabbi, on Town Meeting of the Air the other week, said our need was for "concerned consciences as well as minds at peace." Bantam's reprint of John Hersey's *Hiroshima* will soon be around for a quarter, in case you haven't read it yet, as you should. Already on the stands is *Mama's Bank Account*, better known as *I Remember Mama*, and Steinbeck's moving folk tale, *The Pearl*, both of these at twenty-five cents. The latter has just been released as a movie.

Gleaned from 180 pages of publishers' ads, here are the titles of a few good looking numbers on the way: *The Protestant Church and the Negro* by Loescher; *This Man and This Woman*, a "realistic-religious" approach to marriage, by Brink; *The Price of Power* by military expert Hanson Baldwin; and one with the sub-title: "how to win games without exactly cheating."

Note: many of the books mentioned above were not published when this was written; they still may not be.

IN BRIEF . . .

Youth Looks at Religion by Arthur C. Wickenden of Miami University, is a revised edition of

a book that did well when first published ten years ago. Written to answer the most common questions of young people in search for religious understanding. Harper, \$2.00.

Samuel M. Shoemaker says there are three kinds of books about religion: "why" books, "what" books, and "how" books. "The 'why' books deal with reasons for being Christians at all. The 'what' books deal with the content of the Christian message. And the 'how' books deal with the practical ways of making religion real and workable for oneself and other people." The Rector of Calvary Episcopal Church in New York City wants his latest book to be in the "how" category. Many people will agree that it is. *Revive Thy Church Beginning with Me*, Harper, \$1.50, is the book.

Two books to be published in March are *Rising Through the Dust* by Archie R. Crouch, Missionary Education Movement, \$1.50, and *On Our Own Doorstep* by Frank S. Mead, Friendship Press, \$1.50. We mention them together because now, in February, we are having the fun of leafing through the galley proofs of them. The first deals with China's Christian Church, how it began, continued and now works. Two figures from the book indicate something of the problems faced in China: about one hundred twenty million children and young people up to twenty-five years of age cannot read or write, and China has one doctor for every 37,500 people, one hospital bed for every 11,842 people. (U. S. figures: one doctor for 1,500, one bed for 200.)

In the second book mentioned above Dr. Mead introduces us to the people of Hawaii, Alaska, the Canal Zone, Virgin Islands, and Puerto Rico. Excellent treatment of "closer to home" missions.

—Don A. Bundy

movies

In a recent speech to the British film industry, Eric Johnston, president of the Motion Picture Association of America, is reported as having said: "The screen must be free to portray faithfully and explore intelligently the whole realm of human knowledge and activity. It must be free from repression and it must be free from reprisal. It must be free from propaganda."

Those are noble sentiments, and

should be taken for granted in any country which stands for freedom of the press—of which freedom of the movies, as one of the media of communication, is a part.

That last statement about propaganda, however, may well give us some food for thought. If we mean by the word the dissemination of misleading information, we can certainly agree. That is the meaning which became attached to the word for the first time during World War I. Before that propaganda meant simply the dissemination of information, and originally it meant the giving of religious information. If we mean by propaganda on the screen the presentation of material that may influence the thinking or the attitudes of the people who view it, then nobody can possibly expect the screen to be free from it. For it would be hard to think of any film, even the most frivolous comedy, which could not in some manner influence the attitudes of those seeing it. If such films were the only ones existing, then I sadly fear not many of us would find ourselves a part of their audiences.

No, propaganda, in the sense of material capable of influencing thought or attitude, is bound to exist in any self-respecting film. How it influences those thoughts and attitudes is what matters. There are two kinds of propaganda on the screen: conscious, like the morale-building films produced during wartime, the documentaries urging soil conservation, the Latin-American-set films designed to show our southern neighbors that we loved them during the war—how they muffed the job is another story; and unconscious, the sort of propaganda that influences our behavior by showing certain procedures as the normal thing for admirable men and women to follow, or that influences our attitudes by portraying people of certain nations in certain lights.

We can ask, however, that the information thus presented to us be as honest as it is possible to secure, that no untruths be presented as fact. And something else: freedom of speech—therefore of the movies—implies certain responsibilities. It does not mean freedom to distort facts, to present material that will degrade those who view it or that violates accepted standards of decency and integrity. Motion pictures have a deep responsibility just here, because, unlike books or stage presentations or even news-

papers, they are seen and understood by the very young who are not yet equipped to evaluate what they see in the light of experience or of information.

Our obligation in the face of this argument is to evaluate what we see on the screen: to protest if what we see is distorted. For example, newsreels which purported to present bums arriving in California in anticipation of Upton Sinclair's gubernatorial victory a few years ago and were later revealed to have been staged by the motion picture producers; to refuse to acclaim films which, while they may otherwise be artistically excellent, give an entirely erroneous picture of the events they seek to show, or are designed for the sake of cheap sensationalism to degrade those who see them; and, most important of all, to be on guard ourselves against attitudes the movies may develop in us regarding false goals, motives, and standards of conduct.

* * *

Frightened no doubt by the congressional investigation into alleged communist influence in Hollywood, a group of movie people calling themselves the Motion Picture Alliance for the Preservation of American Ideals has issued a pamphlet called *Screen Guide for Americans* which contains advice to those who "do not wish to help advance the cause of communism." Here are some samples: "Don't take politics lightly," "Don't smear the free enterprise system," "Don't smear wealth," "Don't smear the profit motive," "Don't smear success," "Don't glorify failure," "Don't deify the common man." All this advice may soothe those who, like Ginger Rogers' mother in a recent broadcast, condemned *None but the Lonely Heart* as communist because its hero said he hated to take money from people even poorer than himself. But to most of us it bodes ill for anything more significant than Mrs. Rogers' daughter's recent luxury-bound, paper-thin *It Had to Be You*.

* * *

The American Waldensian Aid Society, Italian Protestant group, reports from Rome that *Osservatore Romano*, official Vatican organ, is overjoyed at the unsolicited favorable publicity Roman Catholicism has received on the screen in recent months. The paper notes that there is a whole series of films which have a strong Roman Catholic tendency, that, particularly in Ameri-

can films, the Roman Catholic way of life is gradually being substituted for the Protestant in the normal run of films. The society points out that it is the more attractive form of Roman Catholicism that is presented in these films, and that its portrayal constitutes a first rate instrument of propaganda, particularly in Protestant countries.

NOTES ON RECENT FILMS

Frieda: as in *The Captive Heart*, the British here demonstrate an ability to look at the problem of the attitude toward one's country's enemies with commendable detachment and taste. A demonstration also of how a controversial question may be handled: both sides are shown—that of the "decent" German—a girl thrust into an average English village when her R.A.F. husband brings her there to live, and that of the brutal Nazi remnant—her treacherous brother who arrives for a visit. And for referee there is the maiden aunt standing for parliament on a "be tough to the enemy" platform. Well-balanced and what is more, engrossing as a human story.

Green Dolphin Street: passable, just, if you care for a pageant of a bygone day—pioneer life in New Zealand, with Maori uprisings, earthquakes, etc., elaborately done, but none too convincingly acted or plotted.

My Girl Tisa: a rarity these days—spontaneous, unpretentious comedy, with delightful characterizations, from all of which even the fairy tale ending cannot detract. Setting: New York City at the turn of the century. People: newly arrived immigrants bent on saving enough from sweatshop wages to bring over their families. Deserves more attention than it will get because of its lack of star names.

Panic: a French film, a grimly tragic picture of the evils of mob violence as demonstrated in the turning of the populace of a Paris suburb against the shy stranger who lives among them and who, because he is considered eccentric, seems a likely candidate for the role of murderer.

The Roosevelt Story: has some interesting newsreel shots of the late President's career, but loses force through its maudlin, partisan, extravagant commentary which treats the man as only a little less than godlike, alone responsible for the well-being of good men and the confounding of their enemies.

The Senator Was Indiscreet: Delightful farce, with some uncomfortable truths about American political machinations peeping through.

Shoe Shine: an Italian picture of the demoralization following in the wake of war; specifically, as shown in the corruption of the friendship of two ragamuffins on the streets of Rome through the brutality, disillusionment, and misery they experience after being picked up for casually participating in black market operations in American military goods. Grimly convincing, crudely done, uncompromising in its picture of the degeneration of people essentially decent through the workings of society in which they live. (Incidentally, as a result of the film, Italy took a sober look at its juvenile detention institutions, and initiated some reforms.)

T-Men: documentary-like, engrossing, this look at the experience of a couple of treasury agents on the trail of some counterfeiters is far more convincing than many a star-studded, expensive, fictional melodrama that overdoes its task.

A Woman's Vengeance: here it's a husband wrongly accused of his wife's murder, since it really was done by a neighboring spinster who mistakenly thought the gentleman was in love with her. An over-weighty tale, but worth considering for the quality of the acting, the unusually intelligent dialogue. Both film and story on which it is based are by Aldous Huxley.

—Margaret Frakes

theater

Today it gives, as we say in Pennsylvania, miracles. According to report they are to be found on the cross streets of New York and in belfries. Personally I found one far from Broadway—down town in New York's Italy. *Lamp at Midnight* by Barrie Stavis, produced by New Stages, Inc., is a miracle on Bleeker Street. The New Stages Theatre on Bleeker Street is a rather shabby auditorium seating perhaps three hundred, without a gallery and with a factory of sorts overhead. Footsteps go clomp-clomping above you regardless of the beauty of the miracle unfolded below. But you forget that.

The drama of a life lived in the Italy of the years 1609 to 1634 with its conflict between scientific belief and religious loyalty holds you to the end. It is the life of Galileo which we follow from his happy days of discovery and achievement among his students to his conflict with religious dogma, his submission and almost unbearable humiliation by the Inquisition and the final credo wrung from him in spite of the destruction of his life work. The playwright has been most fair. There are lines which, if written by a Protestant, would bring forth cries of "bigotry!" and appeals for boycott. Frankly, I don't know how Mr. Stavis gets away with it. The movies and the radio would never dare half his frankness.

I am thinking of one scene where Galileo has just been admitted into the fellowship of a scientific club of the time. Its membership consisted of ardent young minds eager for new truth and light. A cardinal who attends in a private capacity points out the danger of Galileo's teachings to the faithful. A rebellious youth makes an impassioned plea for freedom of thought to be met with the sneer, "Are you turning Protestant before my eyes?" But he does not turn. The Angelus rings, the club members turn to their prayers, and after an unheeded appeal of "Brothers!" he too is upon his knees. Curiously enough I could cite you a similar modern instance from the daily paper. A young Amishman was banned from his church membership for the unlawful use of farm machinery. He held out for a while

in his defiance and then plead to be readmitted to his people. To be brotherless is an almost unendurable fate. One must not judge too harshly however much one's Protestant feelings yearn over the almost persuaded.

And there was another tense and unforgettable scene where cardinals are summoned by the Pope to sign a document condemning Galileo and his teachings. There are those who will not sign and, though rank and wealth protect two of these daring spirits, there is another who withholds his signature without that assurance. It is easy to imagine what became of him. This is a particularly eye-filling scene because of the splendor of the princes of the church, but one forgets the scarlet robes in the interest of the men beneath them.

The costuming throughout is a delight for its fidelity. One could imagine the subjects of many an old portrait in the Uffizi or Pitti galleries stepping down from their frames to walk the stage on Bleeker Street. Mr. Stavis has been resolute in telling his tale without bowing to expediency in the cost of production. He uses a cast of fifty-two men and two women. There are six sets. That is part of the miracle on Bleeker Street. The other part is the enthusiasm with which he seems to have inspired his actors. They play with earnest conviction as if determined that the *Lamp at Midnight* shall shed its light abroad. They give a worthy production of as fine a piece of religious drama as I have ever seen.

I am glad to report that a canvass of the major universities has brought out enough favorable replies to warrant New Stages in sending their cast on a tour of college theaters. The Amherst Masquers expect to produce the play in March and have worked out a plan whereby Hollywood starlets can take advantage of the training program offered by the Amherst drama department. Dorothy McGovern will be given one of the two feminine roles in *Lamp at Midnight* and will be the first actress to go to Amherst. Dramatists Service will publish the play which any student of religious drama will want to own.

Your columnist had a little difficulty at the box office when she went exploring to see the Yiddish Art Theatre's presentation of *Shylock and His Daughter*. The gentleman presiding over the ticket rack was sure that she wanted to see *The*

Chocolate Soldier instead of a play of which she could not understand a word. Nevertheless I felt sure that the dramatist Ari Ibn-Zahav addressed his play to me as well as to the others of his own faith who filled the theater to capacity on the cold, snowy day of the matinee. The purpose of the play, *Shylock and His Daughter*, was to present a Jew living in Venice in the year 1559 as he actually was in his ghetto. For the great Shakespeare, creator of Shylock, never had any personal contact with Jews. It is known that in the period during which he wrote *The Merchant of Venice* there were very few Jews in England. And the famous bargain is psychologically impossible, says Ibn-Zahav, in view of the fact that the laws of the Jewish religion compel Jews to salt the meat of fowl and cattle not only to make it ceremonially clean but in order that not even a drop of blood should remain in the meat. Shylock, a devout man, would never have dreamed of so preposterous an exaction. Nor is there any case in history showing that a Jew ever sought for a pound of flesh as security for a loan. Ari Ibn-Zahav made a thorough study of Venetian ghetto life in the period to which the Shylock legend is attributed. His play is a tragedy culminating in the suicide of Jessica who, after leaving her faith, returns to it through death. The news is brought to Shylock who, after obtaining the verdict of the court to a pound of Antonio's flesh, has broken down declaring, "I cannot spill blood, I am a Jew!" With this last appalling loss he whispers in deepest agony, "Blessed be Thy Name, Oh truthful Judge," and the curtain falls. Thanks to my program printed in English and Yiddish I was able to follow the action although I lost much at which my neighbors laughed and wept and drew deep, shuddering sighs. The acting was splendid and I have never heard more expressive voices. Here again is religious drama to enlarge the horizon of anyone who seeks to explore dramatically.

There is exciting news for college theater in the report that Eugene O'Neill may supervise the forthcoming production of *Lazarus Laughed* at the Fordham University Theatre. It has been produced only once before at the Pasadena Playhouse.

—Marion Wefer

CONTRIBUTORS

- Elton Trueblood is professor of philosophy at Earlham College. He is chairman of the Friends World Council. For nine years he was chaplain and professor of philosophy of religion at Stanford University. Among his more recent books are *Foundations for Reconstruction*, *The Predicament of Modern Man*, and *Alternative to Futility*.
- Vernon Holloway is in charge of international relations for The Council of Social Action of the Congregational Christian Churches. He has been studying pacifist groups in the United States for several years in connection with his doctoral thesis.
- Canby Jones is an associate in the peace section of the American Friends Service Committee. At the present time he is traveling to the various Friends meetings over the nation to assist them with their peace testimonies.
- Herman Will, Jr., is administrative assistant for the Commission on World Peace of The Methodist Church.
- G. H. C. MacGregor is professor of divinity and biblical criticism and dean of the faculty of theology in the University of Glasgow, Scotland. For four years he was professor of New Testament exegesis and criticism in Hartford Theological Seminary. Two of his better known books are his commentary on the Gospel According to John, in the Moffatt series, and *The New Testament Basis of Pacifism*.
- Muriel Lester is an international secretary for the Fellowship of Reconciliation. At the present time she is making a speaking tour of the United States and Canada. Her most recent book is *It So Happened*.
- Herbert Hackett is assistant professor of journalism at Ohio Wesleyan University.
- Dean Leeper is assistant director of the Wesley Foundation at the University of Illinois, Urbana, Ill.
- Vasanti Asirvatham is a student at Wellesley College. She came to the States from India in the fall of 1946. She did her first two years of college work at the Women's Christian College, Madras, and entered Wellesley as a junior.
- George New has the distinction (we hope it's that) of having been the first *motive* cover artist. In fact he contributed many firsts to the magazine. His loyalty and grasp of the kind of job *motive* has tried to do has been unflinching. At the present time he is director of the Pioneer Youth of America, Inc. It must also be added that he will complete his graduate work at Columbia University with this quarter.
- Ted Shawn has been heralded as the leading exponent of the dance in America. He has toured the world giving lectures and performances of the dance. His books are: *Dance We Must*, *The American Ballet*, *Gods Who Dance*. At the present time, to use his own words, he is "up to the neck" in the reorganization of the dance colony, *Jacob's Pillow*, which he founded.
- Mary Wigman is the foremost dance artist of Europe. She was founder of the Wigman Central Institute in Dresden. At the present time she teaches in Leipzig where she recently choreographed the entire opera *Orpheus*.
- Mulk Raj Anand is a leading dance-artist of India.
- Margaret H'Doubler, perhaps more than any other individual, has been instrumental in bringing dance to its present state where it is recognized as an educational

factor in a great number of schools and colleges. She is known over the nation as a leader for her work in dance and education at the University of Wisconsin. Her statement which is published in this number is from her closing chapter of *Dance, a Creative Art Experience*.

- Ruth St. Denis has danced in the leading theaters over the world, Carnegie Hall, and in the chancels of Riverside and Calvary Churches in New York City. Since 1943 she has been teaching and dancing on the West Coast. On January 20, 1947, she founded the Church of the Divine Dance in Hollywood, California.
- Harry Coble is teaching dance at the Boston Conservatory of Music. He is also studying at Emerson College and engaged as assistant director of productions. Mr. Coble was a member of Ted Shawn's famed Men Dancers.

NOTE: We wish to acknowledge our indebtedness to Dr. Harvey Seifert, assistant professor of Christian ethics in the graduate school of religion of the University of Southern California, for his editing Dr. MacGregor's booklet "The Relevance of an Impossible Ideal" for publication in this issue of *motive*.

COVER ARTIST



March the 21st was Bob Hansen's wedding date. His graduation from the University of Nebraska takes place in June. The appearance of his April *motive* cover may not be up to the importance of those two other events in his life, but it is for the editors of *motive*. Bob's last cover appeared October 1946, and ever since that time much effort has been expended to get him to "give again with his art." As anybody ought to guess, Bob is an art major (the new wife is an artist too). He plans to paint and teach. At this time his plans are for additional study in Mexico beginning in the fall. If you missed Bob's letter explaining what he thinks a good work of art is (and his gently and at times not so gently raking *motive* art work over the coals) turn to page 39 of the December 1947 number of the magazine. It's good to have Bob Hansen back as a cover artist. May we here publicly congratulate him upon his marriage and his graduation and send him our best wishes for a whole lifetime of the creation of great art.

ARTISTS

- Russell Cowles has distinguished himself as a painter winning many awards in exhibitions in Western and Midwestern galleries. He is represented by murals in many public buildings in these sections. He has also exhibited at Kraushaar Galleries in New York City.
- Mitchell Siporin has made rapid development as a painter and illustrator. His numerous murals are to be seen in high schools, colleges, and public buildings in Missouri and Illinois. He has exhibited in the Museum of Modern Art in New York City. His illustrations have appeared in *Esquire*, *Ringmaster*, and *New Masses*.
- Martyl (Suzanne Schweig) is interested in graphic arts as well as painting. She has won several awards at the St. Louis Art Museum exhibitions. In addition she has exhibited at Midwest Artists Exhibition, Kansas City Art Institute, Art Institute of Chicago, and the 1939 World's Fair, New York City.
- Jack Levine was born in Boston, Massachusetts, and was a pupil of Denman Ross. His exhibitions have brought him increasing distinction as one of the leading contemporary artists. He is represented in the Ross Collection, Fogg Art Museum, and has also exhibited in the Museum of Modern Art.

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