

the end of the grand illusion



Passion

Tone Kralj

albert einstein

The idea of achieving security through national armament is, at the present state of military technique, a disastrous illusion. On the part of the United States this illusion has been particularly fostered by the fact that this country succeeded first in producing an atomic bomb. The belief seemed to prevail that in the end it were possible to achieve decisive military superiority.

In this way, any potential opponent would be intimidated, and security, so ardently desired by all of us, brought to us and all of humanity. The maxim which we have been following during these last five years has been, in short: security through superior military power, whatever the cost.

This mechanistic, technical-military psychological attitude had inevitable consequences. Every single act in foreign policy is governed exclusively by one viewpoint.

How do we have to act in order to achieve utmost superiority over the opponent in case of war? Establishing military bases at all possible strategically important points on the globe. Arming and economic strengthening of potential allies.

Within the country—concentration of tremendous financial power in the hands of the military, militarization of the youth, close supervision of the loyalty of the citizens, in particular, of the civil servants by a police force growing more conspicuous every day. Intimidation of people of independent political thinking. Indoctrination of the public by radio, press, school. Growing restriction of the range of public information under the pressure of military secrecy.

The armament race between the U.S.A. and the U.S.S.R., originally supposed to be a preventive measure, assumes hysterical character. On both sides, the means to mass destruction are perfected with feverish haste—behind the respective walls of secrecy. The H-bomb appears on the public horizon as a probably attainable goal. Its accelerated development has been solemnly proclaimed by the President.

If successful, radioactive poisoning of the atmosphere and hence annihilation of any life on earth have been brought within the range of technical possibilities. The ghostlike character of this development lies in its apparently compulsory trend. Every step appears as the unavoidable consequence of the preceding one. In the end, there beckons more and more clearly general annihilation.

Is there any way out of this impasse created by man himself? All of us, and particularly those who are responsible for the attitude of the U.S. and the U.S.S.R., should realize that we may have vanquished an external enemy, but have been incapable of getting rid of the mentality created by the war.

It is impossible to achieve peace as long as every single action is taken with a possible future conflict in view. The leading point of view of all political action should therefore be: What can we do to bring about a peaceful coexistence and even loyal cooperation of the nations?

The first problem is to do away with mutual fear and distrust. Solemn renunciation of violence (not only with respect to means of mass destruction) is undoubtedly necessary.

Such renunciation, however, can only be effective if at the same time a supranational judicial and executive body is set up empowered to decide questions of immediate concern to the security of the nations. Even a declaration of the nations to collaborate loyally in the realization of such a "restricted world government" would considerably reduce the imminent danger of war.

In the last analysis, every kind of peaceful cooperation among men is primarily based on mutual trust and only secondly on institutions such as courts of justice and police. This holds for nations as well as for individuals. And the basis of trust is loyal give and take.

What about international control? Well, it may be of secondary use as a police measure. But it may be wise not to overestimate its importance. The times of prohibition come to mind and give one pause.

(This is the text of Dr. Albert Einstein's address on Mrs. Eleanor Roosevelt's television program on February 12, 1950.)

Wisdom and truth cannot flourish without the give-and-take of debate and criticism. The facts are of little use to an enemy, yet they are fundamental to an understanding of the issues of policy. If we are guided by fear alone, we will fail in this time of crisis.

—Dr. J. Robert Oppenheimer, of the
Institute for Advanced Study, Princeton, N. J.

There is some evidence today of an antiscientific cult that blames all world unrest on the atom and other scientific discoveries. This is an inevitable miscalculation in a strange period which has seen us come straight out of one war into the threat of another. I am afraid, however, that the roots of today's unrest go far below the weapon-designers. It is political trouble and would exist regardless of the fighting tools available.

That theory presupposes that war results from rational thought. It does not. War springs from fear and fear is irrational. Our danger today comes because the very fear which causes war must be maintained by ruling dictators. They encourage it and sponsor it to insure their own tenures of office.

—David E. Lilienthal, retired chairman
of the Atomic Energy Commission.

If This Were My Last Speech

by

Robert A. Millikan

THE GREATEST SERVICE to mankind of the advent of the atomic bomb, more important than any of its possible industrial applications, has been to make as clear as crystal to all classes and conditions of men the world over the necessity for the abolition of global wars such as the world has gone through twice in the last thirty-five years. The need for such abolition is in the year 1950 the world's most supreme need. When it is met, it in itself will make a new world.

In my judgment, the one and only way in which such abolition can come about is through the implementation of the principle of collective security—that is, through the willingness of all peace-loving nations everywhere to join their collective strengths, no matter what the cost to them may be, to oppose the aggressor whenever and wherever he may appear. In such action the nations will be guided alone by considerations of world loyalty, which is essentially the subject of this address. But world loyalty means more than any type of national action. I wish to give those words a significance that applies to every individual act of each one of us, for after the most terrible war in history every thinking person is today asking himself: "What can I do to help build a better world—one in which such disasters cannot occur?"

In my analysis, the two great pillars upon which all human well-being and all human progress rest are (1) the spirit of religion, and (2) the spirit of science, or knowledge. It is primarily to promote and strengthen the second of these that the world's universities and research institutions exist, and many of us are in a position to be helpful in one way or another to these institutions. But the supreme personal and individual opportunity of everyone, without exception, is with respect to the first.

Two hundred years ago, in 1747, Montesquieu, one of history's greatest political philosophers, stated his own responsibility with respect to the first of the two pillars in the following words:

"If I knew something beneficial to myself but harmful to my family, I would drive it out of my mind. If I knew something advantageous to my family but injurious to my country I would try to forget it. If I knew something profitable to my country but detrimental to the human race, I would consider it a crime."

There is a very concrete definition of world loyalty.

Now I shall state in my words what Montesquieu's statement of his attitude means as to my responsibility. It can be stated with perfect clarity and simplicity thus: it is to shape my own conduct at all times so that in my own carefully considered judgment, if everyone followed my example, the well-being of mankind as a whole would be best promoted; in other words, to start building on my own account that better world for which I pray. The integration of such efforts by all mankind will certainly create a better world.

This means, again, that my personal job is to develop an attitude of willingness—better, of determination—to subordinate my own immediate personal impulses, appetites, desires and selfish interests to the larger good of my fellow men as I see

it in cases in which there seems to me, upon careful consideration, to be a conflict between the two. Otherwise I am free to follow my inclinations.

FURTHER, that kind of altruistic idealism is certainly the very essence of the teachings of Jesus. From my point of view, this attitude is the essence of religion, and not from my point of view alone, for Alfred N. Whitehead, unquestionably the foremost and most penetrating of modern philosophers, says that "Religion is world loyalty." It involves necessarily faith in the existence of an ultimate good which is worth living or dying for—a good which justifies one in sacrificing his life if need be to promote it, as our boys did in the recent terrible war.

But this attitude of world loyalty is clearly an attribute of the emotions and the will where lie, in fact, the springs of all conduct. It has nothing to do with knowledge. I may be as ignorant as a Hottentot, but if I am living up to my light, doing what, in all seriousness, I think I ought to do, that is obviously all that can be asked of me.

The main purpose, and indeed, the main activity, I think, of the Christian churches consists in the effort to spread as widely as possible throughout society this attitude of world loyalty. The Christian church is unquestionably the greatest social institution in the country. According to 1948 statistics recently collected by the World Council of Churches there are today on the rolls of the United States churches over seventy-seven million members, or 53 per cent of the total population, at least 60 per cent of the adult population, which is an all-time high.

In my judgment, the Christian church is the great dynamo which is largely responsible for pumping into human society the spirit of altruistic idealism, which is one of the two essentials to human progress which we have mentioned, neither one of which, however, can attain large effectiveness without support from the other.

Clearly, then, individual morality has little to do with social morality, for this latter depends, as I define it, not at all upon what I in my ignorance may think is right, but rather upon what sort of procedures do actually best promote social well-being, or "the good of the whole." That is a question of science or knowledge, pure and simple. That is what the university is here primarily to discover and to teach.

It is a question to which we shall, of course, never have the complete answer because we shall never possess all knowledge, and yet it is a question to which we have been able each year to give better and better answers as our knowledge of physics and chemistry and geology and physiology and psychology and economics and history and government grows, and the application of these sciences to our group life increases.

For in each of these fields there is a core of definite, established, noncontroversial knowledge that can be taken as a dependable guide to correct thinking and correct acting in so far as it goes.

These continuously growing cores of knowledge, coupled with

the attitude of world loyalty, provide the sole basis for rational, intelligent living today, and in spite of man's frailties this attitude and these cores are slowly guiding us forward, so that we have actually in the United States attained within a hundred years, primarily because of science and its applications, but guided by the spirit of religion as Whitehead defines it, a higher standard of living for the common man than has existed in any time or place in history.

RELIGION and science, then, are in my analysis the two great sister forces which have pulled and are still pulling mankind onward and upward. And the two are necessarily intimately related, for the primary idea in religion lies in the single word "ought"—the sense of duty being underneath all religion, while what is duty, that is, what particular line of conduct is actually best for society as a whole, must be determined by science; in other words, this is a question of knowledge or intelligence, rather than of conscience. I am thus using the two words conscience and knowledge as closely related to the words religion and science.

But I wish to go a step farther. Someone asks, where does the idea of God come in? Isn't it a part of religion? Yes, I think it is, because I do not see how there can be any sense of duty, or any reason for altruistic conduct, i.e., any world loyalty, which is entirely divorced from the conviction that personal moral conduct, or what we call goodness, is somehow or other worth while, that there is something in the universe which gives significance and meaning, call it value if you will, to

existence, and that no such sense of value can possibly inhere in mere lumps of dead matter interacting according to purely mechanical laws. A purely materialistic philosophy is to me the height of unintelligence. In a recent *Fortune* poll, 70 per cent of United States scientists classify themselves definitely as theists.

Anaxagoras said in 460 B.C., "All has been arranged by mind," and the most influential of modern scientists like Einstein, Eddington, Jeans and Planck have today re-echoed those words of the sage of Athens. Let me close by quoting Einstein's actual words.

"It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature." I need no better definition of God than that.

(This article is the manuscript of a speech given for the Columbia Broadcasting System on the anniversary of the first major use of the atomic bomb, and then before the *Twilight Club* of California, an organization of ninety men, each of whom in the judgment of the other members has made some unusual contribution to the community in which he lives. Dr. Millikan has made contributions to his community and to the world community. A few of his accomplishments are listed in the contributors' column.)

THE MASSES OF THE people set little store by freedom and have little sense of the lack of it. Freedom is a property of spiritual aristocracy.

Man is in a state of servitude. He frequently does not notice that he is a slave, and sometimes he loves it. But man also aspires to be set free. It would be a mistake to think that the average man loves freedom. A still greater mistake would be to suppose that freedom is an easy thing. Freedom is a difficult thing. It is easier to remain in slavery.

The liberation of man is the demand, not of nature, nor of reason, nor of society, as is often supposed, but of spirit. Spirit is freedom, and freedom is the victory of spirit.

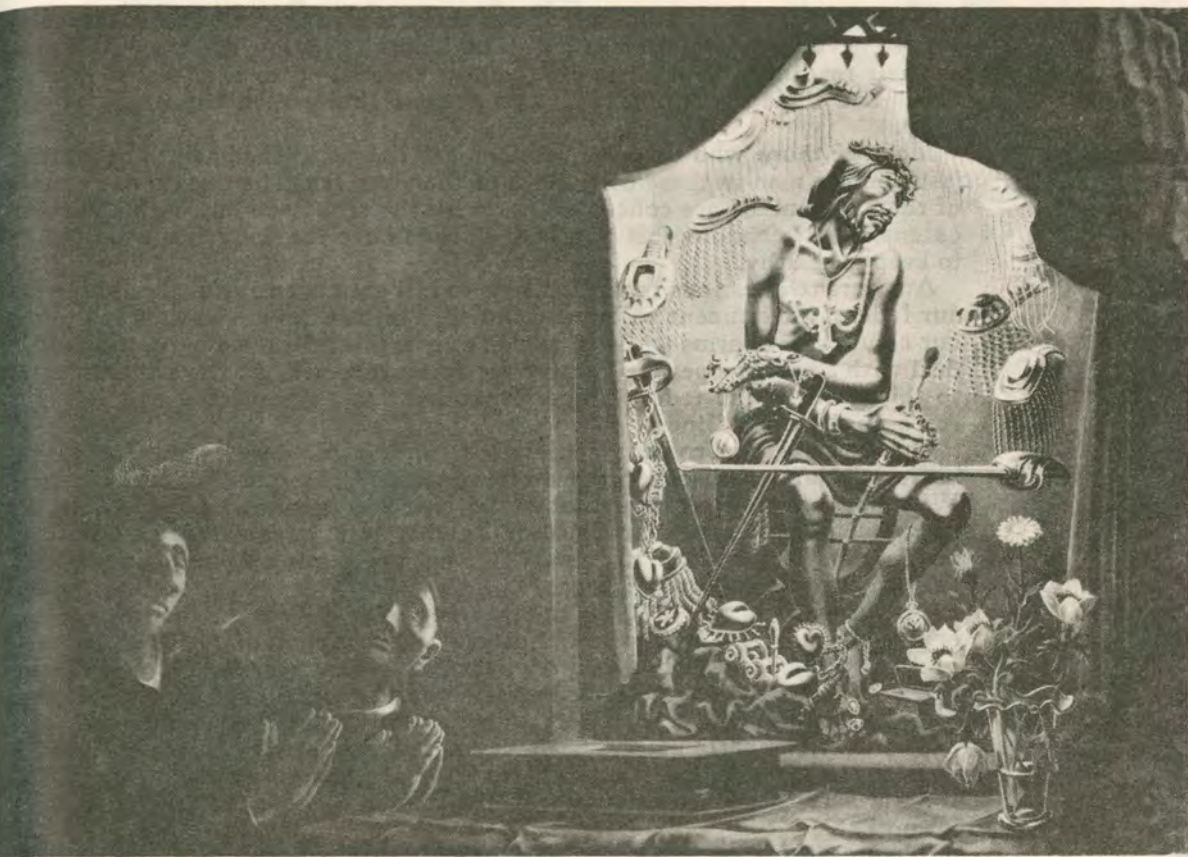
The spiritual liberation of man is the realization of personality in man. It is the attainment of wholeness. And at the same time it is unwearied conflict.

The slavery which is felt by man as violence from without is to be hated less passionately than the slavery which seduces man and which he has come to love.

Life becomes outwardly less tragic as a result of liberation from social fetters and prejudices, but inwardly its eternally tragic nature is deepened and intensified. Man's social liberation shows how false, superficial and illusory are all social dreams and Utopias. This does not mean, of course, that one must not struggle for social liberation. One must struggle for it if only in order to reveal the depths of life and its inner conflicts; liberation thus acquires a spiritual, religious and moral significance. Thus the object of freeing love from social fetters, prejudices and restrictions, is not to enable people to enjoy love and satisfy their desires, but to reveal love's inner tragedy, depth and earnestness. It is the same in everything. . . . For freedom is not satisfaction, delight and ease, but pain, toil and difficulty. A time must come in the life of man when he will take upon himself the burden of freedom, for he will come spiritually of age. In freedom life will be harder, more tragic and fuller of responsibility. The ethics of freedom is stern and demands heroism.

In a politically free community a man may be far from free in spirit; he may be reduced to a dead level, enslaved by society and public opinion; he may have lost his originality and in his moral life be determined from without and not from within. Complete socialization of man, and regulation of the whole of human culture, involved in the idea of a perfect social order, may lead to a new and complete enslavement of personality. . . . It does not follow, of course, that one must not struggle for the realization of social justice. But social justice is unthinkable without spiritual justice, without spiritual change and regeneration.

—From *Slavery and Freedom* and *The Destiny of Man* by N. Berdyaev. Used by permission of the publishers, Charles Scribner's Sons, New York.



The
Eternal
City
by
Peter
Blume

Collection Museum of Modern Art



THE

GREAT

BIG

QUESTIONS

ROY

BURKHART

PART OF THE DILEMMA of our times lies in the fact that millions of people have lost the power to question. There is little they want to know, so their reading is limited to the "yellow sheet" and to the "unfunny funnies," and their thinking reaches no greater limits than the needs of the body.

Most of those who do ask questions are not concerned with the central issue before man in these early days of the atom era. The questions of most of the great minds are concerned not with the real issue but with a further extension of technological power or how to cure the body from disease or to keep it healthy.

Answers to questions regarding how to kill are urgently sought. This year our federal government will spend fourteen billion dollars on how to defend our country with arms while it spends only a few millions on questions that deal with a positive peace offensive for a secure world. At the same time, up to this writing, the federal government has not appropriated one cent for research in mental illness.

Our federal government achieved a mighty teamwork and spent two billion dollars to discover the atomic bomb. What question was central? Why not a similar teamwork now and an equal amount to find a cure for cancer and cardiovascular disease? Is this less important? Are healthy minds in healthy bodies important? Are not healthy minds in healthy bodies the only true ramparts of peace?

The army rejected 1,300,000 men during World War II for mental disorders alone. These men were indicative of a minimum of 14,500,000 Americans suffering from serious mental disorders. Every year 125,000 new mental cases are admitted to public hospitals alone. Almost 70 per cent of all hospital beds in the nation are occupied by mental and nervous patients.

The only ramparts of peace, we say again, are healthy minds in healthy bodies. Healthy bodies, important as they are, are not enough. Rejection for war service is one measurement of personal fitness; rejection for peace is another.

The questions we habitually ask indicate that we are not aware that the requirements of peace are higher than the requirements of war. Rejection for peace is far more widespread than rejection for war. "The 4-F's of war felt it deeply that they couldn't join in war. We are all 4-F's of peace and it bothers very few people."

War is a show of machines; peace, one of men. We can conduct war because we know machines and can deal with them; we cannot lay foundations for peace for we do not know men nor how to work together as men. Our society rejects men at an appalling rate and turns out misfits, morons, neurotics, psychotics and criminals by the millions—rejectees of peace. Such men become aggressors in war. War may be the escape of social misfits from normalcy. The abnormality of war is their natural element.

It is perfectly plain that the basic question has to do with the secret of life. The knowledge we lack is not technical knowledge. We are technical wizards and in due time we shall even be able to cure cancer. It will be as wonderful as is the release of atomic energy. But to get healthy bodies is not enough—we need healthy minds and we need to discover the true nature of men, otherwise all our discoveries will either mean nothing or lead to the extermination of life. If we find the secret of life, then all other discoveries will be used to share the secret and make it the way of individual and collective life.

We must learn to control ourselves if our control of nature is to be a blessing. Otherwise we will be overwhelmed by our inventions.

Intellectually, we are planning flights to the moon, but emotionally we still live in the Stone Age. Some of our modern schemes of social living belong to classical tyranny while, at the same time, we build the atomic plans of the next century.

Someone has said that man is a rope stretched from the beast to the superman and one more tug and it will break. Then supermen will become beasts. This happened in World War II and we saw a nation of technological cannibals. What happened in Germany can happen in any nation. It would be wonderful that we are technological supermen if, at the same time, we were morally and spiritually supermen.

The primary question is this: *Who are we? What is our true nature? How can we discover what we are? What is the secret of life? How can we find it? What is God and what is his purpose for the world?* Until we ask these primary questions, we will never have the answers upon which all other answers depend for meaning.

motive

Checkered Record of Relations

between the U.S.A. and the U.S.S.R. is reviewed in this telling analysis of a growing tragedy.

HERMAN WILL, JR.

I. FACTS

From time to time various incidents have given rise to better relations or greater friction between the two nations which now are the superpowers of our modern world. I shall try briefly to set forth what I consider during the last thirty years to be the major developments which have been the source of good will and antagonism in the relations of the U.S.A. and the U.S.S.R.

1. HOSTILITY

Following the Bolshevik revolution in 1917 and the signing of the peace treaty of Brest-Litovsk between Germany and Russia, the Allied Powers launched a policy of military intervention in the internal affairs of Russia. This was first present as a step to open up again an eastern front against Germany. However, with the close of hostilities in November, 1918, the intervention continued and it became clear that the Allied governments really desired to overthrow the new communist regime in Russia. Woodrow Wilson was very reluctant to have the United States participate in this intervention, but was persuaded to do so against his better judgment. The result was to increase greatly the conviction of the communist leaders that the capitalist countries would seek to destroy the new communist government of Russia at every opportunity. The intervention ended in 1920 when British, French and American troops were withdrawn. The Japanese troops were not withdrawn until 1922.

2. *Friendship*

Large supplies of American goods, particularly food and clothing, were sent to Russia during the difficult years of famine and suffering following World War I and the end of the Allied intervention. This work was carried on largely by American relief workers and resulted in the growth of some understanding and good will between the peoples involved.

3. HOSTILITY

The U.S.A. and the rest of the world ignored the Soviet government by not inviting it to participate in the Washington Disarmament Conference of 1921-22.

4. *Friendship*

In 1922 at the time of the Washington Conference, the U.S.A. put sufficient pressure on the Japanese government to force the withdrawal of Japanese troops from Russian Manchuria which Japan was seeking to annex.

5. HOSTILITY

For sixteen years following the establishment of the Soviet government in Russia, the U.S.A. refused to recognize the U.S.S.R. or to exchange diplomatic representatives.

6. HOSTILITY

The development of the Communist International, an openly revolutionary movement, and the formation of a Communist Party in the United States coupled with the "red scare" of the early 1920's (which was revived during the depression) led to increased friction and ill will between the peoples of the U.S.A. and the U.S.S.R.

7. *Friendship*

In 1933, President Roosevelt took steps which led to the recognition of the Soviet Union by the United States and to the exchange of diplomatic representatives.

8. *Friendship*

Following recognition by the United States of the Soviet government, there was a definite increase in trade and many American technicians and engineers were employed to assist in the execution of Russia's Five-Year Plans.

9. *Friendship*

From 1934 to 1939, the U.S.S.R. participated actively in the affairs of the League of Nations and sought to create collective security arrangements to guard against the growing strength of Nazi Germany. During this time there was greater cooperation between the governments of the United States and Russia than during any other period of peace.

10. HOSTILITY

When efforts to achieve collective security seemed to have failed following the occupation of Czechoslovakia by Hitler, the U.S.S.R. negotiated a nonaggression pact with Nazi Germany. When this pact was followed by the German attack on Poland, the Soviet occupation of eastern Poland, and the beginning of World War II, Western nations including the United States felt that the Soviet Union had betrayed the cause of peace. The fact that American communists opposed the war effort of the Allied nations increased the antagonism toward the U.S.S.R. and communism.

11. HOSTILITY

In December, 1939, Russia attacked Finland without provocation in what she claimed was a defensive war but which was regarded in the United States as an act of aggression.

12. *Friendship*

With the invasion of the Soviet Union by Germany in June of 1941, the past was at least temporarily forgotten and the Allies united their efforts to defeat Germany. During this time many real differences and important issues were carelessly glossed over and ignored in order to preserve wartime harmony.

13. *Friendship*

During the war the dissolution of the Communist International was announced, and the Western democracies became hopeful that Soviet policy had permanently changed.

14. HOSTILITY

With the end of the war, Soviet troops occupied much of eastern Europe and the Balkans. Both during and since the occupation, aggressive communist minorities have seized power, or have made use of the power gained through the ballot to curtail freedom of political activity. The result of this has been the creation of governments in eastern Europe and the Balkans which follow the lead of the Soviet Union in foreign policy and in many ways also in domestic

policy. The "iron curtain" has not closed as tightly on some countries as on others or as on the Soviet Union.

15. HOSTILITY

The announcement of the formation of the Cominform (Communist Information Bureau) in eastern Europe created suspicion among the Western powers that the Communist International was being revived.

16. HOSTILITY

The American program of military as well as economic aid to Greece and Turkey has alarmed the Soviet leaders especially because of the proximity of these countries to the U.S.S.R.

17. HOSTILITY

The decision of the U.S.A. to follow a program of unilateral economic aid to Europe instead of creating a successor to UNRRA has increased the division between Russia and the United States and has contributed to the refusal of the Soviet Union and its satellite states to accept conditions involved in Marshall Plan aid.

18. HOSTILITY

The prolonged deadlock over Berlin and the inability to reach agreements on the peace treaties for Germany, Austria and Japan as well as to decide on the disposition of Korea have led to a steady worsening of relations between the two powers.

19. HOSTILITY

The success of the Chinese communist forces in their civil war against the national government of Chiang Kai-shek has extended greatly the influence and power of communism in Asia. It has jeopardized American, British and other investments in China and has raised questions as to the future relationship of China to the noncommunist world.

20. HOSTILITY

The development of the North Atlantic Pact, an agreement between the United States, Canada and the nations of western Europe, directed against possible aggression by the U.S.S.R., has increased international tension. The supplying of American arms to western Europe has added to the tenseness of the situation.

21. HOSTILITY

The steadily accelerating race in atomic armaments, coupled with the definite disclosure that the U.S.S.R. has the atomic bomb, has heightened fears among the noncommunists.

II. ANALYSIS

There are certain definite factors which can be said to play a major role in determining the foreign policy both of the U.S.S.R. and the U.S.A. In the case of the Soviet Union, Professor Julian Towster, formerly of the University of Chicago, and now with the State Department, has suggested that at least six basic principles are involved:

1. Maximum security—This is the idea that the Soviet Union can ultimately be secure only as the entire world, or a large majority of the world, embraces communism.
2. Minimum security—In a largely hostile world the minimum requirement is to guarantee the security of communism within the Soviet Union itself by safeguarding the national existence of the U.S.S.R.
3. Peaceful coexistence—From time to time the Soviet leaders have demonstrated as well as proclaimed their belief that it is possible for communism and capitalism to live at peace in the world over extended periods.
4. Ideological competition—At all times the Soviet leaders believe in challenging the ideological assumptions of the rest of the world and of presenting the case for communism in order to win new adherents.
5. Balancing—Since there are many divisive factors among the noncommunist nations of the world, the Soviet leaders believe in using these divisions to neutralize the influence

and balance the power of the noncommunist countries to the benefit of the U.S.S.R. and its policies.

6. Flexibility—Soviet foreign policy is very adaptable, at least in part because communist dogma emphasizes expediency, and this results in an ability to change policies quickly and without much regard for consistency.

American foreign policy, while not based on the same type of carefully formulated doctrines as Soviet foreign policy, can be said to have among others the following principles:

1. The protection and in some cases the extension of American investments and markets abroad.
2. The maintenance of American military supremacy over a large part of the world's surface.
3. The "containment" of communism within Russia and perhaps its immediate neighbors in eastern Europe and also within China in order to prevent the further spread of communism as a political and economic system.
4. The creation of stable and improved economic conditions in the noncommunist world so as to enable people to reject communism if they so desire and to choose freely their own form of government.
5. To maintain and extend the principles and practices of political democracy in as much of the world as possible.

III. CONCLUSIONS

1. There is a genuine conflict of ideologies taking place in the world today. No glossing over should be allowed to obscure the fact that there are real and serious differences between the United States and the Soviet Union.
2. Any effort to resolve this conflict through war or the threat of superior military force will not be a solution, but may destroy civilization.
3. Communism is both materialistic in its dogma and violative of human rights in its practice. Capitalism, even where accompanied by political democracy, is materialistic and frequently destructive of human personality. The principles of Christianity must be applied to our economic and political life and a concrete program of action developed.
4. At the present time Great Britain and a number of other countries are attempting to meet their problems through the development of democratic socialism. In western Europe today this development is the only alternative to either fascism or communism.
5. In the present difficult situation, the United States should continue its economic aid program to other nations but should offer to place it fully under United Nations control.
6. The United States should refuse to adopt a policy of appeasement on the one hand and of aggression on the other. This means that American diplomatic representatives should refuse to compromise on matters of principle, but continue ready and willing to negotiate.
7. Military aid to Greece, Turkey and western Europe should be stopped.
8. Further military aid should not be extended to the government of Chiang Kai-shek, but economic aid to the people of China should be considered, provided the new communist government can guarantee nondiscrimination in the distribution of that aid.
9. The United States should give wholehearted backing to the United Nations and support moves to strengthen it provided that such moves are timed so as not to endanger the continuance of the Soviet Union as a member state.
10. The United States should support strongly by diplomatic and economic means the striving of colonial peoples for political and economic freedom.
11. The greatest stroke for peace which the people of the United States can make is the eradication of racial prejudice, discrimination and segregation from our nation and the granting of full political, economic and social rights to all.

Those Who Truly See Him

A Play for Easter

CREIGHTON LACY

The *Cast* consists of Fred, Bill, Herb, Jake, Nick, Senior Director ("the Old Man"), the Chairman ("the Boss"), John, Alexander, Dave, Jim.

A comfortable, if not elaborate, board room with paneled walls and red leather chairs. A horseshoe table, its open end toward the audience, has twelve chairs spaced neatly around its outer side; there are soft, deep lounging chairs against the walls. One door opens left center, and windows upstage reveal a typical city skyline, including a church spire with cross.

Time: The morning after.

(As the curtain opens, Bill, Herb, Fred, and Jake are lolling in various parts of the room, chatting informally, one perched on the edge of the table, another gazing intermittently out of a window. Nick sits slumped in a deep chair up right, paying no attention to the conversation, drumming idly with his fingers and staring into space.)

FRED: Wow, what a week end! My nerves are so shot I couldn't break 100 all afternoon yesterday—and lost five balls in the attempt.

BILL: What actually did happen Saturday after the emergency board meeting?

FRED: Where the devil were you—in an air-raid shelter?

BILL: Don't be funny—though I almost wish I had been. I'd promised the wife and kiddies weeks ago I'd take 'em up to Lake Chinnereth, so we lit out as fast as I could get away from here. But we ran into that blooming thunderstorm about noon and didn't arrive till after four. The place was a mess, it was too darned cold for swimming, the kids were brattier than ever, and all we did was squabble for twenty-four hours. Why, even the Old Man's telegram to get back here pronto was a welcome relief.

FRED: You might have stayed here to get soused with us. Tell him what happened, Herb.

HERB: Not much, really; I thought we were in for a sticky time with the Governor for a while, but the Old Man threatened to appeal to the National Guard and that brought him around.

FRED: Neat dodge to pass the buck to the Mayor, even if he did toss it back like a hot potato.

HERB: Our Old Man put the screws on the Mayor. . . .

FRED: Even sent the Boss in person. . . .

HERB: Told him it'd cost him the next election if he didn't do something about radicals disturbing the peace.

BILL: Surely that didn't scare the Governor so easily.

HERB: No, he was a tougher nut to crack.

FRED: Had me worried when he started thinking, murmuring to himself something about "What is truth?" As if he'd ever know.

JAKE: *(From behind a newspaper he has been reading)* Here's a juicy titbit on the subject, in Becky Sharp's column, headed *Vanity Unfair*: "An enterprising young reporter has produced a revealing explanation of the Governor's nervousness and vacillation in last Saturday's reprieve investigation. It seems his wife had a dream the night before which convinced her

of the defendant's innocence. So right in the middle of the interview she sent her husband a note imploring him to drop the whole affair. Feeble as the official judgment finally was, we are relieved to have a chief executive who is only swayed and not swamped by seances."

FRED: What do you know? I wondered when that messenger came in what kind of urgent tip it was; you could see the Gov was hit below the belt.

BILL: Did he go right ahead and uphold the conviction anyway?

HERB: Hardly. He hemmed and hawed, asked the prisoner a few questions, seemed to conclude the guy was innocent, and offered to release him under a holiday amnesty. Fortunately Dave was handling the case himself. . . .

FRED: With the Old Man to prompt him every few minutes. . . .

HERB: So he finally persuaded the Governor that there was nothing wrong with the procedure, and therefore the state had no grounds for interference.

FRED: By that time the Gov was so agitated he got melodramatic and put on a courtroom show of washing his hands of the whole case.

BILL: Maybe that was part of his wife's hocus-pocus, poor guy.

HERB: Meanwhile Dave and his stooges were ready with another name for the amnesty, some local crook who had offered to buy his way out of the pen, and the claque in the balcony had been well greased in advance. That, plus a gang of hoodlums in the street shouting for the death penalty, was enough to turn the tide.

JAKE: *(Still behind newspaper)* Jumping Jehosaphat! Did you see that the little squirt who tipped us off Friday night has been found dead in an open field up on the North Side?

BILL: Gee, that must have been the crowd we passed just off the highway last night. . . . only the cop told me some sap had hanged himself.

HERB: Quite likely. Jim's evidently succeeded in putting a muffler on the cops and the cubs both. It's good riddance, really. After he returned the dough Saturday morning, I was afraid he might squeal on us. Not that there's any real evidence. . . .

JAKE: Maybe not, but anyone with the guts to start something could dig up a plenty stinky scandal that would cost plenty to squash.

BILL: What about the execution? Anybody go?

FRED: Lot of riffraff, I guess. Herb and I went out to the club, couldn't play a single hole on account of the storm, and sat there all afternoon getting so drunk we could hardly stagger to the banquet.

HERB: It was worth staggering to, though, just to see the Governor and the Mayor shake hands—first time in two years, the reporters said.

JAKE: Thank your lucky stars you weren't in charge of arrangements. When this blinking investigation came up, it looked as though neither official would come near our dinner—clean skirts, or whatever hides a dirty conscience. Anyway, I spent

all afternoon chasing up substitute speakers, and then both the blokes showed up, just to prove their geniality after the day's tumult.

FRED: Where the dickens was Nick? I didn't see him at the banquet, and he looks as if he had a two-day hangover.

HERB: Yeah, where were you, old chap? And why so melancholy?

JAKE: Maybe he went to the execution and couldn't take it, eh?

NICK: No . . . or . . . maybe you're right. I went out there, but didn't stay long, came back before noon.

FRED: And spent the next thirty-six hours in a dingy dive trying to forget it.

NICK: Trying to forget it? Yes, but not in a dive; that's too easy.

FRED: Then somewhere worse, by cracky.

NICK: Worse? . . . by certain standards, perhaps . . . at least, the hangover—as you call it—is harder to get rid of.

BILL: Aw, cut the double talk, Nick, and tell us where you were Saturday afternoon and evening; we won't report to the missus.

NICK: In church.

HERB: In church?

FRED: Well, I'll be a flop-eared owl.

BILL: Who got married? Or did somebody die?

NICK: (*Quietly*) Somebody died.

JAKE: Ho, ho, ho! What a headline that would make! "Famous Professor of Jurisprudence, Unable to Stand Public Execution, Finds Refuge in Local Sanctuary."

BILL: Too long and complicated. Something short and snappy, like: "Noted Jurist Goes to Church."

HERB: For heaven's sake, Nick, are you still brooding about that pesky radical we put out of the way? You and your principles of legal justice!

JAKE: He had his chance to defend himself and was too dumb or stubborn to use it. You heard him yourself, trying to ask the questions instead of answering them.

FRED: I'm beginning to think Jim was right in suggesting that you've got some secret connections with that guy.

BILL: He wasn't by any chance a neighbor of yours up in the sticks you both come from?

NICK: (*Almost inaudibly*) "Who is my neighbor?"

HERB: What?

JAKE: Shut up. Here comes the Old Man and his heirs.

(*The senior director, the chairman, John and Alexander enter, left, as the five men on stage get to their feet, amid general respectful greetings and responses. As the Old Man and the Boss seat themselves in the two center chairs, with John on the Old Man's right and Alexander on the Boss's left, Jim and Dave rush in breathlessly. The seven take their places at the table, leaving the third seat from the right end empty. All busy themselves with brief cases, papers, notebooks, glasses, etc.*)

CHAIRMAN: I am sorry to have to summon you gentlemen so early the morning after. I realize that certain members of this body had hoped to enjoy an extended week end with their families. But there are several very important matters that must be cleared after Saturday's unpleasant affair, in order that we may carry on with business as usual. Unfortunately there are also a few personal inquiries which must be made for the good of the organization as a whole. . . . John, will you read the . . . er . . . abbreviated minutes of the Saturday meeting. . . . You understand of course, gentlemen, that we cannot afford to keep official record of certain deliberations. . . . Proceed.

JOHN: "An emergency session of the executive board was called for 8 A.M. on Saturday, April 9. All members were present. The senior director reported briefly a private investigation held in his home earlier that day. The defendant declined to comment in his own behalf, preferring to stand on the record

of previous public utterances. Questions concerning his companions and his subversive doctrines were to no avail, the senior director stated.

"After this report had been made, it was moved and seconded that all possible effort should be made to *prevent* the Governor from granting a pardon and release. An amendment was proposed and approved, by which the treasurer was authorized to advance any funds required by any department for the achievement of this purpose. When certain members questioned the legality of a death sentence, the chairman explained that it was more expedient for one man to die rather than to leave open the possibility of local or national revolution. The amendment and original motion were passed, with two abstentions.

"The chairman then outlined certain steps necessary and called the attention of the responsible officers to the urgency of action, especially in the fields of legal counsel (David Jackson), public relations (James Hermon), and cooperating agencies (Frederick Gath). The importance of displaying unity and good cheer at the anniversary banquet this evening, regardless of the outcome of the case, was also emphasized by the chairman, and Jacob Apollon was empowered to co-opt other members of the board to assist in program arrangements.

"The meeting was adjourned at 8:35 A.M., when most members of the board proceeded to the executive mansion to present their case against clemency. Respectfully submitted."

CHAIRMAN: Are there any corrections? I might suggest that we dispense with additions to the minutes in this particular case.

BILL: I move the minutes be accepted as read.

HERB: I second the motion.

CHAIRMAN: All in favor of accepting the minutes as read, please say Aye. (*Chorus of ayes, from all except Nick.*) Opposed? . . . (*silence*) . . . Now the report of the treasurer on the week-end expenditures. Alex?

ALEXANDER: The following items were paid out this week end under the general authorization voted on Saturday. This report is simply for the purpose of securing formal approval to distributing these charges among the departments concerned, so that they need not be itemized in the general books.

| | |
|--|--------|
| To Iscariot, for services rendered | \$ 30 |
| To Judicial Lobby, Inc., professional services | 500 |
| To public distribution, for services | 200 |
| To police department, for suppression | 150 |
| To anonymous reporter, for cooperation | 100 |
| To cemetery guards, \$50 each | 100 |
| | <hr/> |
| | \$1000 |

There may be additional payments if the cemetery guards are continued, for example, but these should be slight. Mr. Chairman, I move the adoption of this report, the entries to be charged to departments concerned.

BILL: I second the motion.

FRED: Just a minute. What happened to the \$30 that tippy tipster threw on the floor here Saturday morning? Unless you left it for the charwoman, shouldn't that be deducted from the figures you have given us?

ALEX: Ahem! That amount *was* salvaged, but there was some doubt in certain quarters as to whether it should be restored to the treasury under the circumstances.

HERB: Then where the deuce is the money now?

JOHN: Wouldn't it make the books safer just to put back the cash and omit the item entirely?

CHAIRMAN: I doubt if the books will ever . . . ah . . . show anything . . . ah . . . out of the ordinary, and I agree that the . . . ah . . . matter of conscience is very slight. . . . But so is the amount of money involved, and it was therefore my suggestion that the sum be contributed to charity.

JIM: Do you gentlemen have a taste for irony this morning?

motive



Courtesy The Downtown Gallery

No. 1 John Brown Series.

Jacob Lawrence.

The dump heap where Mr. Iscariot ha— . . . was . . . died is being purchased by the Municipal Benevolent Society as a paupers' cemetery. May I propose that the amount of \$30 be donated to that organization for that purpose?

JAKE: Capital, Jim, capital, if you can restrain yourself from publicizing such a juicy titbit. Mr. Chairman, is a motion in order?

CHAIRMAN: I believe not. We have yet to approve the treasurer's report. But an amendment might be acceptable.

JAKE: I move an amendment changing the first item from "To Iscariot, for services rendered" to "Municipal Benevolent Society, for property fund."

CHAIRMAN: That means, I presume, a transfer in actual charge to our charity budget under tax-deductible funds. Is there a second to the amendment?

JIM: I second it.

CHAIRMAN: All in favor of the amendment? (*Chorus of ayes*) Opposed? . . . Now on the original report, are there other questions?

FRED: Was no tip given to the prison guards? After all, they did an excellent job of looking after the prisoner.

DAVE: Oh, we turned over his clothes to the guards, and they had a glorious time shooting craps for them. The whole lot wasn't worth a ten-spot, but I think the fun was sufficient compensation. Took their minds off the dirty work, anyway.

BILL: Question, question!

CHAIRMAN: Those in favor of accepting the treasurer's

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report, with the amendment of the first item, so signify. (*Ayes*) All opposed? . . . It is approved.

ALEXANDER: Mr. Chairman, there is another aspect of our financial situation which should be brought to the board's attention. That is the loss of normal revenue from our concessions during most of last week. At the very time when holiday crowds should have swelled our profits considerably, most of our concessionaires were temporarily put out of business or forced to move to less remunerative stands.

FRED: More of that darned radical's mischief. I'm surprised the patrons tolerated such disruption of their holiday trade.

JAKE: That's water over the dam now. What we've got to consider is how to reimburse ourselves for the week's take that nobody took.

JIM: From the standpoint of public relations, I would suggest that we proceed a trifle slowly in recouping our fortunes. Some people are bound to recognize our connection with recent events. If we adopt too harsh a policy toward our debtors, we might even kill the goose.

HERB: What do you propose?

JIM: I suggest that we not only cancel all collections for the days when business was suspended last week, but also grant a tax-free week in which we encourage all concessions to resume business as usual at their former stands.

ALEXANDER: And what about our income during this fortnight?

JIM: We can gradually raise the percentage after the present excitement dies down.



Courtesy The Downtown Gallery

No. 21 John Brown Series.

Jacob Lawrence.

DAVE: That's a pretty soft, weak-kneed policy. These traders and money-changers will think they can get away with other rate reductions whenever they pull a hard luck story.

JAKE: They might even conclude we had been influenced by their late lamented opponent, who objected to laying up treasures on earth.

NICK: (*Softly*) "Sell what you possess, and give it to the poor, and you will have treasure in heaven; and come, follow me." (*All look startled; the senior director whispers to John, who begins taking down Nick's words as fast as he can.*)

BILL: Where the dickens are you going, that we should follow you?

HERB: Shhh, you idiot! Don't interrupt his reminiscences.

FRED: (*After a pause*) I think Dave's wrong. After all, the livestock men actually lost capital, and the crowd probably grabbed plenty of coins in the scramble for all their supposed preoccupation with moral issues. That means the traders will have to build up their concessions at several points before they can afford to pay our cut.

JIM: Besides, the holiday crowds are already pouring out of the city this morning. The peak's over. Let's face the fact and take our time before putting the screws on. Mr. Chairman, I move that we remit all charges on our city concessions for last week and this, and then decide later how rapidly we can increase the percentage rates after we have helped restore business.

BILL: (*Still looking puzzledly at Nick*) Second the motion.

CHAIRMAN: (*After getting a nod from the senior director*) If there is no further discussion, all in favor? (*Ayes*) Opposed? One other serious matter must be discussed this morning. The senior director and I have spent the Sabbath in some very revealing investigation, and we have just had further evidence that more is needed. . . . Does anyone know where Joe is?

JAKE: He wasn't at the banquet Saturday night.

JOHN: He didn't answer his phone when I called last night about this meeting. His butler took the message, but I had the feeling Joe was at home and just wouldn't talk.

CHAIRMAN: Well, I don't know where he is either. But I have a pretty good idea why he isn't here. Pop, do you want to report?

DIRECTOR: Gentlemen, betrayal, treason and treachery are ugly words. They may be commonplace enough in the underworld of Iscariot and Barabbas, but they do not belong within these walls. Yet I know no other words to use. Apparently a serious omission in our Saturday assignments was to delegate someone to witness the execution as inconspicuously as possible. I had understood that at least one of you (*looking pointedly at Nick*) had intended to go. Evidently he did not stay long. At any rate, between the confusion of the morning and the banquet preparations for the evening, there was a crucial gap in our program. Not even the prize reporters stayed around after the death confirmation was announced.

JIM: Excuse me, sir, but they were drenched and frozen by then, and they had to get their stories in for the evening edition. Nobody saw any reason for staying out on The Hill.

DIRECTOR: Exactly. With the result that not one paper carried a report of the burial. Have any of you even thought of that?

FRED: We assumed the general attitude of the board was to hush up the matter and let the public forget it as soon as it was over. Surely you didn't want perverted admirers or idly curious loafers swarming around a grave and discussing the affair.

DIRECTOR: Of course not. But by failing to arrange for the burial ourselves, we unfortunately left it wholly in the hands of his friends.

JIM: Most of them ran away Friday night, except a few women. They haven't made any trouble, have they?

DIRECTOR: No, but you men seem to have forgotten what his gang said about him even before he came to the city.

NICK: "They will scourge him and kill him, and on the third day he will rise."

DIRECTOR: (*Motioning to John to take down the words*) See, Nick knows, don't you, Nick?

BILL: But weren't cemetery guards included in Alex' expense account?

DIRECTOR: Only because your chairman and I got busy, giving up our Sabbath rest to mend a few neglected fences. Do any of you happen to know where this troublemaker was buried? (*Embarrassed silence*) In Joe's private vault in Evergreen Gardens!

JIM: How the dickens . . . ?

FRED: Well, I'll be a . . . !

DAVE: The dirty double-crosser!

CHAIRMAN: It seems that as soon as the death report was flashed, Joe went straight to the Governor and asked for the body. Maybe he implied that he represented us; I don't know. But the Governor checked to confirm the death notice and then said O.K. If he hadn't let slip a chance remark at the dinner table, we wouldn't even have known about it.

HERB: Isn't there anything that can be done?

CHAIRMAN: Not without the approval of Joe and the cemetery committee. Dave, you're to get on the legal end of this mess as soon as we adjourn here. And Jim, you're to see that not a word of this gets into the press. All we could do yesterday was get the Governor's permission to post a guard, on the grounds that the gang might try to pull a fast one, and that another scandal in this whole business might cause quite a political stew.

JAKE: Good old Joe, always looking for some new panacea, and then to be hooked by a crackpot dream of revolution.

BILL: Don't make it sound so blooming idealistic—though I admit I never thought of Joe as a fellow traveler. He has too much to lose in any overthrow of the status quo.

NICK: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." (*John writes feverishly, as the others listen.*)

DIRECTOR: Yes, Nick, I think you can help us. Before we vote on Joe's expulsion from this board, there is one other little item of information that seems rather relevant. Jake, do you remember what a hard time you had getting flowers enough for the banquet Saturday?

JAKE: How could I forget? I tried at least a dozen florists. They had just been cleaned out earlier in the afternoon.

DIRECTOR: Yes, and when I saw Joe's tomb yesterday morning I thought it worth while investigating some of those orders. Every last one of them was billed to Mr. Nicodemus Tabor. (*Shocked gasps of surprise and looks at Nick*)

FRED: Well, I'll be . . .

HERB: Nicky?

JAKE: Very touching, pal, but what was the idea?

JIM: Maybe he thought a gesture of respect on behalf of all of us would cover up our joint responsibility.

ALEXANDER: He hasn't submitted any bill for my approval.

CHAIRMAN: \$100 is quite a fancy item for posies, isn't it, Nick?

NICK: Don't worry, I had no intention of charging anything to the board.

DIRECTOR: Oh, just a personal tribute? That's even more interesting. Maybe you could tell us a little more about this attachment, Mr. Tabor. How long have you known the deceased?

NICK: I talked to him only once.

CHAIRMAN: Are you one of his followers, then?

NICK: He sent me away because I didn't understand.

JIM: You, a professor of jurisprudence, rebuffed by a carpenter's son? What in the world did he say?

(*Continued on page 16*)



Courtesy Artists' Gallery, New York City

The Last Supper.

Walter Houmère.

NICK: "Unless one is born anew, he cannot see the Kingdom of God."

BILL: Maybe I'm dense, but I admit I don't understand either.

NICK: "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?"

FRED: Frankly, this is beyond my depth.

DAVE: (To Nick) Since when were you and Joe both looking for heavenly things?

DIRECTOR: You realize, of course, Nick, that you have placed us all in a most embarrassing predicament. We prefer to avoid involvement in the private affairs of our directors, but when it comes to the point of openly consorting with and publicly honoring an avowed enemy of society . . .

NICK: Avowed by whom?

DIRECTOR: Why, by ev— . . . by us! (At this point, door left opens, and a secretary enters to hand a note to the chairman, who reads it, scowling, while the others wait openmouthed, then hands it to the senior director.)

CHAIRMAN: Well, that problem is settled.

DIRECTOR: Gentlemen, may I read you Joe's resignation: "City, April 11. To the Board of Directors: Allelujah! He is risen! . . ."

DAVE: What kind of a resig— . . . ?

OTHERS: Shhhh!

DIRECTOR: "I know that my Redeemer lives! Praise the Lord!

"At this moment you gentlemen are perhaps debating my expulsion from the board. Whether my personal offer of a private vault in Evergreen Gardens for a man whom you have killed is cause enough for such expulsion is beside the point.

"The past two days have been hell for me. On the one hand, I admired too highly the victim of our greed for me to take part in a banquet of celebration. On the other hand, I confess to a sinful lack of faith which left me wondering if I had been wrong after all. All Saturday night and Sunday, I kept asking myself and God why that young man, so full of grace and power, should taste of death at the hands of sinful men.

"Today I know. For he is risen! He has been seen by Mary Magdala and has gone ahead to the lake country, bidding his friends to follow. In the past I have been too cowardly, too selfish with my wealth, to be worthy of that title, Friend. Now he has given me the opportunity to make amends, and I proudly go to join him. . . ."

NICK: (Quietly) "After I am raised up, I will go before you."

DIRECTOR: (Still reading) "I have only time for one brief word. This is my resignation, not merely from the Board of Directors, it is my resignation from the old life of luxury and futility, from the vain search for worldly happiness. For I have found the way, the truth, and the life. . . ."

NICK: (To himself) "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

DIRECTOR: (With frown of impatient disgust) "One final word to you, my former friends, who are still my friends in the wider fellowship of his love. Just before he died, he forgave us all because we did not realize what we were doing. May he open your eyes now that you may truly see him, alive forevermore, the son of God." (signed) "Joseph Arimathea."

FRED: Well, I'll be . . .

JOHN: If I could get my hands on that fraud, there'd be no more talk about his living again.

DIRECTOR: Control yourself, John. You got us into enough trouble when you took a sock at him Saturday morning. This isn't something to handle by brute force.

HERB: Sounds to me like poor old Joe has a hangover of the worst kind, only I always see kangaroos instead of ghosts.

BILL: Since when was that Magdala woman's word to be trusted?

DIRECTOR: Alex, get Evergreen Gardens on the phone and find out what happened to those guards and what condition the

vault is in. Jim, the papers will have this news pretty quickly if they haven't already. Better call every one of them and tell them his friends stole the body while the guards were asleep. Dave, you handle the Governor.

(These three men leave the room; the chairman rises and paces the floor; Herb, Bill, Fred rise and gather in a corner whispering; John scribbles furiously; only the director, Nick, and Jake sit thoughtfully at the table, lost in meditation.)

DIRECTOR: (Noticing Nick with exasperation) Well, what are you waiting for? You'd better hustle if you expect to catch up with the riffraff going north.

NICK: You don't need to fire me. I'll gladly sign Joe's declaration of freedom, or write one of my own. I understand now.

CHAIRMAN: (Turning sharply) What do you understand? NICK: So many things that I have heard from so many people this past year. "I am the good shepherd. I came that they may have life and have it abundantly. The good shepherd lays down his life for the sheep."

JOHN: (Sarcastically, as he writes) How quaintly pastoral!

JAKE: But many people have laid down their lives for causes, good and bad. This is nothing new, and at most could only mean that we are wrong. But this resurrection, this eternal life . . . ?

NICK: I can't explain it to you, Jake. I only know he told his friends, "I go to prepare a place for you and will come again and will take you to myself. . . . Yet a little while and the world will see me no more, but you will see me, because I live, you will live also."

JAKE: But why? How? What kind of body?

NICK: I tell you I do not know. I have not yet seen him. But ever since Saturday night, when I left those flowers at the tomb, I have felt he would not stay there long. It was sheer cowardice that brought me here this morning instead of to Joe's house—or the cemetery.

CHAIRMAN: Mary has had another romantic vision, and poor Nick and Joe have been taken in as badly as the horde of fishermen and tax collectors. Let him go.

DIRECTOR: Wait. This nonsense about resurrection is too ridiculous to discuss. But if you and Joe are determined to resign from this board, then what about your shares of stock? I refuse to permit our dividends to support an escaped convict and his addled gang.

NICK: A year ago I refused the opportunity. Today I have no hesitation about selling all my possessions for the poor. My secretary will handle the liquidation of my property, including your precious stocks.

JAKE: But what will you do? Where will you go?

NICK: Whatever he commands. Wherever he leads. It may be that when I have seen him, and the life of the ages is clearer to me, I can return and explain it. . . .

CHAIRMAN: Don't waste your breath on us. We're practical businessmen, not idle dreamers. We can't afford his subversive ideas. They'd wreck the stock exchange and ruin business.

NICK: That's what I used to think, but now I am willing to try his way. After all, he *was* right last week, you know—about our supporting a den of robbers.

DIRECTOR: (Angrily) Damn you, get out, and never set foot in this building again. In fact, I'll make it unhealthy for you or any of that rabble ever to come back to this city. Just remember what happened to him.

NICK: (Quietly) I do. He said, "I, when I am lifted up, will draw all men to myself." Good-bye, sir, and so long, fellows. "Peace I leave with you; his peace I give to you. . . . Let not your hearts be troubled. Neither let them be afraid." (He goes out.)

JOHN: (Wonderingly) You threatened *him*, and he told *you* not to be afraid. You cursed him, and he blessed you.

JAKE: They have a way of doing that.

—Curtain—

Neutral Is No Name for Christians

The liberal attitude on the college campus often seeks to shirk the responsibility of deep faith.

J. EDWARD DIRKS

THE LIBERAL ATTITUDE of mind, especially as it is often expressed on American college campuses by educators and students alike, is almost invariably opposed to the central and deep claims of the Christian faith. Liberalism in higher education has increasingly come to mean secularism. It has, to this extent, extolled as supreme an openness of mind, a neutrality of perspective, and a desire that all positions be treated as though they contain equal amounts of truth. And, such a liberalism, stemming as it does from the scientific method and permeating all divisions of higher education and all of Western culture to a large degree, cuts across the affirmation in Christianity that faith is a commitment of one's life, inclusive of one's thoughts, to Jesus Christ as Lord.

This liberalism, though associated with science in the modern world, is not new. Those claiming intellectual respectability through the ages have asserted that they possessed a neutrality regarding all positions and a consequent lack of dogmatism in their own perspectives. They have prided themselves in being the uncommitted, the skeptical. The Apostle Paul encountered precisely this attitude when he preached a sermon to those who gathered in the middle of the Areopagus in Athens. Paul's sermon on this occasion came very close to being a failure. In that distinguished company of thinkers, men and women who knew their way about in the complicated avenues of philosophic speculation, his statements fell almost perfectly flat. This is undoubtedly because he insisted upon getting to the heart of the Christian faith. Had he, instead, limited himself to the creation of the universe by a God who is not exhausted by that creation, they might have continued to give him their attention, hoping that he would add to their wisdom in natural philosophy. Had he stressed only the ethical teachings of Jesus of Nazareth, many of them on the surface at least being in full accord with the dictates of reason in human conduct, they would perhaps have continued to listen and to learn. They might even have applauded had he spoken of the immortality of the soul, if he based his thesis

on the intrinsic value of human personality and the intelligibility of the natural world as the creation of a rational God who would, therefore, finally vindicate all high values. But, Paul, instead, overstepped his bounds with these enlightened men; he insisted on getting to the heart of the matter—he spoke to them of "the resurrection of the dead." This was too much for them to swallow; the sermon was, from their standpoint, ill-adapted to their needs; and, we might almost wish, out of a feeling of embarrassment for him, that Paul had soft-pedaled the more difficult aspects of the gospel. Had he confined himself to the simpler and more universally held areas of the faith, he might, we feel, eventually have won their confidence and had another chance with them.

PAUL, however, insisted upon speaking of the resurrection of the dead. This he considered basic. And, let us not

be mistaken, it is basic! The Christian gospel is not primarily a code of social or individual standards, though these do arise from the faith. It is not a neatly devised system of theories regarding the natural order, though it does give us a basis for natural philosophy. It is not, at its center, the affirmation that we, as human personalities, have an intrinsic value, or that our rationality is our supreme power. The gospel of Christ is the good news about death and the resurrection, and the life. They are inextricably bound to one another; the good news about death and resurrection revises radically the meaning of life. Life is bound up, according to the gospel, with death; without death there is no life. The two are opposed to one another nevertheless; but they are both swallowed up in that which gives meaning to both, the resurrection. Therefore, life cannot be understood apart from death; and, only from the acknowledgment of death on our part can the fullness of life's meaning be known. It is of the nature of life, therefore, that it must perish, and then be renewed by the power of God.

For the philosophers who have their supreme faith in their own rational powers this Christian view represents a reversal of the truth. They claim that it is the nature of life that it lives. The Christian, on the other hand, insists that in life, and in death, we have no reliance other than upon God alone, and that no matter how rational or moral or "spiritual" we are by nature, there is nothing but death for us apart from God. From the biblical standpoint, even the highest and noblest achievements of man remain corruptible and mortal; they are vanity or things which perish. This does not mean that they are not good; it means only that they cannot remain. But, there is also the supreme hope—the good news—that the corruptible can be given incorruption to put upon itself and that immortality can be given to that which is mortal. Life eternal is a new creation; it is "given" but never intrinsic. It is the gift of God, not our inalienable right and possession. Thus, the hope is mixed with warning: we can never be complacent about our lives or their achievements; if

(Continued on page 20)



I came up the hard way.

FORTRESS . . .

Sometimes you fail for something
you have known . . .
some little island in your heart—
some land you've sown.
(Acres bright with thought
weeded of ghosts.)
Sometimes you fail,
succeeding most.

"Run back, run back, run back"—
you never do.
Direction has no shape—
leaves no clue—
(a ledge perhaps in crags
plumed by the sea?
the cradle of the wind?
the night's star-wizardry?
a boy upon a hill—
red leaves curled by the door?
like cardinal wings without
a sky to soar. . . .)

Your heart is but a fortress
you have left!
"Come back, come back," it cries.
"Come to your own."
The enterprise is yours
you win alone.

—Louise Louis

REGRET

Oh that we had wisdom then,
At the beginning,
When we ran down the white hedgerows
Of the deep lane . . .
But there was no turning back
When evening rose to meet us
And shadows intervened.

—Edward Jameson

PEACE OF MIND?

Should the mind search for peace
like a deep still river
or should it seek the minute places
finding unfamiliar paths
twining through the lazy hills,
sometimes
battling turbulent waters,
trying to calm the raging torrent
swirling down the ragged ravine
into a whirling pool
praying for strength to find
the wide cool shallow stretches;
remembering always,
there lies ahead
the peace of a deeper sea?

—Laura Morris Shaulis

INSIDE PATTERNS

You! Lost in a
cyclops hope
on an island
that is yourself.

Ridged in and ridden
by tides of terror
not your own—
but accepted.

On the pronged bit
of indecision
you learn
you earn

what you accepted.

—Louise Louis

THE ITINERANT

Roll up the vivid fabric of the mind.
Sleep is the fearless land that God designed
to closet man against too bitter grief
for which he finds no words; nor strain belief
to match the patterns tossed into your hand. . . .
Put down the sword. Life is the reprimand!
—Louise Louis

PARADOX

Psyche, soul, mind—the me that's real;
Lover of great art,
Bach cantatas . . .
Seeker after happiness, truth . . .
Desiring wisdom, peace,
Brotherhood of man—
Afraid to love.

—Laura Morris Shaulis

April is a time





TRILOGY

There are no nets,
Oh Peter, Oh John,
To hold the love
You feed upon.

There is no boat,
Bartholomew,
To hold the truth
Revealed to you.

There is no peace,
Except that ye,
Dearly beloved,
Believe on me.
—Eleanor Mohr



RIVER CHANT

I wanta go to heaven
I wanta hear them sing!

I have the song but wordless,
between my ribs. . . Ah, bring
the star-flecked satin
and beads for me to wear
and let me have a rosebud
to pin into my hair.

I wanta hear old Gabriel
play upon the horn
the song I heard one summer
before my soul was born. . .

Then spread the scarlet carpet—
ring the silver bells—
lift me with the message
only heaven tells.

Roll a star beside me
in case I lose the way;
I wanta find the kingdom
and learn the words—today.
—Louise Louis

INDIA'S GIRLS

India's girls—
smooth-skinned beauties
in color-rich dress—
your black, plaited heads bend,
your bodies crouch,
over papers demanding facts
ancient to the files of Western minds.

Will this discipline
that once made England strong, they say,
give you knowledge for the leadership
so needed in this land?
Or will you be narrowed and flattened
by pressing into alien molds?

O God, open their eyes that they may see
the beauty all about them:

Color moving in rhythm:
up and down the roads—
in baskets swaying on heads
in rice threshing in the paddies
in a strolling *dholah** player.

And then let them really see:
the men and cows eating garbage,
the deformed bodies lying in the streets,
the drinking cup washed in the gutter.

May their minds find the way to shine light into:
hovels filled with smoke from cow dung fires,
eyes blind to the written word,
minds bound by superstition.

May they dirty their hands in work,
use the strength of their bodies,
May they know education means responsibility.
—Georgana Falb

FROM THE DEAD

In time of night
The angels came down
And raped the tomb
And some farsighted
Esoteric
Appeared and disappeared
Doubtless knowing not
What good was done
For in the flood of tears of
war years to come
Husbands and wives
Daughters and sons
Rushed out to rummage sales
And bought
Dirt cheap
Hoping futilely to buy
That
Last
Faint splash of sunshine
—John B. F. Williams

for poetry

* Long drum played with hands.

we would have the gift of life eternal (a new relationship with God and our fellow men) we must come to God and rely upon him as he is made known to us in Jesus Christ. There are no other avenues of knowing him in this way. Christ alone is the way. In his resurrection, he changed the character and spectre of death. But, in the same way, he changed also the character and reality of life. He is therefore the foundation of life eternal. This is why Paul was always so sure that "if Christ be not risen from the dead, our hope is in vain." This is why we should take the question from the lips of Job, "If a man die, shall he live again?" and ask it of the Christ, whose reply is clear: "Because I live ye shall live also." God has given us the assurance of life eternal not in our intrinsic value as personalities which deserve preservation, or in the rationality of our minds through which we should understand the intelligibility of the universe, but in Christ Jesus our Lord. He alone is the final and absolute proof of God's love and redemption.

When Paul spoke in this vein to his hearers in Athens, some of the wise men were insulted. They sneered. Their neatly devised systems, the source of their intellectual confidence, couldn't include such a perspective as Paul proclaimed to them. They understood life in its own terms; death seemed an irrelevancy; resurrection was an affront to the reason. They sneered. They were sure they were right on the basis of reason. They did not need the help of a God who had revealed himself both in judgment and in love in Jesus Christ. Jesus, in fact, seemed to them a man of no importance. They felt superior to him, and they sneered at Paul.

Such an outright antagonism, thoroughgoing and honest, was not shared by others among Paul's hearers. Some of the others were interested in what he had to say; they wanted to listen to Paul further on this matter. They were desirous of investigating more deeply with their minds what Paul was saying, hoping to understand it. They, like the more antagonistic group, had faith in reason's powers. They relied on their minds to collect and catalogue detailed information, to weigh the evidence, and even to make a cautious decision, leaving a final decision open until evidence came to light which was conclusive. This is a method we today associate with the physical and natural scientists, and increasingly with the social scientists, but it is a method which actually permeates most of the thinking we do in many areas. It underscores the wisdom of remaining uncommitted to any position, because no evidence is believed absolutely final.

THIS attitude, often spoken of as "the liberal attitude," is widely held today, and especially by people in our colleges and universities. They have a respect for Christian work among students and in society at large, because they feel that it offsets threats such as communism's possible spread; they may feel that its ethical counterparts will have a good influence among the younger people; they may even feel that the students' cultural knowledge will be enlarged through their learning something more about Christianity. They, however, feel that the core of the gospel, a commitment of faith, is too radical, that it demands too much in the way of perspective, or that, when it takes hold, it may color the whole life of the person. People who feel this way are like some of Paul's hearers. They have gotten interested in a small corner of the Christian faith. But a life of faith seems to them a definite undermining of intellectual respectability. Faith, as commitment, they say, makes an intelligent, reasoned search for truth almost impossible, for it is often blind; it means a biased viewpoint, a series of foregone conclusions; it insists on the use of an "external" criterion of judgment in matters of truth and values.

This sounds like a serious criticism of Christian faith. Certainly all of us want to be fair-minded, intelligent, open to new truth and unbiased. But, like Paul, we must recognize that those of us who truly belong to the Christian community of faith do hold a certain perspective. Our faith does give us a standpoint; and, with it, we can never be wholly objective. The critic of faith is right; faith does give life a direction. But the liberal or scientifically oriented person, with all his pride in his neutrality, his intended fairness of mind, must be reminded, and often by us, that he also has a bias. His neutrality is, for the most part, an illusion. His objectivity is his supreme bias; and, when he holds it with passion, it becomes his religion. Being a spectator of all he surveys becomes the altar at which he worships. Treating all stands as equally valid becomes his highest ambition; yet it almost always leads him, and those with whom he has close contact, into a deep cynicism. If a series of different stands on the same problem are proclaimed as equally true, and are at the same time contradictory to one another, they are obviously equally false. Then, the standard of truth has no meaning whatsoever. Objectivity is a real possibility in liberal higher education, especially in that which is truly Christian; but one can be objective only in relation to a standard. Such a standard cannot be the denial of all truth.

THE Christian community has, throughout the ages, been rather

clear on this point. We are free to search for truth, says the Christian, because we serve the Lord. We know that God alone is truth, and him only will we serve. We know that we cannot live without our faith; and, you cannot live without one; if we say we have no faith, we are kidding only ourselves. We all have our loyalties, our standards, whether we speak of them or not, or even deny having them. Just a handful of Paul's hearers found themselves in this position on the Areopagus. They "joined him and believed." They turned the tide of Paul's work that day. They caught a glimpse of that great drama of human salvation of which Paul spoke. They probably knew it was incredible and that reason hasn't the power to understand it all; but, they were moved by the gift of faith to turn about in their lives and to join Paul and to believe. Here is our clue to the nature of the Christian life: it is a life of joining and believing. Being a member of a church is not a matter finally of attending, but a matter of joining. The church is an organism, a unity of body, in which Christians become a part; it is not a theater. And, it is of the nature of the Christian life that it is "joined" with God and with others in a newness of life; its relationships change its quality, and that change, not its duration, indicates the meaning of life eternal. Being a Christian means also being a believer. This has been played down during recent years, in part because of the criticism that belief is opposed to intellectual respectability, but also because we have so often been told that what really matters is how we live, not what we believe. This is true, but it should be turned about. We live the way we live, because we believe as we believe. Beliefs are first; they are the foundations of how we live and think. We live our creeds. Faith is the bent of our lives, and as Christians our lives should be bent toward the Christ, not toward ourselves. We are called to believe on him.

Paul's efforts on the Areopagus were met with three different responses. The gospel of Christ divided his hearers; it is always divisive, for Christ came to bring not only peace but a sword. The same types of responses and divisions arise today. When we speak of Christ, God's saving word to man, and hold the faith which is the treasure of the Church before others, some turn away, some are interested and want to explore it further, while some join and believe. Yet all of us must come to terms with the question—the fundamental question of life itself—"What think ye of Christ?" The answers we give will divide us; yet they will determine the bent of our lives, the way we live and think, and what we finally make, with God's help, of life eternal.

The Making of a Man of Distinction

Is it moderation in drinking or is it the capacity to know enough not to drink at all?

ALBION ROY KING

EARLY IN THE DECADE of the twenties Harry Elmer Barnes, the historian, was one of the chief literary opponents of national prohibition. He made a subtle rather than a more obvious attack. He did not regard prohibition as a civilized answer to the liquor problem, but he directed his sharpest reproaches toward the uncivilized habits of American drinkers. If a generation could just be taught to drink in a civilized fashion, to know when they had taken enough and to quit at that point, then this barbarity of prohibition would not be necessary.

At that time Mr. Heywood Broun was the most famous of American columnists, and he took Mr. Barnes' essay into his column for review. It is just the kind of nonsense, he declared, which one might expect from a college professor. He could not be expected to know much about whisky. It is no more fitting for one who is drinking to count his drinks than it would be for a person with vine leaves in his hair to reach up and count the leaves. The only virtue in a whisky bottle is the fact that one can get thoroughly soused in it, and the only true freedom of democracy is that a citizen should have the right to be ⁱⁿ the bottle and get drunk any time he ^{is} ⁱⁿ ^{it} too.

The more I see and learn about the alcohol problem the more I am convinced that Mr. Broun had his finger on a basic point. He understood both whisky and human nature better than the college professor. This incident has a pertinent relation to the current evaluation of moderate drinking. Everywhere in middle-class America, and especially on college campuses, it is taken for granted that moderation is the ideal, that the problem is not alcohol but some foibles of human nature, that the solution is not abstinence but discipline.

We are, in fact, seeing the revival in modernistic dress of the ancient cult of the wine God, Dionysus or Bacchus, depending on whether our sources are Greek or Latin. There is all the paraphernalia of cultus: an elaborate ritual, a white-robed priesthood; its synagogue is the tavern and its altar the bar and mirrored reredos. But its creed is different.

The ancient worship of Bacchus was

frankly a creed of drunkenness. Alcohol was unknown and the peculiar effects of wine were assigned to supernatural causes. Adequate communion with the god came only in the full frenzy and orgy of drunkenness. Both emotional catharsis and spiritual mysticism were achieved in the rites. It must be remembered that the rites were not a daily indulgence but reserved for festivals.

The modernist creed is to imbibe more often but in moderation. The same mysterious and mystic consciousness is promised, but not too much of it. Few moderns, like Mr. Broun, can indulge in complete drunkenness without loss of self-respect or a sense of sin. Instead of achieving catharsis their emotional conflicts are complicated by remorse. To such an extent the Christian conscience has conquered the ancient paganism. So the modern devotee must hold himself, in faith at least, to strict moderation. No matter how he drinks when he hits the cocktail party, in the college bull session he states his principle in some such formula as this, "There isn't any harm in a beer or two, is there, Professor?"



NOW it might as well be stated bluntly and frankly that if the kind of society could be created in which nobody ever took more than that amount of alcohol at one time there would be no alcohol problem. Taking the immediate circumstances and effects solely into account, leaving aside all long-time and peripheral implications, the effects of one or two drinks which together contain no more than an ounce of pure alcohol if it were distilled out are negligible. No direct harm can be pointed out.

One may even go further to say that the Christian program ought to be able to cooperate with all sincere efforts of moderationists to keep drinkers strictly moderate. Probably about half of all the adult population of the country are regular patrons of the bar and there is a considerable clientele for the propaganda. When the moderationist becomes mentor for the trade, however, and starts out to convince nondrinkers of the virtues of his practice, then the matter calls for special scrutiny.

Just what value does any person get out of strict moderation, as defined by one or two drinks, which makes it really important to him? Is the abstainer missing something highly important to him? This is the crux of the problem.

And the fellow who intones his "two-beer creed" is likely to look at you with the starry-eyed mystic appreciation of something sacred, or if he suspects your innocence he may give you one of those brother-you-don't-know-what-you're-missing stares. The chances are that his evaluation is based upon a dip into his form of bliss far beyond the two-beer level or else that it is drawn from popular mythology. It is fairly certain that it is not based on a careful examination of the facts available to scientific scrutiny, so deep is popular ignorance of these facts.

An ordinary bottle of beer contains about half an ounce of pure alcohol in solution. The same goes for any other typical drink over the bar, a shot of whisky or a cocktail. Alcohol is an anaesthetic drug, never a stimulant. This statement will not summarize all the facts, but for the average-sized individual the initial effect, with some variation, is

likely to be a slight dizziness followed by a feeling of well-being. If it is no harm, neither is it a great value. With more drinks there is a release from feelings of strain or worry, and soon an impulsiveness of speech and action will appear. At that point, I presume, according to the creed of moderation, immoderation begins.

But the point overlooked in the rationalization of moderation is that just as soon as any person learns what the whisky bottle, or even the beer bottle, has got in it which will minister to the spirit of man, and perhaps more so if there is any personality difficulty to solve, the drive will be terrific toward immoderation. In fact, as Heywood Broun sensed, the real values in alcohol to man's spirit lie not in moderation at all.

IN the club car of a train from New York to Chicago the attendant had for sale only the small bonded two-ounce bottles of whisky. Seventy-five cents for bourbon and eighty-five cents for scotch included the mixer. Then there was a tip. Several fine-looking middle-class Americans ordered and drank one; one or two repeated. Nothing important happened. They continued to sit quietly talking calmly to a neighbor or staring into reading matter or out the window. What could the effect be that was worth a dollar?

But a big man got on at Philadelphia who had obviously received rough treatment in the marts of trade. It was about five o'clock. He slumped heavily in an end seat and pressed vigorously on the attendant's bell. The steward was slow and the traveler was sore about it. He grumbled at the quality of whisky and the waiter hastened to bring all his samples on a platter. He picked out his brand of bourbon and before dinner had downed two or three. In the diner he was the center of friendly conversation among strangers. Back in the club car, glass in hand, he was the center of lively socialization the rest of the evening. By the time the train reached his destination at Altoona he had consumed seven or eight and everybody within hailing distance was his friend. He had learned to solve a difficult psychological problem with liquor. He was getting his money's worth; the others threw their dollars away. Under his own power he was able to make it off the train, but by no stretch of the imagination could he be called moderate.

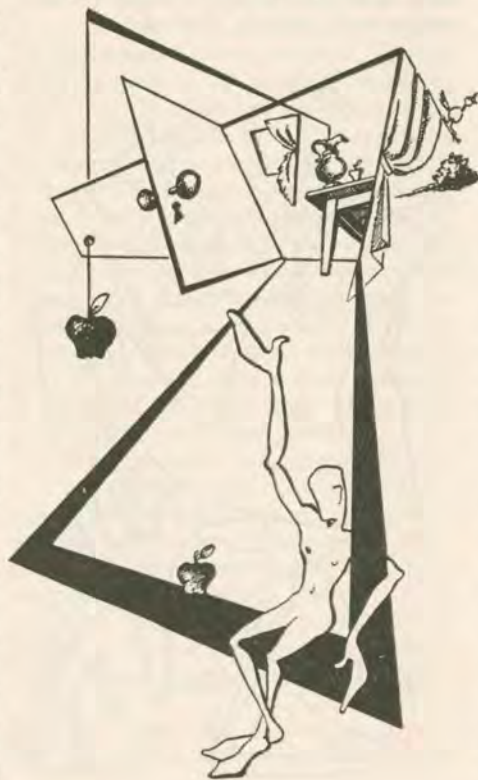
Or could he? There is just that ambiguity in the idea of moderation. Seldom does a drinker consider himself immoderate so long as he can go on his own steam. One of the greatest difficulties which Alcoholics Anonymous confronts in the effort to minister to the problem drinker is just the powerful ego or pride which prevents him from acknowledging

that he is defeated. That is the necessary first step toward redemption.

The weakest link in popular understanding of this problem is motivation. Curiosity, social pressure or taste play minor roles in the initial stages of habituation. Addiction comes when the drinker begins to seek in the bottle the moment of forgetfulness and spontaneity, of excitement or exaltation, or of relaxation, when he needs this help to achieve talkativeness or emotional warmth in social situations. Deep addiction begins at the point where alcohol achieves an escape from an unsatisfying reality into a world of daydreams and fancy. It is the powerful and subtle effect of alcohol in achieving these psychological ends that constitutes both its attractiveness and its value, if it can be called value, and its hazard.

The moderationist puts himself in an equivocal position. He advocates values which can be achieved only with the danger of immoderation, and yet he fears the results of intemperance to the point of setting up rigid restrictions. One result of this conflict within him may be observed in most any community. The alcoholic is the object of scorn and abuse from drinkers who pride themselves on their control. He is more likely to get understanding and sympathy from those who are abstainers on principle. His best friends are those who admit that they are alcoholics and for that reason do not dare touch a drop.

AT a college forum a professor asked me this question, "In the ideal society which we are all praying for, when



it comes, do you think alcohol in moderation will be used as an adjunct to the good life, or will it be abolished?" That hypothetical and professorial question I have never been able to answer categorically. In fact, I am not quite able to conceive Utopia in relation to this or any other moral question. I think we must confront the question in the present real world in which we live, and alcohol being what it is and the frustrations of life being what they are, the notion of moderation seems both illusory and impossible as a social or even a personal moral policy.

California is sometimes touted as near Utopia, and for the liquor traffic it has practically no restrictions, yet the governor's commission studying this problem in the state reported that about two hundred fifty thousand alcoholics are known to the police, social agencies, and medical authorities. It is also estimated that probably two hidden alcoholics must be counted for every known alcoholic. This is in a population of six million. Police authorities in Los Angeles report that fifty-eight per cent of all the budget for police purposes is spent on alcoholics.

But I would not imply that a person never achieves a personal experience of moderation. The argument for moderation always supposes that one stands alone, and the evaluation is based upon the immediate effects of a couple of drinks. Yet there are long-time implications for one as an individual, even if he is oblivious to social responsibilities.

Moderate drinking is still habitual drinking. So long as the man of distinction gets his distinction and his satisfactions from successful adventures in the normal pursuits of life his moderation is not likely to be in jeopardy. If a business or social responsibility, or the family dignity lays certain sanctions upon him he will have strong motivations to remain sober.

But what happens to him when life begins to crack up in crisis, the family breaks down or the pressures of business become too heavy? Then the bottle of extinction is all too handy in his life. Alcoholic case studies will yield a large percentage of such crack-up-in-crisis cases. Mostly they are men past middle life who have been controlled drinkers over many years.

It must not be assumed that total abstinence from alcoholic beverages will automatically solve anybody's moral or psychological problems. There are many other ways in which people crack up, and some of them are no doubt fraught with consequences more serious than alcoholism. An intelligent understanding of the alcohol problem must be based on adequate knowledge of the problems and possibilities for happy personal development in the world of realities.

motive

Acceptable Extracurriculum

is what drink is called on the campus according to
the Student Editorial Board of *motive*.

JIM SANDERS

IF THEY DRINK IT why do they, and if they just talk about it why do they do that? The Intercollegiate Association for Study of the Alcohol Problem is sponsoring a national editorial writing contest.* The subject about which students are asked to write is "Social Pressure Against Alcohol." America has taken many turns about what to do with alcohol. It surely looks as if bottles of it will be around a while yet. Prohibition and then its repeal as amendments to the constitution of the country have shown a very feminine-like indecisiveness as to the best attitude for the national personality to assume to keep its character, self-respect and yet have a little income shown in the budget. Rather, that used to be the argument. Of course, the revenue from liquor has not replaced income tax, as we all very groaningly knew last month; and it is questionable as to how much it helps on the national debt. But there it is, and as well there is the social pressure against it still strong. Congress has been considering the Langer Bill which would curb sharply the advertisement of liquor. The surface value of the bill would be the protection of the public and particularly the young readers of the country's glossy sheets. There are other pressures against liquor, and the Intercollegiate Association is focusing interest on those.

motive's interest is in finding out why students drink, how they feel about the use or misuse of liquor on their own campuses and how it affects them. We have heard about and are familiar with the numerous reasons the psychiatrists and those "in the know" give for the use of liquor by most of the heavy drinkers who come to their notice. We have hardly thought in terms of the problem being that of a number of students drinking too much and being great disturbances to the campus. Campuses have a way of not having such a problem around, at least for very long. Our cloistered communities

must take another pattern. What is the problem of liquor on the American campus? Drinking is taken for granted or is an acceptable extracurriculum. It is usually found where it is wanted though not always, that is, at the community pub or tavern, in the well-polished fraternity house basement, back over in the other room at the dance, in the closet up in the dorm, or very frankly on the settee in the front room. The attitude with which a bottle must be approached varies on different campuses and with the sexes, other factors entering in. This indicates very strongly that standards change and vary.

The next question concerns what is being done on the various campuses. Probably this record along with the pattern of the use of liquor may betray some interesting attitudes of the American, at least Methodist, student in the middle of this century of the bigger and better bombs, whether atom or hydrogen, when the *Nichomachaen Ethics*, the *Aeneid*, Paul and Aquinas are being replaced by the quick-result study of isotope, neutron and bacteria. When airplanes and bombs were young and destruction was small scale, that is, a building and a few people to the blast, national interest was twice centered on the alcoholic problem. Destruction was mainly thought of in terms of what drink could do to the individual personality. Many people the country over felt that Congress' action on the matter was greatly a concern of Christian evangelism and that America's witness to the world as a Christian nation had to be its universal dryness. Debates hit the college campus and had their chance to be academic. The personality of American nationalism was finding its expression for a moment. Something was being done. Bigger and better bombs and something of world consciousness now command the attention of the American personality, and the problem of the children of old-time saloons is left with the decadent family and the will of the person.

WE have discussions of campus liquor from twenty different colleges and universities over the country. The attitudes of the students approached and their factual answers vary widely.

We emphasize that they are twenty Methodist students who are studying on many kinds of campuses who are handling this survey for *motive*. We make no pretension at conducting an objective or scientific survey. Therefore we remind ourselves, do we not, not to generalize on whatever findings we have. Our interest is in how alcohol is accounted for in the particular student's life, how it affects him and how he dispenses with whatever problems it may pose. In order to go about this we approached our student editorial board and asked them to give us a few estimates of a campus-wide nature, quoting sources whether themselves or deans or others, and asked them to give us their frank reactions, hoping they would be as emotional or apathetic as they wanted to be.

We have estimates of from 10 per cent to 90 per cent on how many students drink. These reports come, of course, from different kinds of schools. Taking all the estimates, adding them, and dividing them by the number of reports (you know the way you math majors do things), we get the figure 66 per cent for all twenty. We clearly get the idea that very little of frequent plastering or stewing is done on the twenty campuses.

Rush week, it seems, regularly supplies the prime campus push on drinking. Certainly there is an attitude that actives doing the rushing are insensitive to the problem the freshman is faced with in wanting to be accepted but having definite blocks where liquor is concerned. Not all rushing actives are indicted here. The few insensitive ones should perhaps know of the insecurities they betray in themselves when they must insist that others drink. Fraternities and sororities are not the sole first causes of drinking but they supply much incentive. Being out from under parental surveillance leaves some strings accustomed to being attached rather loose and wandering, and sometimes these strings find their way into the sociability of drinking. The freshman finds he is far more than a high school graduate, oh, far more, and he wants to be a man. The freshman woman student wants to be as popular and as accepted as the senior woman who drinks. Of course,

* The Intercollegiate Association will conduct a Summer School of Alcohol Studies at Otterbein College, Westerville, Ohio, August 27 to September 2, 1950. For information write to National Headquarters, 12 North Third Street, Columbus 15, Ohio. If you should like to enter the editorial contest or know more about it, write Contest Secretary, Box 3342, Merchandise Mart Station, Chicago 54, Illinois.

these desires, it is reported, may come later than the freshman year, particularly for the nonfraternity student. Whether or not students drink to have a fling "sexually or otherwise" is variously treated. Some students say that of course this is the case whereas others say that this is hardly the case at all. One student says the reason to drink is the thrill drinking gives, the floating good feeling and the relaxation it gives. That inhibitions are lowered and desires come more in relief is fairly attested, but to give this as the prime moving cause is unfair. Social pressure, prestige (see modern advertising), releasing inhibitions and escape are listed as the main reasons. Though these reasons appear to be the same, as they would be anywhere else actually, the campus situation does present peculiarities which affect this problem as well as other problems with which a student is acquainted. The college community, ivied and cloistered though it appear, can be very exacting. Each campus is usually large and the student picks his interests, joins the smaller groups he chooses and begins to move in as big a way as he can within those groups for the recognition he feels he is due. Beside that combination of students into groups is the chance grouping of students into the various classes for which they register. Each student must watch the other like a hawk to know his standing and keep an eye on the professor a bit also. Then there is the dorm, the nearest thing to an institution of inmates that any society has created outside the county and state houses for the criminal. This is an abnormality which has its abnormal reactions. Contact is close and influence is strong.

ANSWERS to the questions concerning what students have done about it are the most meager of all. Evidently very little has been done by any student or student group on the twenty campuses. Some groups have discussed the Langer Bill and other such related topics, but this has been of very little consequence it is generally reported. There are, however, a number of interesting statements from these twenty students as to what they themselves think should be done, if anything, about whatever problem liquor incurs on their campuses. In order to give a vivid idea of some of the reactions to our questionnaire, let us look at a flowing compilation of answers just as they came in. A number of very interesting attitudes come from the office of the dean. "The dean of men and the dean of women have no statistics and refused to estimate. . . . May I request of the editors of *motive* that no facts appear in the article in such a way as to identify them with this university. The dean of men has specifically asked me to make the

request of you that the permission of the college be obtained before any such identifying statements be made. Because of the attitude toward drinking taken by the administration and trustees of the college, considerable ill will could result from public statements implying that the local regulations were not accomplishing their purpose. It was against some opposition that the survey was taken in the first place. Use whatever information you wish in general stories, but please do not make it a report on this particular school!"

There was revealing speculation on why students drink. Let us sketch some of the more catching phrases. "The sudden change of position from almost no responsibility finds freshmen, all too often, with only a few threadbare maxims and a Bible tucked in at the last minute by an anxious mother. . . . Among the reasons for increase of drinking on the campus is that it is felt by the new freshmen, especially, to be an essential sign of maturity and sophistication. Some students suggest that the home is at fault for not giving proper training in moderation and that the new freedom of being at college leads to experimentation. A few of the women regret that the men seem to consider drinking a prerequisite to popularity. . . . Among the men especially, are those who strongly feel that the dry nature of college and town is creating greater problems than there would be were the sale of beer permitted. . . . As far as I can ascertain, student reasons for drinking are little different from those of drinkers outside college. . . . When there are sexual flings it is thought mainly they are done just as much with as without drinking. . . . Sex can be had on this campus without resorting to liquor. How often? Suggest you contact Dr. Kinsey's son who is on this campus. Actually sex, in the broad sense, is enjoyed every day by many since the ratio is one to one in student population. Intercourse, however, is low for various reasons. . . . The boys outnumber the girls four to one at State College, but the girls have a philosophy about that. Out of the four, they say, the first is married, the second is engaged, the third is an ordinary good Joe but is busy or broke, and the fourth is not much good. If girls are to go out at all, they say, they must go with number four, with the idea that they may someday get hold of one of the busy Joes. Back of this idea is the college idea that a good time must be expensive—sort of the prosperity chivalry. . . . When you come in a frat everyone starts working on you to drink. . . . Most of our students are not really drinkers, they're just not pious enough to refuse to drink when everyone else is. . . . If you want to lessen drinking you've got to find some way to ease that group pres-

sure—let the fellow alone who doesn't drink yet. . . . I think one of the main reasons students here drink is because it is so relatively easy. This is one of the few schools serving 3.2 beer in its student union, where some 10,000 students pass in and out every day. . . . Students are not always expected to drink. At independent and fraternity parties, soft drinks are usually supplied for that peculiar bunch who don't drink. The members of the pep club are required socially to be heavy drinkers, lest the name of the organization be trampled in the dust as a moderate group. . . . Only those few with an especially strict background or with a natural distaste for the stuff seem to come out of these contacts without 'going along.' How else could it be?

"A girl's no fun unless she drinks. Then you can really go to town. . . . Strangers drink to become friendly, inhibited students drink to allow their full personality to flow free. . . . Some students drink in the hotels where sexual intercourse is the prime motive. In the night clubs in the city, the men students drink and want the women to drink, with the eternal hope springing in their breasts of having intercourse. . . . The pity of it is that the most intelligent and educated class of our culture is not able to solve its problems of relaxation and facing reality."

LITTLE can be reported on what has been done on campuses about the liquor problem. However, many responses come up on what should be done. "Frankly, I'm stymied when I try to dope out a solution. Lectures in assembly by scientifically trained men followed by speeches by competent ministers would at least inform the student of the way of alcohol and maybe help him make a choice based on knowledge rather than on ignorance. . . . I believe that evangelism is the answer not only to the problem of drinking, but also to all other social and religious and personal adjustment problems. By evangelism, I mean the bringing of a personality into the institutional and spiritual body of Christ. . . . Our campus is not decimated by drunkenness and as long as the drinking that is done is done in moderation, then, in my opinion, there is no problem. . . . If there were as much advertisement against liquor as there is for it there would be no problem. . . . Drinking cannot be taken away without replacing it with something. . . . Some students have the defeatist attitude in that they believe that those who want to drink will do so regardless of rules and regulations and social pressure. . . . Try in all respects to take away prestige of drinking. . . . We feel definitely that something should be done, but we don't know where to start. Since ours is a de-

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Gandhi, World Citizen

On prohibition and prayer.

MURIEL LESTER

Where life was held sacred how could a man be happy who habitually carried a gun, whose first reaction to an unknown creature was to fire at it? The Irishman promised that he would re-educate himself. He was accepted on probation. Though he left his gun behind, it was a hard task to do without a big stick. He managed it. Then suddenly came a supreme test. He was getting his bicycle out of the tool shed, a dimly lit place cluttered with unwanted tackle. There was a stir at the far end. He had disturbed one of the biggest and the deadliest of African snakes. He knew how to kill this mortal enemy of man, the sudden blow needed, the identical spot to hit. He ached to do so. A stout stick was ready to hand. But his self-imposed discipline came to his aid. He managed to control his breathing, to flatten himself against the wall of the shed, to watch the thing glide past him, out into the light. Sweat poured from him as his muscles relaxed. A feeling of achievement possessed him. While vigorously mopping his face with his handkerchief, he heard a similar sound in the same dark corner. Then he was humbled. His adolescent sense of triumph disappeared in an access of humble gratitude. Here was the snake's mate. These creatures are noted for conjugal devotion. If he had killed the first, he would have been a dead man by now. Nothing could have saved him.

"But we must kill flies and mosquitoes and fleas and bugs. They spread disease," says the white man. Of course, if your way of life encourages germs, if you eat bad food, if you pamper appetite, if you are wasteful and leave crumbs about, if you don't let sun and air disinfect your bedding, if we allow your landlords to cover one dirty wallpaper with another so that eight layers are superimposed during a period of thirty years, if in keeping the laws of sanitation ourselves we allow our neighbors in adjoining streets to live four in a room in a five-roomed house with a defective W.C. for the twenty of them, we shall find that vermin and many other evils, even the organized killing of human beings in revolution or war will follow.

One can sit on an Indian verandah and

see the whole process played out within a few minutes. Let a few crumbs from your cake at tea time fall on the ground. A little later you may notice a couple of frogs hop up. They are making a meal of the hundreds of ants who have come up in procession to devour the crumbs. A little later a snake arrives. He too is hungry and frog is his accustomed diet.

In 1939 the latest addition to the welfare of Gandhiji's village of Sevagram was the dairy and cow-keeping establishment. Its scientific procedure, lovely cleanliness, and meticulous costings impress all visitors. Again and again Gandhiji has appealed with voice and pen to the people of India to rid themselves of the cruelty so often practiced upon their cattle. Even though some of it is due to grinding poverty, he points out that much is the result of insensitivity, hardness of heart, lack of imagination. He begs Indians to contrast the British care for animals with their own neglect. Though with thousands of other British, I deplore our Western slaughter-houses, from the creatures' own standpoint it may be preferable to live comfortable lives free from pain until the moment of death than to suffer, throughout a far longer life, the prods and blows, the overloading and the underfeeding of the progeny of the sacred cow of India.

MANY folk cannot bring themselves ever to ride in an ox cart. The stick inserted into the animal's body turns them physically sick. It was to draw attention to such cruelty that Gandhiji first took his vow never again to drink cow's milk.

I am always glad that in 1887 he discovered the many vegetarians of England and that their numbers are constantly increasing.

GANDHIJI AND PROHIBITION

"You must not imagine that the prohibition we want in India is at all like the American experiment!" Thus Gandhiji used to encourage foreigners to pay attention to the long unpublicized struggle

in which Indian leaders of all parties were involved.

In the West it is normal to take alcoholic drinks, part of the national heritage. Ale or mead was served for breakfast, dinner, and supper in Britain from pre-Roman times. Tea and coffee were innovations, often considered effeminate and extravagant. Last century ministers were served with a glass of port in their vestries before going in to lead the worship and again after the service. Wagonloads of children going out to the country for their annual Sunday school treat used to be drawn up outside some public house en route, while the minister and men teachers went in to refresh themselves and bring drinks out for the women teachers.

Teetotalers were accounted strange creatures, to be avoided, unmanly. Total abstainers waged a stiff, unequal fight in every phase of social life. As for the economic aspect, vested interests in drink are so vast, their ramifications so extended into political life that no adjective need be prefixed to denote the trade in liquor. It even has acquired a capital letter and is referred to as *The Trade*.

When naïve voters inquire of abstainers whom they have returned to Parliament, "Why haven't you done something to clip the claws of this evil creature that devours so many of our youth, fills our prisons and hospitals and wrecks our homes?" the answer may be a quotation from one of the more popular cabinet ministers of this century: "If I were to lift up so much as a little finger against *The Trade*, I'd lose my power at once."

How different is the scene in India! Not vested interests but the government controls the trade, holds the monopoly. Instead of being considered innovators and freaks, water drinkers are following the accepted custom of normal people, enjoined by the four great religions of the country, Hinduism, Islam, Sikhism and Buddhism.

India's prohibition movement is supported also by Christian leaders, both Indian and foreign. The energetic secretary of the Prohibition League and editor of its monthly was for many years the English missionary, Herbert Anderson.

IN Gandhiji's radio message to America, in 1931, he referred to the situation thus: "It is along the same lines that we seek to rid our land of the curse of drink. Happily for us, intoxicating drinks and drugs are confined to a comparatively small number of people, largely factory hands and the like. Fortunately for us the drink and drug habit is accepted as a curse. It is considered not to be the fashion for men and women to drink and take intoxicating drugs. All the same it is an uphill fight that we are making in trying to remove this evil from our midst.

"It is a matter of great regret, deep regret, for me to have to say that the existing government has made of this evil a source of very large revenue, amounting to nearly twenty-five crores of rupees. But I am thankful to say that the women of India have risen to the occasion in combating it by peaceful means, that is, by a fervent appeal to those who are given to the drink habit to give it up, and by an equally fervent appeal to the liquor dealers. A great impression has been created upon those who are addicted to drink and drug-taking.

"I wish that it were possible for me to say that in this at least we are receiving the hearty cooperation of the rulers. If we could only have received their cooperation without any legislation, I dare say that we would have achieved this reform and banished intoxicating drink and drugs from our afflicted land."

It was to Rajagopalachari that Gandhiji entrusted the preparation of the prohibition bill which the provincial governments were to consider as soon as the elections of 1937 had given power to Congress. He was the obvious director of the movement, man of the world, Brahmin, known throughout the wide Madras presidency as the outstanding Congress leader. Not only was he the close friend of Gandhiji, but his daughter had married Devadas Gandhi. He had given up his assured position and still more brilliant prospects to do constructive work in the villages. He lived in complete simplicity, washed his own clothes, ate and drank with untouchables, and by persuasion, example and encouragement, had already weaned many from their drinking habits. Rajaji chose his own district of Salem as the place where the prohibition bill should be first put into operation. Because years of education had prepared the ground, the experiment proved successful. Even excise officials were impressed with the improved standard of living and self-respect of the people. Heavy drinkers owned that what they had so long dreaded was proving a blessing.

"I delight in the new act from a purely selfish reason," volunteered a young Rajah

when a group of us were discussing affairs in the house of the Madras minister of education in 1939. "I have to pay the men who at each annual festival pull the cart bearing the image of the goddess through every street of our town. This year it cost half the usual sum. They did it in one and a half instead of in three days. They didn't need to take so many rests. They were healthier and stronger. They say it's because they don't drink now."

By gradual degrees the prohibition act was being extended over the country wherever the Congress Party was in power. With the coming of war and ministerial resignations, its progress was arrested.

GANDHIJI AND PRAYER

Four A.M. is evidently a good time to wake up and pray in any country. Dr. Kagawa, a valiant leader of nonviolence in Japan, whom "the lowliest and the poorest and the lost" constantly turned to, knowing he had nothing to give but his love, nothing to share but his life and his eight-foot-by-six room in a Tokyo slum, has kept the hour of two A.M. for his prayers ever since, as a morbid young aristocrat in his teens, he discovered God through Christ. In his many sojourns in jail this habit has brought him serenity, courage and health.

There is something peculiarly wholesome and reassuring in the short, light sleep that follows the four A.M. prayer with which Gandhiji and his followers start each day. Most of them take this extra period of sleep but he rarely does, except while in London where the natural order was reversed and work went on till past midnight. In India one often finds him up at work before four.

At Sabarmati Ashram four harsh, unwelcome strokes were hammered from a bell and soon all over the grounds lights flickered like fireflies. Then scores of men and women, tall and short, were swinging lanterns as they walked, to give warning to snakes and frogs of their approach. All paths led to the sandy praying ground where lamps were extinguished, shoes and sandals discarded before we put down our mats and waited receptively for the blessing that never failed to come. The cool air was part of it and the quietness of the crowd, and the exquisite notes of the "bina" that preceded the chanting. As I listened to the sung and spoken prayers I had no idea what the words meant but that mattered nothing. We were all doing the same thing, trying to open our minds and our hearts to God, the creator and sustainer of the universe, the only real, the source of all goodness, the Lord of joy, the source of wisdom, in whose spirit truth and love subsist eternally. During my first days at Sabarmati the young moon rose with our prayer. The silver thread of its

crescent paled the stars in its path. The soft blue black of space gave it a gracious welcome. By the end of the prayer time the whole sky had changed. Dawn was at hand.

The prayers at sunset were very different. The dust and heat, the jangles and failures of the day were upon us. The period of devotion was urgently needed but had little to commend its opening. Hundreds of people would come from near-by villages or from the city to pray and to get a look at Gandhiji. Vendors of sweets, fruit and cakes would appear an hour beforehand to turn an honest penny by providing refreshments and to hear what news they could. But even this diverse throng would be quieted, unified, lifted up, de-selfed, by the end of the time.

At Sabarmati Gandhiji would utilize the time after evening prayer to give the community any encouragement or criticism that he thought necessary. It seemed to me that the latter was more usual. When his fifty-sixth birthday had ended, its hundreds of visitors dispersed, its spinning contest adjudicated, its students' drama ended, he remarked at seven-thirty P.M. that entertainments, though pleasurable, did not really accord with the mood of a nation that was at war, even though the struggle was spiritual; that though it was right to borrow whatever was needed for the stage from fellow members of the ashram, it was quite wrong to forget to give them back as had been the case; that Satyagraha included honesty in little things; that Ahimsa could not be fully practiced where carelessness was still in control. Then he started his twenty-four hours of silence.

During the Round Table Conference his prayer times were enjoyed by a number of other people. The members of Parliament who had been listening to him and asking him questions for an hour or two in "committee room number four" came trooping back again when they heard that evening prayers were being held there after the meeting.

On another occasion, Charlie Chaplin had had his coveted talk and was just leaving the house when he heard prayers were starting. He asked permission to stay and join in. To share even cursorily in this tremendous act which differentiates human beings from all other creatures is likely to give even the dullest person a glimpse into what fellowship might mean to the race, could we once accept its full implication and break down the barriers erected by fear, self-love and pride.

"I make no decision except after prayer," declares Gandhiji. "I don't work for Indian independence because I want to, but because I know God wills freedom

motive

for all nations. Till India is free she cannot give her full contribution to other nations. The rest of the world needs our best."

The finest hymns and poems from other religions enrich ashram prayers. Gandhiji uses the last two lines of his favorite hymn, *Lead, Kindly Light*, when weariness of body or spirit seems to be getting its grip on him. This sets him free. So does the conception of God as "The Rock of Ages" when he has been too much oppressed with the diplomacy of the so-called great powers, whose might often appears crushing, nonmoral and lasting. His conviction that only self-suffering can overcome evil, that to kill the wrongdoer doesn't get rid of the wrong but probably increases it, finds expression in another of the hymns printed in the ashram prayer book.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"I am so fortunate," he declared one day, "I have close friends in all religions. They each lend me their favorite books. Thus I get acquainted with the best in each. Their goal being the same, I am much enriched."

The sitting room at Kingsley Hall was full of an excited throng of journalists and radio specialists one Sunday evening. The ether through which Gandhiji was to send a message to the United States was being jealously reserved. He came in and seated himself by the microphone. Americans had begged him to visit them. He had always refused. Now at last he was to talk to them. But silence fell on the eager roomful, the eager continent. Prayer came first.

GANDHIJI'S admiration of the European mystic, Jacob Boehme, was shared by a seventeenth-century Englishman long ago called William Law, who put into memorable words the experience of all three of them. "The sun meets not the springing bud that stretcheth towards him with half that certainty as God, the source of all good, communicates himself to the soul that longs to partake of him."

Gandhiji thinks health is the normal human heritage direct from God. If we lose it we have got out of balance somehow. We must regain our equilibrium. The first step is to abstain from food, and to drink only water, lemon or tomato juice. Then one must take periods of relaxation, opening one's mind to God alone. There may also be other things to attend to, confession of some long-hidden sin, some nagging sense of guilt, some exaggerated fear, some quite unnecessary

anxiety. There may be a need of lengthy massage, of mud packs, or eye bandaging.

He loves being called on for advice and treatment. One of my Indian friends was losing his sight as a child. A well-known English specialist ordered an operation. The rich and devoted father shrank from the thought of a knife touching the boy's eyes. He called in other specialists. Each gave the same verdict. He took him to the ashram and put him under Gandhiji's care. Mud packs and prayer were relied on. After two days the bandages came off. The eyes have had perfect sight ever since. I heard this story while reading from the Bible with an Indian student. I wondered if he, a Hindu, could accept the story of spiritual healing which happened to be the portion for the day. "Of course," he replied. "It happened to me." The detailed story followed.

Gandhiji says, "Do not eat for the pleasure it brings. Eat only in order to keep yourself strong and able to perform your service for God and your neighbor." He warns folk to discipline themselves lest the pleasures of the palate lead them unaware to slackness, grossness or loss of energy. When a specially long and demanding day confronted him in London during the Round Table Conference he would start it by halving his drink of goat's milk. If sleepiness had threatened him during his evening deliberations, which often lasted until one-thirty A.M. he would curtail his scanty breakfast next morning. Giving one's digestive organs a rest evidently releases a lot of energy. He rarely seemed weary and was more agile than most of us. He walked easily at a swinging pace that caused the two faithful police inspectors to mop the sweat from their faces.

His circulation seemed perfect. How else could he sit by the hour, on a mattress on the concrete floor of his narrow bedroom on the roof of Kingsley Hall, clothed only in a dhoti, a shawl over his shoulders, the door and window, which together fill most of one side of the room, wide open to the frosty air of December? Charlie Andrews, Horace Alexander and I would finish our breakfast with Mira, Mahadev, Pyarelal, Devadas and the Kingsley Hall helpers downstairs, then putting on winter overcoats and mufflers, we would come upstairs for a talk while Gandhiji ate his meal of cold fruit and hot goat's milk. But very soon one or other of us would get up to close the window or door. Ramsay MacDonald, who as prime minister presided over the sessions of the Round Table Conference, in his closing speech on the last day referred to Gandhiji's vitality. He said "One thing I quarrel with Mr. Gandhi about. Why does he refer to himself in relation to me as an old man? Surely it was a young man

who spoke to us in such rousing tones this morning at one A.M.? Mr. Gandhi has the advantage over me in youth. I do not know who looks the younger, but I think I am much nearer the end of my time than he. It was an old man who sat in the chair and kept you all at work. It was this young man here who made me get up at six o'clock this morning."

His frugality plus his practice of the presence of God bring him serenity and maintain his breathing in its natural rhythm; this keeps the heart contentedly and efficiently at its appointed task of pumping blood all over the body; anxiety, fears and resentment do not impede its flow; there is none of that jerkiness that comes from relying always on oneself, or on machines. "The invigorating power of the great Gulf Stream can flow through the channel of a single straw if the straw keeps in the right direction."

ACCEPTABLE EXTRACURRICULUM

(Continued from page 24)

nominal school, it would seem that there would be less drinking, but it also seems that many parents send their little angels here to be reformed. . . . The real problem lies with the mores of the culture; perhaps it is undue pessimism to say the only real solution lies in a great religious revival. . . . Students are still struggling to remove restrictions—not to make them. . . . What to do is the mystery not only on campus but in life. The thing to start with is sympathy for a movement against liquor by a large number, at least 40 per cent of the students. Yet, most of them will laugh in your face when a suggestion is made. . . . The issuance of this survey questionnaire has done a great deal toward bringing the matter up for discussion. . . . Because there are press representatives at most meetings on the campus, any discussion of the problem is kept as closely to unimportant as possible since State has learned through experience that if a directive or even a memorandum is read the papers will play up the wrong angles. . . . A German boy regrets the way American students drink. There is an art to drinking—drinking for the taste. In Europe men may spend an hour savoring one glass of beer and the warm conversation rising around it. Here students chug-a-lug, drink to get drunk, to release the inhibitions, and not to enjoy their liquor. He decries the intemperance, the gluttony, the lack of art, the misuse of a great pleasure. . . . The religious groups are doing their part just by being there. No crusades have been held. In the religious groups there is honest fun and group recreation, there is a free flow of fellowship and uninhibited good fun, there is a naturalness between the sexes. When there are these things there is no need to drink."

Weapons of Free Men

are free speech, tolerance and self-discipline.

HERBERT HACKETT

MUCH HAS BEEN SAID about the influence of military training on the creation of the "military mind," but few have known what this influence is. It is wasted time, for example, to analyze the attitudes of military men and to blame them on military training, since certain types of individuals are drawn into the armed forces, bringing with them many of the attitudes later blamed on army or navy indoctrination.

We do have many studies which show that such training makes the individual more militaristic—a loose term used for emotional effect and including belief in force as the solution for international problems, discipline and obedience as ends in themselves justified by "natural laws," concepts of the leader and the led, resignation to the inevitability of war, etc.

Perhaps more important are the attitudes which seem not to be related directly to training for war: relation of the individual to the state, belief in the democratic processes, racial tolerance, international cooperation and discipline.

Our study of 1,345 college students (Michigan State College, R.O.T.C. compulsory; University of Michigan, R.O.T.C. optional; Michigan Normal, no R.O.T.C.; University of Detroit, Catholic, no R.O.T.C.; Manchester College, Brethren, no R.O.T.C.) shows that R.O.T.C. has an effect on some of these attitudes not directly concerned with preparation for war. (Study reported on in *March motive*.)

The investigation shows that the earlier studies are in fact sound, that college students become less militaristic as they move from the freshman to the senior year, but that R.O.T.C. students change at a slower rate, or move in the opposite direction. The study also reveals that the attitude of R.O.T.C. students toward war and the necessity for a strong armed force are tinged with cynicism, that cadet officers are taking advanced R.O.T.C. primarily for selfish reason, \$27 a month pay, job security, higher rank in case of war, and to avoid a possible draft.

But the future of the country may rest more on the other attitudes, which taken together form a pattern not in the best democratic tradition.

We raised the question: freedom of speech on this campus should be permitted to (the theoretical response in the tradition of Jefferson and Justice Holmes) anyone, regardless of political belief, religion, or nationality. We find that entering freshmen are the most tolerant, 82.8 per cent giving this response, to 71.2 per cent at the end of two years, 74 per cent for upperclassmen and 80 per cent for graduate students (a small faculty group 100 per cent). The R.O.T.C. students, however, become intolerant at a more rapid rate, in the first year dropping 15.4 per cent while their non-R.O.T.C. classmates drop only 7.9 per cent and women only 2.8 per cent. But this whole response is so theoretical and so wrapped in tradition that many will support it without examining its direct applications.

An important application is made in the response to the question of not granting freedom of speech to communists. 15.6 per cent of entering Michigan State non-R.O.T.C. men, mostly veterans, would deny freedom of speech to communists, but only 2.7 per cent feel the same way at the end of the first year and 4.6 per cent at the end of the second. R.O.T.C. trainees, on the other hand, move slightly in the direction of more intolerance, from 5.1 per cent to 5.4 per cent to 6.9 per cent. Cadet officers (juniors and seniors) are most intolerant, 13.9 per cent. It is interesting to note that the two church colleges, University of Detroit (10 per cent) and Manchester (15 per cent) are also high, indicating that the religious factor is also important. (Communism equals atheism—the common argument.) Michigan Normal men, with no R.O.T.C., are the most tolerant groups and show the most consistent growth toward tolerance, 5.4 per cent for freshmen, 4 per cent for sophomores, 3.2 per cent for juniors, and 0 per cent for seniors (sample small).

It is obvious that R.O.T.C. tends to make the student more intolerant of differences in opinion. This is an expected result because of the constant warning that Russia (equals communism) is the next enemy, for which the student is being prepared in R.O.T.C.

However, there are areas in which R.O.T.C. does not take a stand and which seem to have no relation to military training, which still seem to be affected by R.O.T.C. participation. One of these is race relations.

Using a modification of the Bogardus scale of social distance (for Negroes) we find that 8.6 per cent of all students would admit Negroes "to my family by marriage," 71.1 per cent "to club or fraternity as a personal friend," 56.8 per cent "street as neighbor," 92.2 per cent to employment as fellow worker, 86.3 per cent to full citizenship. Only 1 per cent would exclude them from the country, 3.2 per cent not responding.

All college groups move toward tolerance as they advance in class, but R.O.T.C. students (M.S.C.) move at a much slower rate. On the response "admit to club or fraternity . . ." non-R.O.T.C. men move from 65.2 per cent when they enter college to 80.5 per cent at the end of the freshman year, but their R.O.T.C. classmates barely change, from 64.8 per cent to 69.6 per cent. The same lag on the part of R.O.T.C. students comes on the response "admit to street as neighbor," non-R.O.T.C. men jumping 17.3 per cent in the first year, and R.O.T.C. trainees only 9.3 per cent. Cadet officers are about 10 per cent less tolerant than their classmates (juniors and seniors). Women at Michigan State become more tolerant more rapidly than men, on the explosive response "admit to family by marriage" from 3.3 per cent for entering freshmen to 5.9 per cent at the end of one year and 15 per cent for upperclass women.

THE interpretation of these figures is not easy. R.O.T.C. makes no direct effort at indoctrination in this area, but no Negro has become a cadet officer at Michigan State (as far as can be determined). The regular army officers who instruct the course undoubtedly carry with them the army bias, measured in terms of segregation and advancement. The effect, however, is primarily indirect and related to the problem of intolerance in general. We might raise the hypothesis that intolerance in one area of thinking is reflected in other areas, even if these are not subjects of direct indoctrination.

In the same pattern are responses to the question of the most important kind of discipline: (A) self-discipline, learned through trial and error; (B) discipline set by those wiser; (C) discipline set by those in positions of authority (to insure a strong, safe nation). In general, students move toward more faith in self-discipline and away from discipline set by others, but R.O.T.C. students change little, if at all. Discipline set by others (B and C) is picked by non-R.O.T.C. men (M.S.C.)

(Continued on page 30)

WORLD REPORT

Dorothy
Nyland

I have said little about the political and economic situation here in Japan. That is another story. One with many angles. The idea of an occupation is not in line with the principle of self-government America has always supported and it should not last, but on the other hand there is much to be admired in the way help has been given to Japan in this period of reconstruction. Many mistakes have been made and many good things have been done. I don't see how it could have been done better by imperfect humans. Ever since I came, I have felt a gradual rising of morale. More and more the occupation has withdrawn from certain fields of control. The great problem of maintaining a huge population is far from solved. But it will never be solved anywhere until every person assumes full responsibility for being his brothers' keeper whoever and wherever that may be.
—Elizabeth Tennant, J-3, now teaching at Tokyo Woman's College, Tokyo, Japan.

Our dear Yugoslavian doctor-friend who saved Gunnar's life in prison camp in Germany is now at home with our family in Johnson City, Tennessee, and will begin life anew. He, his wife Ina, and their little three-year-old daughter, Zarja, will take our place around the tree on Christmas morning for Zarja's first Christmas away from the Displaced Persons Camp in Germany. Doctor Zdravkovic was a German prisoner for five years during the war, and was unable to return to his home in Yugoslavia after the war. He was forced to stay in Displaced Persons Camp for an additional four and one-half years. We had been unable to contact him until last June when we received a letter telling of his condition. Through the wise counsel of Dr. Gaither Warfield and the marvelous help of other personnel in the offices of The Methodist Committee for Overseas Relief and Church World Service (interdenominational), we were able to get him to America. It would take pages to tell you the long story, but we want you to join us in joy and praise for the blessing of a new life for this worthy family.

—Gunnar and Wava Teilmann, missionaries in Malaya, Kuala Lumpur, Malaya.

We never realized how blessed we were until we saw the poverty and ugliness in the huts of the Arab quarter

in Algeria, the slave labor and disregard for life on the water front of Jeddah and Aden, and the absence of the beautiful things that make life worth living for people. What a need, and what a job for all Christians to tackle!

My first actual view of the Indian was at a real church camp meeting, which was being held on the week that I arrived. We took the two-hour train ride out to Dharur, the place where over two thousand six hundred Christians had gathered from all the villages near by to have their yearly celebration called "jatra." What a wonderful introduction to the work of the rural missionaries that was. These people had to bring all their food, tents and utensils and camp out for the week. The wonderful spirit of their meetings, held under what we would call very uncomfortable conditions, would challenge any of our groups back home.

—William R. Marlow, I-3, teaching at Methodist Boys High School, Hyderabad, Deccan, India.

Work here continues to be a real thrill. I am working on devotional booklets all the time. I prepared one for Christmas as an *Upper Room* with daily meditations, and now I am completing one for Holy Week. They are used in our evangelistic work, as well as sent to those who are interested in our work through the radio.

My work in Crandon is most challenging. To be able to work among eight hundred children from kindergarten up to junior college, leading them into a more abundant living, is wonderful. I am director of religious education in the school as well as supervisor of all Bible teaching and all the social service projects of our school.

We are starting to create cell groups for those who are interested regardless of their religious faith—Roman Catholics, Jews, nonbelievers. It has been a source of deep joy to be able to guide them into deeper spiritual realities.

If work gives health, let the sick people work. That is my motto!

—Violeta Cavellero, former crusade scholar, now working at Crandon Institute in Montevideo, Uruguay.

One high point of the Anglo-Chinese retreat for officers was the final "Pageant of the Cross," for Chinese seem to have an innate dramatic instinct as well as a phenomenal ability to memorize quickly. This pageant portrays the various people who seek to

become Christians but who are unworthy to carry the cross because it is too crude or too heavy, because it is loved esthetically or as a public display, because it is hidden shamefully or chosen by oneself instead of accepted as a gift of God. Imagining dimly what lies ahead (though none of us realized then how close), we were deeply moved by the faith and courage of these students who already have so many crosses to bear without the added temptations and persecutions to come.

That reminds us of another student pageant we witnessed a few weeks earlier at the joint conference of Foochow Christian Associations. It was perhaps most inspiring in its utter simplicity. Six figures came down the darkened aisle to kneel before the cross: a farmer (mud caked on his legs as realistically as only a boy from the paddy fields could do), a laborer, a moneylender, a scholar, a modern student, a soldier. As they came, each sang an appropriate hymn, like "Just as I am, without one plea," or "Jesus calls us, o'er the tumult." For you to have seen those boys and girls, to have heard their dedication (even in a foreign tongue), would have spoken more for missions than a thousand sermons or a hundred books. During these two pageants alone we began to wonder how we could even think of leaving these people and this work.

Carl Van Doren closes his remarkable account of the Constitution, *The Great Experiment*, with this sentence: "Those who believed were more right than those who doubted." We admittedly are still pessimistic about the future of missionary work in China—though never about the Chinese Christians. But as long as we can stay, we need your continued support—and your letters. We need your prayers mingled with our prayers, that those who believe in the kingdom of heaven and in God's purpose for China and for the world will prove to be more right than those who doubt his love or his power.

—Creighton Lacy, missionary in China.

After dinner, Mr. Salvi, the Indian pastor, took us to see his hostel. Mr. Salvi is not only Padre Sahib or pastor, but the superintendent of the hostel of fifty-one boys whose ages range from six to fourteen. When we arrived some of the older boys were assisting Mrs. Salvi fry the cakes for supper. The boys, led by their boy scout patrol leader, played snatch the bacon, then

sang six songs with all the volume they could produce. We appreciated their recitation of the thirteenth chapter of I Corinthians in Marathi, of which we understood not a word.

All fifty-one boys live, eat and sleep in one room, twenty by sixty feet. In the morning they roll up their bedrolls, which include all of their possessions, and put them on a shelf so they can use the room during the day. But the boys were all smiles to see their guests from America, and were quite unconscious of their crowded living conditions. Mr. and Mrs. Salvi and their seven children live in a small room adjoining the dormitory. Mr. Salvi showed us the health record of each child. A third of the boys have rickets, which is caused by malnutrition. Though it is shocking to see our Christian children underfed, they eat better than they would at home, and we understand that all India is underfed. Nevertheless, parents from our more cultured Christian congregations have refused to send their children to this school because of the condition of the hostel, although the Indian Government gave this school a rating of excellent. Mr. Minnis, under the Bombay Conference Advance Program, is hoping to be able to carry out plans for building a hostel in Talegoan nearer the school, where there will be larger accommodations for the children and a bigger yard where the boys can play after school. He has \$200 set aside now for a \$10,000 project. We enjoyed teasing Mr. Salvi about his fifty-eight children, but he is very proud of his boys and is doing a grand job with them. We felt very humble to see the work that this pastor is doing in the name of Christ with so little with which to work.

—Glenn S. Fuller, I-3, now at Bowen Methodist Church, Bombay, India.

Greetings from the number-one city in Japan for tuberculosis. There are 2,000 cases of it in Nagasaki, and 200 patients only in hospitals. As I go to school with students who have it, work with people with the germs, realizing that almost everyone is fighting against the disease, I can hardly believe how we back away from any mention of tuberculosis in America. One of my friends was studying to be a minister when he was attacked by the disease and after his illness became a tuberculosis doctor. We took some clothes to the patients in his hospital and one of them who had just been picked up from the street sick said, "A least I can die in warm clothes," which he did a few days later.

—Margery Mayer, J-3, teaching at Kwassui College, Nagasaki, Japan.

AUDIO-VISUAL AIDS

Drunk Driving; black and white, sound, 20 minutes, rental \$3. Available from The Methodist Publishing House.

A powerful and moving story of what happens when a driver tries to mix alcohol and gasoline is told in *Drunk Driving*, an M.G.M. production originally released in the motion picture theaters and now available in 16 mm. form for church and school use.

The film opens with words of warning from a police official who shows photographs of horribly mangled cars, wrecked in accidents where a drunken driver was to blame. Then he points to one of the pictures on which, besides the smashed automobile, is a typical sign advertising a roadside restaurant (two miles distant), and in a flashback tells how the accident occurred.

The horror of the tragedy is sharply contrasted to the happy occasion for the "few drinks." The young man of the film, who is married to a beautiful woman, has just received a promotion and a big raise in salary. This calls for a celebration and cocktails. The husband sneaks a few extra drinks when his wife isn't looking, but he laughs at anyone who says he is too drunk to drive.

The plan is to go out for dinner—to the very restaurant advertised on the roadside sign. As they drive along, the speedometer registers higher than it should for a winding road. But they are having such a wonderful time so why worry about a little thing like that.

As the road signs flash by, it is evident the restaurant is first ten miles away, then eight, then six, then three. Behind a slowly moving auto, the driver becomes very impatient and finally crosses over the white line on a

hill. As he does a big truck comes around the curve.

In the accident which follows, four persons are killed outright. The man himself is only scratched, but his wife is pinned in the car and has to be cut out with torches. When she has been taken to the hospital and the operation is over, the husband greets her at the door of the operating room. He suddenly notices that there are no legs under the operating sheet—they've been amputated above the knees.

The police official then makes the rather obvious comment: "If you drink, don't drive; if you drive, don't drink."

M.G.M. has given the picture excellent production quality and the film is terrifyingly realistic as the car speeds toward its rendezvous with death.

—Harry Spencer

Make Way for Youth, a Transfilm production, is a twenty-minute run based on an actual situation in Madison, Wisconsin. Beginning very realistically, the local newspaper editor's son is killed in a teen-agers' street scuffle. This editor spurs both youth and adults to create a wholesome community fellowship and work project for all the young people of the town.

The film has both the advantage of a real life basis and of what has been learned heretofore about the effectiveness of such propaganda. There is no question of the captivating interest for any audience and the effect should be in a lively incentive for action in any community in America.

—J. S.

I believe in Jesus as a man among men, inspired and guided above all men by God, who brought to men a new way of life and an assurance of the presence and power of God.

—David Austin

WEAPONS OF FREE MEN

26.1 per cent as they enter, but the per cent drops to 16 per cent for juniors and seniors. R.O.T.C. students move slightly, from 21.3 per cent to 19.5 per cent. (University of Detroit, Catholic, 45 per cent all-student average, other schools between 19 per cent and 21 per cent.)

If we separate the response "discipline set by those in positions of authority" we get the same picture. The over-all average drops but R.O.T.C. students do not change. Veterans (non-R.O.T.C. men) move from 8 per cent at the end of the first year to 1.4 per cent for juniors and seniors, while R.O.T.C. men remain at 5 per cent. (M.S.C. upperclass women 0 per cent.)

We have learned to repeat the old fable "A little military training never hurt anyone." But this study shows that in

(Continued from page 28)

three important areas of thinking R.O.T.C. has an effect on the thinking of students, an effect which runs counter to the expected college trend, and which causes R.O.T.C. trainees to lag behind their classmates in a growth toward tolerance. In some respects freedom of speech, racial tolerance and self-discipline are the cornerstones of what we so casually call the "American Way of Life." But the R.O.T.C. "builders of men" have rejected them.

If the college is to function, if democracy and the Christian ethic are to remain more than vague generalities, we cannot sit and wait until the "military mind" has developed. Free speech, tolerance and self-discipline are still the weapons of free men. When men take other weapons they are no longer free.

motive

VOCATION

EDITED BY

HAROLD W. EWING

STRATEGIC SIGNIFICANCE OF CHURCH VOCATIONS

Three factors contribute to the emergent crisis of our times:

1. The "community of danger," implemented by the impending development of the H-bomb, which has produced a neurosis in our normal social relationships.
2. The blatant immorality that parades through our social structure and is evident upon every college campus.
3. The debilitating secularism which denies God, or ignores his existence, and removes from our society the eternal resources for stabilizing its erratic behaviour or giving idealism to its moral groping.

Leaders in every area of human relationships affirm the need for a strong and vigorous church as civilization moves toward the second half of the twentieth century. In this crisis it is imperative that the church give strong leadership to the social order.

If the church is to meet the needs of the present day it must have leaders in church vocations who are skilled, alert, socially sensitive, competent and devoted.

While the church sincerely proclaims the potential significance of all useful work, affirming that the job of every Christian is sacred and significant in the sight of God, it is aware of the functional importance and strategic significance of the leadership which church vocational workers give to society in crisis.

I. As Christians more fully dedicate their lives to God in service it is increasingly important for them to be given leadership in the most effective use of their service. The greater the numerical membership of "the body of Christ" the more important becomes its leadership so that the full potential of the church will be realized. Therefore it is important that the church have keen, intelligent and effective leadership upon the part of pastors, social workers, directors of Christian education and others both at home and overseas, who give leadership, training, organization and direction to all those who serve through the church.

II. The very nature of the vocational

service through the church requires the kind of commitment which will place a person completely at the call of the church. It is the quality which Bishop Charles W. Brashares calls, "sendability"—being willing to be "sent" wherever the need is the greatest. The work of the church requires a staff and leadership which can be sent to meet effectively the needs where the crisis is most urgent.

III. The church of Christ in the twentieth century serves in ways that demand the most skilled of workmen and the finest training of talents. This type of leadership in agriculture, social work, music, psychology, preaching, community relations, finance, programming, medicine, science, education, art, radio, journalism, labor relations and other diversified areas, requires specialists who have been carefully trained for their service. It is a type of work which lay workers, serving in lay vocations, can supplement and strengthen, but are not in a position to carry on completely.

The significance and importance of church vocational service is highlighted by Jesus as he walked by Galilee and called the fishermen to follow him. He was calling them to a significant task that needed to be done in his day. He called them to a task which would require their unreserved commitment and the quality of "sendability." He called them to a service which would require their development of understanding and skill to a greater degree than others of that day had brought to those skills of service and fellowship.

Resource Materials:

The Ministry, by J. Richard Spann (Abingdon-Cokesbury, 208 pp., \$2), is a clear presentation by prominent American ministers of important considerations in the background, preparation and experience of the parish minister. Organized in three sections, *The Minister's Prerequisites*, *The Minister's Work* and *The Minister's Personal Life*, it is a valuable resource for those who seek more detailed information about the ministry.

Christianity Where Men Work, by Ralph N. Mould (Friendship Press, 50c). A pertinent study and discussion

guide for student groups who would like to center their attention on the application of Christian principles in the working situations in business and industry. Suggests eight or ten discussion sessions on this important topic.

Christianity and Work, A Study Course in the Ethics of Occupations, by Landis and Myers (Federal Council of Churches of Christ in America, 48 pp., 25c), presents, in discussion form, pertinent questions regarding the ethics of the professional and business man, the farmer, the worker in industry, and the relationship of ownership, character and Christian service.

Bishop Oxnam Writing Study Text on Vocations

A Christian's Vocation, by Bishop G. Bromley Oxnam, is scheduled to come off the press early this spring. Sponsored by the Woman's Division of Christian Service, it will serve as a study guide in the important area of a Christian's responsibility for vocational service. The outline of the book was recently released:

- My Job: The Christian's Obligation to Work
- My Income: The Christian's Right to Income
- My Purchases: The Christian's Duty as a Consumer
- My Vote: The Christian's Responsibility as a Citizen
- My World: The Christian's Place in World Affairs
- My Christ: The Christian's Source of Guidance and Power

VOCATIONAL QUOTES

W. D. Weatherford, vice-president, Berea College: "Work and work alone brings to man the highest, the purest, the most undiluted joy. . . . Work gives to the creative worker the joy of adding to the world's useful and beautiful goods. . . . A great creative task is our surest road to a sane life. To find a task that will tax all our powers to the limit; to give ourselves to it with all our might and main; to see it grow under our hands; this is the most liberating joy that God has vouchsafed to any man."

—"The Sacredness of all Creative Work" from *Fruits of Faith* edited by J. R. Spann.

LA-3 SEMINAR PLANNED

Fifty LA-3's (Latin America for three years) will begin their six-weeks orientation program June 20 on the campus of Hartford Theological Foundation, Hartford, Connecticut. They will begin sailing in August for eleven South American countries.

Dean of students will be Murray S. Dickson, principal of the American Institute in Cochabamba, Bolivia. Former director of the Wesley Foundation of the University of Texas, Mr. Dickson has been in Bolivia since 1943. His work is among descendants of the Aztec Indians.

Languages and cultures of Latin America will be given special emphasis. Dr. Jay Field, professor in the Kennedy School of Missions at Hartford, will teach Spanish and Portuguese. Miss Esther Cummings, professor of linguistics at the Biblical Seminary of New York, will conduct classes in phonetics and linguistics.

To help the group understand the communist movement, Dr. Matthew Spinka of the Hartford faculty will lead discussions on Christianity and communism. Dr. Lowell Hazzard, professor of religion at Illinois Wesleyan University, will teach a course in Bible.

The LA-3 venture, although supported by the Board of Foreign Missions of The Methodist Church, is not limited to Methodists. Candidates must be members of a Christian church, un-



The Rev. Murray S. Dickson, principal of the American Institute in Cochabamba, Bolivia, will direct the training program for LA-3's this summer on the campus of Hartford Theological Foundation, Connecticut.

married, between the ages of twenty-one and twenty-eight, college graduates with high scholarship and achievement

records. A knowledge of Spanish or Portuguese will be a great asset but is not a requirement.

The group, to include twenty-five men and twenty-five women, will include teachers, technicians, pastors, recreation leaders, religious education directors, medical and social workers, music directors and workers with youth. They will live among various culture and nationality groups.

LA-3's will be supported on the regular missionary basis, with provisions for housing, medical care, travel expenses and sharing in the pension plan.

Applications are still being considered for LA-3 service.

Candidates apply to Dr. M. O. Williams or Miss Kathryn Bieri, Department of Missionary Personnel, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York. If their applications are satisfactory, they are asked to meet with a regional personnel committee. Their expenses are paid to one of the following regional meetings: New York, Chicago, Columbus, Minneapolis, Durham, Jacksonville, Florida, Jackson, Mississippi, Nashville, Kansas City, Dallas, Tucson, Denver, Los Angeles, San Francisco and Portland, Oregon.

Final approval must be given by the Joint Committee on Missionary Personnel.

DRAMA

A sluggish season has suddenly turned into a scintillating one. New plays are becoming established hits, old plays, as old as Shakespeare and Shaw, are packing them in, so are long-run plays from last season like *The Death of a Salesman* and *Mister Roberts*, musicals are bursting out all over, promising openings are in the offing, and the box office is very, very happy.

It is a season of coincidence, contradiction and the general upset of a few dramatic dictums. Was there ever a season before when two leading ladies were required to wear eye-patches or when some of the best acting on Broadway was done by little boys in knee pants? Was there ever a season when more books were successfully dramatized? There be those who hold that a book is a book is a book. *The Member of the Wedding*, *Mister Roberts*, *The Happy Time*, *The Innocents*, *Now I Lay Me Down to Sleep*, and the ever-popular *Heiress* rise up to prove that a book is sometimes a play. So do the musicals *Lost in the Stars*, *South Pacific*, and *Gentlemen Prefer Blondes*. Again, such is this varicolored and abundant season, it is demonstrated that a play may also be a musical. Witness *The Pursuit of Happiness* har-

monized into *Arms and the Girl*. And we all know the classic origin of *Kiss Me, Kate*. Yet again a play may suffer a sea-change such as Chekhov's *Cherry Orchard* which Joshua Logan has Americanized into *The Wistaria Trees*. This interesting graft will bring Helen Hayes on stage again to the delight of all theatergoers.

Then, too, there is a dictum against the supernatural on stage. So along comes *The Innocents* with two malignant spirits and a whole haunted village in a new play by Jean Giradoux, *The Enchanted*. Philadelphia had its fill of Giradoux the past month when *The Madwoman of Chaillot* played here and *The Enchanted* opened. Your correspondent vibrated between the two plays and had the never-to-be-forgotten experience without being aware of it of seeing a player break a leg onstage. The show went on serenely, and I think no one except possibly those in the orchestra seats realized what had happened. Me, I inhabit galleries and no one in my vicinity caught on to the player's predicament. It happened during the last half of the first scene when there are a great many characters onstage and one of them is flat on his back on a bench and in some danger of being flung into the Seine for the further education of a gendarme. The Deaf Mute leaped over a bench, fell and was carried out by the Rag Picker and the Sergeant. I

thought, "That's funny. I know no one gets thrown into the Seine for experimental purposes." The play went on. The next morning I read in the paper that the actor's leg was broken in two places; his wife, The Madwoman of La Concorde, was not informed until the end of the play, and I had seen as brilliant a bit of ad-libbing and carrying on of a play as one could hope to witness.

Philadelphia was also fortunate in the presence of M. Maurice Valency, the translator and adaptor of Giradoux' plays, and when he spoke to a group of us from the Philadelphia Experimental Theater at the Art Alliance, be sure that I was there with pad and pencil. As M. Valency explained, above the plays of Jean Giradoux there hovers the pattern of the French village with its order, fussy petty officialdom and rigid tradition. But this village, says M. Valency, is also German, reflecting the student life of the dramatist who was profoundly influenced by Goethe. He is engrossed with the struggle between the spiritual and the material. And he is fond of presenting this struggle as it takes place in the mind of a young girl. *The Madwoman of Chaillot* really continued to be a young girl, you understand, and lived eternally in the days of her young girlhood. She never saw herself as "the old harpy that lives in the mirror." In *The Enchanted* a young schoolteacher

motive

THE PLEASURE CHEST

Social recreation is now in its second generation. About thirty years ago young churchmen and social workers began to realize that the new leisure growing out of the machine age was an opportunity as well as a problem. Play was no longer merely something to keep children out of mischief. It was becoming a part of everybody's life pattern. Labor unions were talking about "8-8-8"—days divided equally among work, rest and leisure.

Since then there has been an almost hopeless competition between commercialism and creative experience, and no one needs to be prompted as to which side has been stronger. The same bright boys who put machines to work for us have found machines to do our playing, too. A nickel in the juke box; a quarter for the garish comic books turned out by a high-speed, four-color press; four bits for an air-conditioned passport into Hollywood's dreamland—why face the real world and our real selves? Because behind our backs the machines were grinding out monopolies and bombs.

In this perspective the champions of human values would appear to be jousting with toothpicks. To make the picture even darker, a lingering Puritanism palled the churches. They had blessed the toiler. Could they praise the player? A long generation of pioneers in social recreation has succeeded in winning a significant degree of acceptance for the idea that religious values can permeate leisure. Furthermore, the advancing church has found a place for recreation as part of its total social contribution.

The present status of church-inspired recreation is well indicated by *The Pleasure Chest*, Helen and Larry Eisenberg's latest book.* That is not to say that all churches now have a rounded recreation program embracing the various types of activities herein suggested. But workers in most local churches would find this a generally useful book, and many would devour it almost whole. The Eisenbergs clearly indicate their debt to the preceding generation with frequent references to Rohrbough, Harbin and others. This is not a mere rewrite of older sources.

Within the inescapable categories the authors have compressed a vast amount of new material. Like their exemplars, they have drawn upon the imagination and experience of local social recreation leaders. The product is a rich idea book. Church and community groups will enjoy many a new game and party plan from it. And so we have another genuine source of strength for healthy leisure.

Just look at the party suggestions as an example of what we mean. Here are no crepe-paper frills, no fancy nut cups. And along with many themes of more traditional nature are such twists as a "Pirate Scavenger Hunt" in which a list of clothing and other articles for overseas relief is to be collected. What an advance over a much earlier party book which proposed as an entertainment feature to put two small boys (a racial minority was specified) in a ring with lampblack on their boxing gloves to amuse the spectators.

The Eisenbergs are out for more than a quick laugh. They have made clear their underlying belief in personality values. Their book is, therefore, consistent with what the churches and other community-building organizations are trying to do. Furthermore, this parallel concern of social recreationalists in social problems is evidenced another way. The income from the book is going to aid displaced persons. No one is exploited—not even the purchaser—at 75 cents for the paper-bound edition, or \$1.25 in boards.

With no thought of minimizing *The Pleasure Chest* as a veritable storehouse of wholesome ideas in expensive form, we would remind its readers that skilled and sensitive leadership develops from thoughtful study and mature guidance which is rather outside the scope of this little book. Some additional suggestions are given in the book for further help in growing. But neither the chapter on music nor the references in the bibliography, for instance, will be sufficient to develop musical standards in themselves.

As *The Pleasure Chest* indicates, social recreation has been concentrating largely on mass activity. Growing campus groups, city churches, state and national conferences call for special techniques. These certainly have their place, and social recreation leaders need to develop their skills along these lines. On the other hand, the Eisenbergs are not unaware of another trend that recreation planners must also develop. That is toward smaller groups, less highly organized activity, lively conversation, unregimented hobbying. Recreation need not always compete in bigness with industry and government. In fact, an insistence on the worth of the individual is sounded convincingly in a still, small voice.

Is this the clue to the true power?

—Olcott Sanders

is all but rent in twain by the choice between a ghostly and an earthly lover. She has been fascinated through her converse with a revenant, with the possibilities of exploring what Sally Cleghorn calls in an inspired phrase "the life of the dead." She has visions of what cooperation and communion between the living and the dead could achieve. A visiting inspector and the local mayor envisage it too. How it would change the political scene to have this tremendous majority invading the village! Then too, to have no privacy from these beings to whom walls and locks are nothing! The mayor shrinks from having the shades of his ancestors peering at him while he gloats over his stamp collection. "A grown man playing with little pieces of colored paper!" The whole play is shot through with fantasy, imagination and revealing wit. It is a delight. To see *The Enchanted* is to become enchanted. One could regret the defeat of the ghostly lover and the moment when the haunted village where poetic justice had temporarily reigned swings back into the normal. The lottery money no longer goes to the poorest man in the village, but to the richest, as appointed aforetime, and the Mother Superior wins a motor bicycle.

The Cocktail Party by T. S. Eliot has been imported from England and is raising a great deal of discussion. Until your columnist sees it she expects it would be wiser for her to hold her tongue, but she must confess she finds it difficult to get stirred up about the spiritual woes of the well fed. Also she would like to point out to dramatists that nursing units do not recruit from well-intentioned but untrained amateurs. The writing gentry are always popping raw enthusiasts into the nursing profession regardless of the fact that it is a profession requiring three years of discipline and training. Neither martyrs nor nurses are made overnight.

Now for your required reading, gentle readers. Try and get hold of a copy of the February *Theater Arts Magazine* and read about the Children's Theater in Russia and the Scottish Renaissance in which an old morality play is having a brilliant revival. Religious drama, you see, taking back its delinquent child and atoning, it is to be hoped, for its delinquencies as a stern Presbyterian parent.

—Marion Wefer

Doctor Frank D. Slutz, in a chapel talk at Baldwin-Wallace College: "A man may discover God through investing his vocational endowments in the areas of the world's greatest need . . . if, instead of choosing his life work selfishly, he makes his choice in the light of the skills he possesses which meet the world's needs . . . if he lifts his vocation."

* Distributed by National Conference of Methodist Youth, 810 Broadway, Nashville, Tennessee.

CONTRIBUTORS

Albert Einstein was born in Germany and came to the United States in 1933. He is a life member of the Institute for Advanced Study at Princeton University, and is internationally known as the discoverer and exponent of the theory of relativity. He was awarded the Nobel prize, and is the author of many books on scientific, philosophical and religious matters.

Robert A. Millikan has been chairman of the executive council of the California Institute of Technology, and is one of the distinguished physicists of the world. He has honorary degrees from many universities in America as well as from Poland, Holland, France, Ireland, England and Australia. He received the Nobel prize, and has had many distinguished awards from countries all over the world. He is an honorary member of twenty-one foreign scientific societies, and his books range all the way from textbooks on physiology to discussions on science, religion and cosmic rays.

Roy Burkhart is one of America's best-known ministers. His leadership in the community church movement and his concern for religious education have brought him outstanding recognition. He was one of the organizers and the first secretary of the United Christian Youth Movement of North America.

Herman Will, Jr., is another one of *motive's* "firsts." In his position as administrative assistant in the Commission on World Peace of The Methodist Church, he has been at the nerve center of much that has been going on in forward-looking peace action. A lawyer in training and a member of the bar in Illinois, few people are better qualified in the field of international relations than is Herman Will.

Creighton Lacy's name has appeared many times in *motive* since he was an undergraduate at Swarthmore, a student at Yale Divinity School and a missionary in China. His reports from China at the present time have been most discerning and challenging. His play which we are publishing seems to us to be a keen commentary on contemporary life. We hope that it will be discussed and read in many student groups.

J. Edward Dirks is now a professor of philosophy at Lake Forest College in Illinois. For the past six years he was a member of the religious and teaching staff at Columbia University in New York. His divinity school work was done at Yale and his doctorate of philosophy is from Columbia.

Louise Louis has lectured widely during the past four years on poetry. Her own work has appeared in many leading magazines, and she has published one volume of poetry called *This Is For You* .

Edward Jameson was born in England where he spent his early years in Sussex. He was educated in England and on the Continent. He came to the United States, and has since served five years in the army. He was formerly on the staff of Kenyon College,

and has worked at the University of Illinois and at Harvard. Mr. Jameson has published poetry in quite a number of magazines, and has a book on poetry called *April to September* .

Laura M. Shaulis is a native of Pennsylvania, and has lived in Ohio for the past few years where she has been writing. Her poems have appeared in a number of religious and "little" magazines.

John B. F. Williams is a senior at Fisk University in Nashville, Tennessee, and is a native of Alabama.

Eleanor Mohr of Morningside College, Sioux City, Iowa, first appeared in *motive's* pages in the February, 1949, issue when we published her poem, *Infidel at Camp Meeting* . We are glad to include *Trilogy* in our collection of April poetry.

Georgana Falb is one of the I-3 group in India, working both in educational and church work. She is helping with the youth work at Thoburn Church, and is getting an interesting insight into Indian life in Calcutta.

Albion Roy King is the John Edward Johnson Professor of Ethics and Religion at Cornell College, Mount Vernon, Iowa. Perhaps few people have been more active than Dr. King in the alcohol problem in America. He will participate in the School of Alcohol Studies for College Students to be held next summer at Otterbein College.

Jim Sanders is editorial assistant on the staff of *motive* while he completes his work in the School of Religion at Vanderbilt University. Formerly an assistant in the French Department of the university, Jim is a linguist with Phi Beta Kappa ranking in his undergraduate work at Vanderbilt.

Muriel Lester's biography of Gandhi will be concluded in the May issue. We know of no more interesting and revealing analysis of Gandhi's character and ideas than has been given in Miss Lester's material. *motive* has been proud to publish this analysis in explanation of the twentieth century's greatest figure. Miss Lester will be in South Africa until May, after which she will return to England and the Continent.

Herbert Hackett is a contributing editor of *motive* on the staff at Michigan State College, East Lansing, and is one of the concerned younger instructors whose interest goes beyond the academic approach to writing.

Olcutt Sanders, who has been in the work of the American Friends Service Committee in Texas, was one of *motive's* "firsts," and he has been a continuous friend throughout our ten years. He is leaving the Friends Committee to go to Argentina where he will begin teaching at the University of Cuvo in Mendoza. He will be assistant to Francisco Curt Lange in the folklore section of the Institute of Musicology. He suggests that his work will include translating U.S. folk materials into Spanish and helping to set up an inter-American congress on musicology and music for 1951.

ARTISTS

Jacob Lawrence, at only thirty-two years of age, is the nation's foremost Negro artist. He has been awarded during his short career three Rosenwald fellowships. His pictures have a poster-like simplicity, his people are always angular and distorted, and his colors somber. The moods he creates are always sure. With none of the "tricks" of painting, he tells clearly of the great hurt of a people that is his subject matter.

Peter Blume, Russian born American artist, came to New York at the age of five. He went to work as a lithographer's apprentice in Brooklyn at thirteen and studied art on the side. He attended the Alliance Art School in New York. In 1932 he was awarded the Guggenheim Fellowship and received a grant from the American Academy of Arts and Letters and the Institute of Arts and Letters in 1947. He usually spends two or three years in painting his so-called "idea pictures" such as the "Eternal City" which he completed and exhibited in 1937. As a result his output is incredibly small.

Walter Houmere was born in Lausanne, Switzerland, in 1895. Until he was eighteen, he lived in Constantinople, where his grandfather was architect of government buildings and where Houmere attended medical school for eighteen months before coming to this country in 1913. He is now a naturalized citizen. For eight years he practiced engineering, beginning to paint full time in 1923. He is known now as an outstanding abstractionist painter. "The Last Supper" is from an early period of realism.

Robert Saunders, our official end-piece editor, has done the Easter *motive* mobile (after Calder) which hangs on our center spread with the poetry. As Bob wrote in his last letter, ". . . it has that gayer than Spring-time something or other . . ." which we think very appropriate for April. He is also responsible for the end-pieces on pages twenty-one and twenty-two. We failed to mention Bob in our March issue. The drawing of the "military" which accompanied the article "The General and the Specific" was his. We apologize for this oversight.

The cartoon on page seventeen is another of the Jim Crane series which appeared in March. Jim is a student at Albion College in Michigan.

Tone Kralj is the creator of the piece of sculpture on the editorial page. He is a Slovene painter and sculptor who has received much recognition on the European continent. He has a deep social consciousness which in his work is intensified beyond the usual. He has done frescoes in sixteen Italian churches and has had important exhibitions in Paris, London, Berlin, Amsterdam, Copenhagen and other important European cities. He is also represented in several private collections in the United States.

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