

The Vanguard American

"Every soul has a right to its own risks, its own adventure of exploration."—Wm. James.

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The Wayfaring School

HOLGER J. KOCH.

Having determined the general principles and practices of an American People's Academy,—keeping in mind that the main purpose of the school is the interpretation of knowledge rather than its dissemination; (the latter being more or less satisfactorily taken care of by our public school system) giving such answers to the fundamental problems of existence as is within the power of the school without resorting to the blind, impersonal acceptance of "beliefs" which can not be verified by the individual or the group's normal experience with human existence, there remains only the matter of finding the best arrangement by which the school and the community may be brought together without creating a new set of problems to sap the actual working capacity of the institution. It has been our point of view throughout this discussion that such invigorating experiences as the school may be able to afford the participants in its functions should as far as possible be a COMMON experience within the community. It is a matter of common observation that experiences shared with others have a value and a meaning far greater than those confined to the individual. So far it has been the practise of our schools of higher learning as well as our folk-schools to take the individual student out of his normal environment, largely because the school "plant" and its necessary equipment required a permanent location. The result was always that while the individual student may have benefitted immeasurably by his sojourn at the school, he invariably returned to a community which had had no part in his experiences and to which they had only the sketchiest of meaning. Unable to share them fully with his environment the student himself lost an essential element of their benefit, just as the environment lacked the capacity for profiting extensively from what he individually had acquired.

The very fact that the school we have in mind depends for its effectiveness almost entirely on the insight, understanding, sympathy and inspiring influence of its personnel the importance of plant and equipment disappears almost entirely. This would make it possible for the school

to move about freely from place to place, remaining in each for such a length of time as seems desirable or profitable. Visits might be repeated indefinitely at intervals.

The advantage which we especially seek may thus readily be realized: whatever the nature of the experience, mild, strong or intense, it has at least been a common one; something shared that can never quite be forgotten, and, if of the right kind and intensely felt, one which may create in the community an area of shared living that may grow thenceforth of its own vitality. In addition it would be one of the functions of the school to provide the community with methods and techniques for carrying on the communal life of the group under its own leadership. Every community has leadership material which frequently is wasted because of the lack of knowledge and skill in planning and guiding cultural and spiritual activities. The communal life of the group often becomes barren and unsatisfying because the planning of its activities is left to haphazardly selected committees who have no desire except to dispose of their responsibilities in a manner requiring the least amount of effort on their part, usually showing their low opinion of the intelligence and taste of the community by providing entertainment so inane, so superficial, and so badly prepared that it is nothing less than an insult to the average audience.

Our small towns and rural communities are failing to a deplorable degree to provide the ways and means for a healthy and growing folk-life. Councils and school boards complain loudly of juvenile delinquency but do little or nothing to create a healthy environment for their children and youth. The very fact that a program of organized and supervised activities for old and young might entail the expenditure of even modest sums of money is enough to frighten most boards into frozen immobility. In the meantime civic, social and even charitable (so-called) organizations often confine their activities to card-playing, Bingo games and an occasional amateur abomination for the purpose of raising money, all the while the greater part of the field of communal living, which should bear the richest

harvest for our people's future, is turned over for cultivation to those irresponsible interests who take much and give little.

This lack of a crystalized and focused community purpose stems, of course, from a like individual and personal confusion. It is therefore obvious that no amount of communal organization or co-ordination will afford the necessary stimulus to carry on consistent, purposive, community living unless there is an element of idealism in the outlook and attitudes of the group's members. It is not to be expected that such attitudes may become general at once, especially if they represent a radical change from those commonly accepted, but the quality of the group-life will improve proportionately as the individuals gain in stature. For that reason the school would first attempt to assist the individuals in bringing their lives into harmony with certain fundamental truths of existence, the function of which are observable by everyone and require the acceptance of no authoritative beliefs and dogmas. We hold that truth may be known only through spiritual activity, never speculatively. As such it may become a regenerating factor as well as a source of happiness in the life of the individual, but never a subject for contention and enmity among people. These principles would be in line with the visions of the race's prophets and poets who through the ages have proclaimed the ideals of tolerance, charity and righteousness as the only durable foundation for man's life, singly as with his fellows. On no other foundation will we ever be able to build a human fellowship, either in neighborhood, nation or around the world, that will not fly apart on the slightest provocation. A fellowship that will transcend every barrier of race, creed or class, and create the **SOCIETY OF MANKIND**.

Through lectures, study groups and conversations the participants would be made acquainted with man's struggle to become truly human through the years of recorded history. They would listen to his sagas, myths and legends, his music, songs and poetry, his prophetic visions, his sublime dreams,—and go on to yet greater things. The story of our own American people would be told in order to establish the sense of life's continuity and to counteract the feeling of rootless and meaningless drift which dominates us today. Through an understanding of the past we might come to an understanding of the present; to discover the myriad unrealized possibilities of the American community, to begin to be what we are meant to be.

This leads us naturally to the practice of community living: singing together, playing together, dancing the graceful and happy dances of all nations, working side by side at arts and crafts. The entire history of our people up to this point has been shot through with the elements of gambling, the race for favorable holdings of natural resources, the jockeying for position in business and politics. The spirit of competition has spilled over into activities in which profit is no objective: amateur and professional sports, keeping up with the neighbors etc. It is essentially the spirit of youth, of natural, elemental selfishness; as the person or the nation mature they begin to realize that it is impossible to build a cohesive society or a peaceful neighborhood on such volcanic ground; unless all factors are kept in a fine balance, intermittent upheavals are

bound to overturn and destroy the slight beginnings that have been made toward co-operative and peaceful society. The youthful dash of the competitive spirit is contagious and in a sense admirable, but the risk is much too great. So are the cavortings of a bull in a china shop rather fascinating if the unavoidable damage can be overlooked. It is high time that we begin to discover the far greater satisfaction in mature co-operation in work and play so we at least have a future to look forward to. It's fun doing it this way, but we are running out of dishes. (There is the atom bomb!)

Society, like plants, must be kept soft and supple at its growing points. The trunk of the tree may stiffen for support, but the finger-ends of branches and twigs must remain flexible and ready for instant change with the advent of each growing season. When the growing-points of organizations harden in tradition and usage all growth ceases. The Wayfaring School would by nature be extremely flexible and adaptable to the various conditions and opportunities in the various communities. Each new meeting of school and community would present constantly varying situations with different demands calling for modified answers. The school should be a stranger to the concerns of no age group from the youngest to the oldest, and its answers should apply in each case with equal pertinency. The same would, of course, be true of races and classes. Truth is universal, as is life, and the crucial test of the school's essential adequacy would be the universal applicability of its principles.

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After this article had been written and the V.A. was ready to go to press, we received a letter from Miss Ruth W. Robinson, Assistant Director of **THE MONTANA STUDY**, together with reports on the work of the group. This project of community education and enrichment so closely resembles our own plans for a mobile folk-school that we hasten to bring our readers a preliminary impression of the enterprise. To say that the work already accomplished by **THE MONTANA STUDY** has been a great encouragement to us is to put it mildly. In future issues we hope to present a more complete picture of the scope and effectiveness of the Montana Plan—here is part of the story:

From Miss Robinson's letter:

"Dear Mr. Koch:

Dr. Strandkov of the University of Chicago told me about your work in community study groups and I am writing to ask if it any way parallels our work in The Montana Study. The Study, a project of the University of Montana and the Rockefeller Foundation, has been seeking ways to stabilize and enrich community living in Montana by means of study groups and projects in community drama, folk dancing and arts and crafts."

From Progress Report of The Montana Study:

"The Montana Study approaches its problem with the belief that so-called liberal education in the colleges today is not attaining the results desired of it. It is not notably improving the quality of living nor is it stabilizing and enriching the natural communities and neighborhoods in which people live. The general effect of college life is to withdraw young people from their home communities and

to train them for highly specialized, fragmentary, urban existence. It lays emphasis on an individual-centered career as contrasted to a family-centered or community-centered life. Its milieu is more the delights of irresponsibility and artificial juvenilism than in the values of mature life. This situation must be met, from the point of view of The Montana Study, by expanding the base of liberal education to include persons of all ages all through life, by extending the locale to the home community and the occupation of the students, and by reorienting the instructional approach with these changes in mind. Educationally The Montana Study is, thus, to quote from an article in *Religious Education* for July-August 1945, by Baker Brownell, "a research project concerned in the integration of the human community and the enrichment of human life." This, to be sure, is a large order for a small group of men trying to find their bearing in a confused and contradictory culture. It is justified only by the belief that our formal institutions of liberal education are largely a failure and that educational reorientation has become necessary.

This reorientation, as we see it, involves, first, an emphasis on community and family-centered education in contrast to individual-centered education. It involves, second, and this Bishop Grundtvig first emphasized, an education within the normal place and work of the student, in contrast to the present method of abstracting him from his family, community and normal occupation in order to give him a college education in a vacuum. It involves, finally, a conception of the humanities as the active enrichment of human life in its regional and cultural milieu in contrast to academic diligence in certain fields of subject matter called the "humanities."

The second objective of The Montana Study, namely, to find ways to stabilize the small community and family in Montana, is based on the knowledge that the small community in Montana and in the United States generally is disintegrating. This indeed has become, in our opinion, the most critical problem facing America today. It is critical because a society based on human values and a democratic way of life depends on maintaining small communities as the dominant form of social organization. Small community life is, in fact, declining to a point where not only the reproductive rate and the population of the country can no longer be maintained but where the basic values of neighborliness, human integrity and freedom are disappearing. It can be shown that in many important ways the large cities are parasitic on the rural regions. These cities fail by a large margin to reproduce themselves. They drain the rural districts both of youth and of wealth and make no commensurate return. A rapid decline in the culture and security of America will take place if measures are not taken educationally, socially and economically to stabilize the small community and the functional family.

Closely associated with the first and second objective of The Montana Study is the third, which is in a sense a culmination of the others. This third objective is to **RAISE THE APPRECIATIVE AND SPIRITUAL LEVEL OF THE PEOPLE OF MONTANA**. This objective is particularly applicable to the thousands of young people leaving the state who do not find sufficient challenge of worth-while life in the small communities where they were raised. Montana had less population in 1945 than in 1920."

"THE COMMUNITY COLLEGE of the University of Montana PURPOSE:

1. To bring higher education to the smaller communities of Montana.
2. To develop community leadership.
3. To enrich the life of the smaller communities, give greater significance to the activities of their inhabitants, young and old, and to diversify and stabilize the functions of the family and small community of Montana.

STRUCTURE: A traveling college composed of three to six instructors working together. This group to give an organized curriculum of short four-week courses, one month at a time, during winter months, in four or five rural communities each year. The number of these instructional teams can be increased according to the demand. Thus the college might go to Harlowton for the month of February and give four or five adult four-week courses, each course meeting three or four times a week, on practical and appreciative subjects of community interest.

COURSES: Practical and cultural courses both, with emphasis on community leadership, community values and enrichment, home and family values and methods, participative arts, music, literature, regional history, regional, social and economic analyses.

STAFF: Director or Dean, Business Manager and Contact Man, Instructor in Community Sociology and Economics, Instructor in Community Music, Drama or allied arts, Instructor in Community History and Literature, Instructor in Home and Homestead Arts.

PROCEDURES: In each case make advance arrangements in specified communities for a month's work. Community to provide classrooms; guarantee a minimum of 20 or 30 persons to take the work; each student to pay a nominal sum, perhaps \$5.00, for the month's work and provide some of his own books. Faculty to reside in the community for period of work. Students largely adults, or at least treated that way; no grades, no credits, no degrees, no diplomas, etc. Different faculties may be used for different places according to the need, or for repeated years at the same place.

PRECEDENTS: No precedent; but the Farm Folk Schools of the University of Wisconsin and the University of Minnesota try to accomplish much the same purpose.

This is suggested as a way to accomplish that most important educational purpose, namely to get the university off the campus and more directly in contact with the people of the state. By such a method higher education in Montana can take place within the normal occupation of the citizen of the State and within his home community. He thus is educated not out of Montana but into Montana. His home life and community is enriched and made more stable.

Such a system of education, begun in Montana, might well develop into a general movement of importance.

CONCLUSION:

In the first year of The Montana Study a good deal has been accomplished. The first year also has opened up new problems and made old ones more articulate.

First of these problems is to train community leaders, young and older, to serve in their own communities in both

the expressive arts and interest and in social analysis and planning, and also both together in relation to each other. There are few facilities now to meet this problem.

Second of these problems is to make the transition from the emphasis on social sciences to the humanities in community work without losing in the new work the sense of significance and pertinence to action that was true of the old. This requires close contact and skillful handling or the humanities may become merely conventional decorations.

Third. To find ways, to reorient the educational system towards the enrichment of community and family life, and to integrate the educational system with the life of all members, old and young, of the community. Teachers at all levels, are usually migratory and have little sense of the critical importance of the community as such. Teachers and other educational leaders have little sense of the importance of the survival and the enrichment of true community life. A profound change in educational attitudes in this country is necessary if our democratic culture based on the primary community and family is to survive."

BAKER BROWNELL, Director of The Montana Study,
Professor of Philosophy (on leave)
Northwestern University.

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The Woodsmen

THORVALD T. L. RASMUSSEN.

Upon embarking on the Soo Line R. R. a person feels an abrupt change from the traditional manner of traveling on a public transportation system. On this train the passengers visit with each other just like neighbors would do over a back-yard fence. Even the conductor sits with the passengers and talks about old times. But the train itself does not seem to be in a hurry, and there may be a good reason for this as we are winding along the banks of the St. Croix River. Steep, rocky bluffs surprise the eye, and wooded slopes pass in swift panorama. I hear my station called. With apparent all too suddenness, another destination has been reached; but compensation for loss of one good thing is made when I am met by the woodsmen.

We go directly to the center of their habitation. What a transformation one feels after having recently arrived from the ultra-modern conveniences of the Golden State. But I like it. The pail with the dipper in it looks so friendly; the wall telephone with the crank and its frequent short and long rings is fascinating; and the leisurliness with which one strikes a match in lighting the lamp makes you feel at home in this house. Conversation is not of the forced or strained type. It comes naturally and in a matter of fact way.

Night passes swiftly here and the coming of dawn is like lifting a curtain on a new scene. About fifty paces from the house a swift-flowing brook winds among elms, maples, and oaks. Beyond the brook and to the right about a quarter of a mile away the glittering waters of a lake attracts the attention. Little Butternut it is called and very

befittingly so, as there are many of those trees along its shores.

Well, little time can be spared to look at the scenery for I must meet the relations of the woodsmen. I said relations, but who is not a relation here? During my stay I never did get the family connections clarified in my mind, so I decided just to call them by their first names which read something like this: Niels, George, August, Andreas, Sine, Dagmar, Harold, Anna, Marie, Povl, and so on.

I soon discovered that their chief interest in life was not just to make a living but they labored for a cause. Not far from the lake are the monuments erected to their cause: a community house and a church. In front of these buildings stands a stone, bearing the inscription: "Rejst af Danske Mænd og Kvinder."

What can it be that is so important about "the cause" that made these people settle here?

The older woodsmen like Niels and Andreas tell about some of the difficulties and experiences encountered in overcoming nature to make a home here: According to them the trees now are just like dwarfs compared to those of the old forest; it must have been a colossal task to have gotten rid of those giants. Many a time a man had to follow a blazed trail about thirty miles afoot to St. Croix Falls for supplies. Certain winters the snows could pile up so high that it was a problem to keep the chimney from getting clogged.

Speaking about the cause again I have decided that it has evolved from an inherited tradition or vision from the fatherland. The woodsmen probably decided that in this sheltered location destructive forces could not destroy their treasure; but the natural frailties of the human temperament are everywhere and seem to be causing a disruption in their co-operative efforts. There is no leader at present and the disagreement seems to be about who shall be one. If the woodsmen could only forget about personalities and only remember "the cause", then the trouble would be ended; for where there is clear sailing the ship is bound to go.

Although it is harvest time, with the work connected in cutting corn and filling silos the people do it co-operatively. All the field work does not stop them from gathering in the evenings at the community house or in someone's home. Discussions, music, and singing the folk songs and hymns occupy the time spent there.

Walking about at night one is lighted on his way by the flares of the northern lights. There is a slight chill in the air which warns of the coming winter.

It is raining when I leave the woodsmen. Here and there I see a flash of red or yellow on the trees. I try to remember something, and then it dawns on me what I was told back there: When the leaves of the hard-maples change color autumn has come.

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"When one by force subdues men, they do not submit to him in heart. They submit because their strength is not adequate to resist. When one subdues men by virtue, in their hearts' core they are pleased, and submit sincerely."—Mencius.

And Thus Unto the Cow--I Bow

Most plentiful has been the quest
For what each one of us loves best
It leaves no furrow on my brow
From stem to stern—I love the Cow.

I hold it far above the best
The horse, the dog, and all the rest
For never breathed a truer friend
Who of herself had more to lend.

Take first your rugged contours, yea
There's sturdiness in every stay
Solidity in supple form
From tip of tail to end of horn.

On wintery morns when cold does grow
And I about my work must go
What better place than to abide
With you my queen—and your warm side?

Some ridicule you for your waddle
I'd like to see them milk a bottle
Or if they get it in a can
Its wrappings, dear, they cannot tan.

On features I alone might dwell
And myriad stories of them tell
But even greater are your feats
Your gifts to me—from milk to meats.

From down below your swaying hips
Comes cream for coffee, cakes, or "whips"
And if as though that shouldn't please
An added touch will give me cheese.

A lovely thought as teats I grasp
And milk into the pail does rasp
The contents now within your udder
Will soon be churned to golden butter.

And now, oh Mother of the Best,
Comes that enjoyed above the rest
Those cuts of meat you us deliver
From rump to flank, your ribs, your liver.

And be it cutlet, roast, or steak
Seared or broiled or fried or baked
If I be sightless, dumb, and deaf
I'll still appreciate your beef.

Consider then the praises here
As insufficient for you dear
Oh noble Cow, to you I send
My humblest thanks—from end to end.

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All We Ask - -

is one dollar for a year's subscription to THE VANGUARD AMERICAN, but to tell the truth it costs us more than twice that to publish it—besides weeks of work in editing

and mailing it. If we didn't think there was a need for the ideas expressed in it, such as a new approach to the folk-school venture, a social attitude based on the personal righteousness and responsibility of the individual rather than on the power of majorities to compel observance of the moral laws by the unwilling, the importance of creative amateurism as against commercial professionalism, etc. this expenditure of work and money would be senseless. However, while our willingness is unimpaired, there is a very definite limit to our means, and unless a sufficient number of readers are willing to share part of the expense with us, the enterprise will have to be discontinued. We are NOT asking for donations, just a prompt renewal of subscriptions. The blank is your ballot. How do you vote?

The Editors.

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Things I Own

By MABEL HOYT.

I own so many lovely things
That money cannot buy;
The sunrise and the sunsets
That glorify the sky.
The stars that dot the sky by night,
The moon that sheds a silver light,
The bow that follows summer rain
And crowns the beauty of the plain.
A bird with wings of heav'nly blue
That sings and sings the whole day through.
Oh, what a thankful heart have I,
To own what money cannot buy!

* * * * *

Concerning Gandhi

By ESTHER HARLAN.

III.

"We must guard against undiscipline, mere lawlessness, disorder. Obey all laws that are not harmful, disobey only those that are unjust . . . The constructive side of satyagraha (soul-force) is equally necessary. Though going to prison requires strength of character, yet it may be of less social value than readiness at all times and under all circumstances to live without the least violence or unkindness of word or even thought, as well as action . . . In the Empire of Non-violence, every true thought has its value and its influence . . . Non-violence is in no sense a negative position, nor the weapon of a coward or a weakling. Only the strongest—those of unflinching will and self-control can make use of it . . . As one gradually outgrows and sloughs off threadbare materialistic ideas and standards, and becomes habituated on a new psychological level where intelligence outweighs iron and steel, one realizes more and more the power inherent in one's own soul." (What is this, indeed, but William James' longer-for "moral substitute for

war"? Gandhi's own verity of character, his impregnable courage of action, are in a sense contagious. Though repeatedly many leaders among the people, as well as members of congress, have differed sharply from him, and have acted on that difference until experience proved their course mistaken, ("there are different levels of self-understanding," he says, "and each has its own sincerity") and though there are many points—some of even grave importance—on which Nehru himself still differs from Gandhi's conclusions, and Gandhi is as powerless to change or to hasten the younger man's mental processes as those of any other human being, yet the fact remains that his mere visible presence, as it were the epitome for his lifelong record of unflinching devotion, has in itself immense power to fire others to heights of almost incredible courage and community of action. (For just one moment try to imagine yourself an eye-witness—or to imagine for one instant the embodiment of sheer courage, stamina of character, equal to standing defenseless, unflinching, before stark brutality until beaten into insensibility, or—more mercifully—mowed down with machine-guns. But this is what thousands of not only men, but women and even children, have faced in India.) "Action," Gandhi constantly maintains, "is a universal language, unassailable evidence, example speaks for itself, and is not easily forgotten". And recently an editorial in an important New York daily noted: "brutality tramples over most of the world called Christian today, but at least in India there is still the untarnished ideal of courageous non-violence, 'soul-force'."

As an illustration of his dealing with differences among those about him: Gandhi has steadily opposed his co-workers accepting membership in the so-called legislative councils because they are mere farces so far as concrete value to the people of India are concerned. Even though there were an unanimous majority in favor of any measure, the viceroy's single veto can completely nullify it, without appeal or any redress. For Indian members of such "councils", it amounts to nothing more than an opportunity to express an opinion in public. (It was because this final sweeping veto-power was retained in toto, that the so-called Cripps reforms were refused by Gandhi. Because all "reforms", though discussed and voted for in public, can be and practically always are, "amended" out of all recognition, or vetoed wholly by the viceroy, Gandhi insists they are merely phases of hypocrisy, whereas direct appeal to the people themselves (ignoring "politics") not only effects honest and lasting reforms, but at the same time builds character, social righteousness. For instance, opiates and alcoholic drinks are government monopolies throughout India and are social scourges. Indian "legislation" had effected nothing against the government's invariable veto. Gandhi appealed directly to the people themselves, Satyagrahis picketed the saloons and opium dens—they would fall on their knees before those they tried to dissuade from entering, embrace and kiss their feet in an extacy of exhortation, crying "only over my dead body shall you pass into that evil place!"—which in innumerable instances proved literally, tragically true. But the verdict of history was repeated there also: "Those for whom death holds no terrors are the ultimate victors in whatever cause." In Nellore, for instance, where the average government income

from these sources had been some 200,000 rupees yearly, in less than two years dropped to only a few hundreds. In another district fifty "toddy-shops" out of fifty-one were forced to close for lack of custom. But even so no less a friend than the great-souled C. R. Das still differed from Gandhi in his refusal to have anything to do with the sham perfunctory "councils." Das and many others argued that even though shams, they had perhaps some educative value in public procedure. Gandhi insisted "lies are lies and can be of no lasting value to any soul." But so close was the vote at the congress session that followed soon after, that Gandhi's margin (as president) was only eight electoral votes, and he generously conceded the office to his opponent (Bose) insisting that it would be better for the country to thoroughly try out the other way (go on with the "legislature" until everyone was entirely convinced by experience). At the next Congressional election, the majority wanting Gandhi as president was overwhelming.

Rene Fulop-Miller, the Austrian historian, wrote of Gandhi: "he has that courage to be lonely which is the mark of all the truly great . . ." He has unshakable faith in the possibility, the necessity, of permeating even political life with uncompromising truth and honesty of purpose . . . Gandhi's unique method of undermining monopoly at the point of production (hand-spinning) and by the most direct (yet non-violent) action, has already proved of revolutionary significance for India, and points an essential object lesson for industrialism throughout the world". "To stand alone if need be is a gruelling test of courage and intellectual integrity, but every upward step that humanity has taken has been at the cost of such crucifixion. Verity of purpose requires disregard of mere labels and exacts a ruthlessly critical scrutiny of essential values, insight unclouded by the narcotic of conformity . . . direct, unequivocal, even harsh statement of facts is necessary (as Jesus himself found it to be) to counteract the miasma of turbid, cowardly casuistry prevalent in the world today . . . it is chiefly the inertia of the majority that perpetuates human evils, and the suppression of any truth simply because reference to it would be inconvenient and unpleasant, or even personally 'dangerous', is practically to make oneself a shield for the continuance of that evil. Humanity has really suffered more from those who know the truth and keep silent, than from open misconduct . . . And that kind of passive connivance is the most contemptible sort of betrayal, essentially confederacy, complicity with evil though often enough hiding behind some sanctimonious cloak . . ."

I learned more of Jesus' teaching during the years I was in contact with the movement in India—the deeper significance of what he said and did—in the light of the story as a whole including the facts of his environment and the social status of the time—than throughout a long life from any other source. He was intelligently studied, as it were consulted, as a contemporary great-souled Asiatic might be. His spiritual attitudes, insights, were practical elements of current life and work. I give here a few conclusions of some phases of such study that were to me particularly suggestive: In taking his parables (illustrations, allegories, analogies show the same law or principle working on different planes) from all the world—not only the

world of nature, but also the world of human needs and deeds and psychology, it was as if Jesus wanted to emphasize that God's spirit speaks to us from everything throughout his whole world, day by day, generation after generation . . . and he insisted that there are many new truths that those to whom he then spoke could not at that time understand. With love in our hearts, courage and honesty in our minds, we must ever be on the alert for new truth that the Spirit would continually try to make clear to us—non-violence is one of those new truths that must leaven and regenerate this whole age.

"It is because of prevailing slave-mindedness and sheep-mindedness that 'turning the other cheek' has been so continually misrepresented as grovelling slush, sob-stuff. It often takes more grit than firing a machine-gun—I've tried both." The speaker had been a soldier in 1914, had been imprisoned for refusal to re-enlist, and had been severely wounded during his picketing of opium-dens, after he had joined Gandhi's workers. "In telling those who wanted 'life more abundant' (in the sense of wider spiritual horizons) to 'love your enemies' Jesus was saying in effect: 'wider horizons mean steep climbing; it takes a very grim kind of courage to tackle any such road—more courage than mere muscles could ever hold. But if you still want to try it, see if you can take a first step toward overcoming the dead-level tit-for-tat momentum of the merely material world (muscles included), see if you can get the habit of mental perspective even in the petty immediacies of daily routine. If you can free even your own muscle reactions from the treadmill of mindless 'solids', the stultifying see-saw of claw-law, you have made a good start in the direction of freedom from all slavery. Try it out the next time you meet what you call an 'enemy'; it isn't as easy as it looks, and it needs continual practice . . . We should interpret what Jesus is reported to have said and done, not as isolated sentences, but in the light of his whole life and all his activities . . . in saying 'I am not come to bring peace on earth, but a sword,' he meant (in the vernacular of daily living) 'I am inexorably opposed to pollyanna glossing over of mere smooth outer surfaces regardless of what lies beneath them—'peace at any price.' On the contrary, at no matter what cost, every least taint of under cover falsity, pretense or hypocrisy, must first be rooted out—even if by sharp sword-thrusts, every flaw must be brought out into the clear light of day . . . Even if it is found that a man's foes are those of his own household . . . even if something or someone as dear as your own hand or eye is a masque for evil, you must not call evil 'good' and condone it . . . Have uttermost patience with every soul in its struggle toward freedom from the evils that enmesh it, until seventy times seven. But the truest help you can give is always to call evil by its honest name—no pleasant nor easy task, yet necessary basic labor in the whole world's cleansing, and he who will not take his full share of THIS cross and follow me in doing this essential work as thoroughly and self-forgetfully as I have done it, has no right to call himself by my name—is in reality taking my name in vain . . . To cravenly 'resign,' withdraw, in the face of mounting evils, is in reality, only making easier the on-coming of the juggernaut of world-evil . . .

Hypocrisy was the sole "sin" Jesus found wholly unendurable, repulsive beyond any possibility of extenuation. For any other brand of "publicans and sinners," patience and understanding "unto the uttermost" but for so foul a gangrene as hypocrisy he had not one word of palliation, amputation alone could deal adequately with so loathsome and contaminating a condition . . . Jesus fenced off no part of God's world as "secular"—from which to escape, withdraw one's personal "holiness" from any people or their condition, but rather to leaven what is wholesome with a higher truth, recreate and restore and impregnate with EXAMPLE. In the light of Jesus' whole life and actions, by "be not of this world" he did not mean retire to ivory towers, but simply "don't copy the current sham and crass materialism," "judge not according to superficial appearances." "You are no longer to think of yourselves," Jesus told his disciples, "as merely servants of a master whose will you do but whose purpose and methods are beyond your understanding and hence not your personal responsibility. From now on, I'm calling you friends and showing you frankly just what needs to be done in the world, because from now on, it's you who have got to do it. It isn't enough to love God with your heart only (mere emotions, amiable intentions, 'goodwill') your love has got to use your whole mind as well—put into this work I've begun and am leaving to you to go on with, every bit of practical intelligence you can muster—it's no placid part-time job to merely preach about—in calling you friends, I'm asking you to do it the way I've begun it—up to the limit of life itself . . . Servants may get tired, discouraged, but friends don't let each other down. 'Co-workers with God' isn't merely an honorary term but means full-time intelligence and full-time responsibility. The slave-mentality that finds emotional relaxation in so-called 'worship'—in mere repetitions of 'Lord, Lord' and 'Master, is essentially the shirker and slacker mentality. Subservient 'worship' is far less difficult than honestly following Jesus in his own courageous independence of thinking and action. "Many will say to me in that day, 'Lord, Lord, have we not preached in thy name and in thy name done many wonderful works?' And I will have to explain that they may have accomplished spectacular 'works' and their preaching may have been eloquent and popular, but they forgot that my preaching was never popular, and it isn't the spectacular but the root-deep and thorough, that is the only honest and lasting work . . ."

We often hear absurd babble about "war to end war"—as well talk of sweetening, debrining a quart of sea-water by overwhelming it with a gallon of EXACTLY THE SAME STUFF! The means, the method, by which we reach any desired goal must be of the same character every step of the way as the end for which we strive—literally the ideal in the making . . . And again we hear talk of some legislative edict to "outlaw war!" Do we merely "vote to outlaw" disease-breeding sewers? Mosquito-breeding swamps? Crop-devouring insects? In any threatened disaster to our pockets, we immediately root out CAUSES. Why not act equally sensible with disease-breeding, crime-breeding, hunger-searing, misery-sodden living conditions? We hear plenty of moronic babble about 'self-preservation the first law of nature' and there is plenty of compulsion and re-

pulsion throughout the natural world, but the crucial point is that despite all such defense reactions, the more profound, essential and basic fact remains that from the very beginning and in the very lowest strata, it has always been by some phase of **ATTRACTION** that life has **LIVED**—survived and increased. In the last analysis, so-called 'self-preservation' has itself had to rely on this most profound and integral of all laws—the creativeness of attraction—of love. . . . The **PRACTICE** of love is essentially and demonstrably **SCIENTIFIC**—intelligent, courageous, manly, in the true significance of those words. . . . Though from the beginning of time, blow has been met by blow automatically as the batting of an eye, the age-old 'tooth for tooth' morass delusively labelled 'self-preservation,' the simple fact remains that no assured, constructive 'preservation' of 'self' or anything else is accomplished by that crude rule of thumb resorted to at the beginning of nature's endless experimenting. On the contrary, it has continually proved itself self-defeating, unconstructive, stultifying. It is only our own childishness, mental laziness, that tags such rudimentary tentative groping, 'final laws.' Nature's own unceasing struggle toward finer tools for finer, further purposes, including this brain-tool of ours equipped in some measure even now for the re-fashioning of its world, and of itself also to no small extent, is ample evidence that the brawn-and-claw method is out-dated, having proved itself a factor in disintegration rather than 'preservation,' delaying rather than conserving nature's higher aims. We have come to the point where our co-operation, even our guidance, is needed by evolution's fumbling, wasteful forces for the most part still plodding along the same old trial-and-error trail. It is easier to fight than to think only because we developed claws so long before experimenting nature decided to specialize in brain-tools. And even yet many of us use our minds so seldom in the sense of any really thorough or original thinking, that they are still stiff and clumsy. But isn't it plain enough even to our stiff mental clumsiness that we can never claw-wise 'defend' or 'save,' increase or perfect, anything distinctively human—(character, intelligence)—for in the very fact of lapsing back to the claw-level we maim, debase, betray, undermine, whatever of us has painstakingly so far reached mind-level?

"The world inside our skins is more civilized than the outside world. The co-operation of our organs and tissues is an abiding object-lesson and inspiration toward social orderliness. Is the heart so fatuous as to try to hoard the blood that dilates and refreshes it? Is not exhalation as deep a satisfaction for the lungs as inhalation? Does not the social devotion, the heroism, of our white corpuscles shame our own stultifying self-centeredness and social indifference? The sheer stupidity of selfish personal aggrandisement has been outgrown by this world inside our skins, the sum total of which we regard as our individual selves. Why can we not learn to order the outer layers of our world with like intelligence? Our brains are individually separated, but the human mind is essentially a social organ—if deprived of contact with other minds, even the brain itself remains undeveloped. . . ."

In trying to convey a sense of the deep significance of life, Gandhi tries to use only the simplest illustrations. Almost without exception he uses what may be termed "old-

fashioned" religious language because his hearers are more familiar with this. His co-workers (many of whom are, like himself, graduates of Oxford University) adjust their wording to their different audiences. The following quotations are from various sources but convey the basic sense of Gandhi's attitude toward life. He, himself, continually insists that **LIVING**, (action, example) is of far more value than any words can be. He has said, "Fasting is the sincerest prayer," because in fasting the whole body is, as it were in abeyance. The spirit's work is unimpeded. Though a chief motive of desire throughout Gandhi's whole life has been the winning of India's freedom (not only from England's oppressive rule, but also from the people's own faults—the injustice of "untouchability" and all selfishness) yet he insists every step of the way to these goals must be, in itself, wholly honest and without harm or injustice to any human being. . . . "It was a long time before William Harvey could get anybody (even his fellow physicians) to believe that his tests had proved the fact that the same blood circulates throughout the whole body from head to foot. But are we as much more sensible today—when we refuse to believe that every mean or unkind thought helps to poison all humanity? Jesus said, "what is whispered in the ear in closets will eventually find its way everywhere as if from housetops." Gandhi points out that "chemicals don't lie"—even our physical bodies are built of honest stuff—why can't we be at least as honest, straight-forward and reliable as chemicals?" Every thought, every reaction of the brain, is accompanied by electrical manifestation that can be recorded by scientific instruments. These "brain-waves" form part of the earth's enveloping electrical atmosphere. When Gandhi says, "In the Empire of Non-violence, every thought has its value and its influence," he is putting into the vernacular of everyday life a momentous truth that has required many years of scientific research and constructive effort by the world's most profound minds to elucidate and demonstrate.

"In its deepest essence, insistence that all human differences and their solution belong wholly to the psychological level of our long evolutionary climb, and that physical coercion is today a sub-human phase in our age-long blundering, stumbling struggle upwards, because mind, psychation, is now our sharply differentiating human characteristic, an emerging new-dimensional realization in human consciousness and experience is envisioned. This profound conviction seems to me in reality as momentous a liberation for humanity as a whole as, for instance, was the transition from water-breathing to air-breathing (in its time) for all physical life. Its factual basis, also, is both illumining and reassuring—man is the only animal whose nerves of sensation do not end in the lower, oldest, portion of the brain, but go on through to the cerebrum or cortex, where we do our thinking, where discretionary action is initiated. By our own physical constitution, the actual construction of every human being, built up fibre by fibre, infinitesimal nerve-cell by nerve-cell, throughout eon on eon of time, we are essentially, distinctively, thinking creatures, already structurally emancipated from any necessity for physical destruction or physical coercion of either ourselves or our fellows. And "mightier than all the armies and evils of earth, is an idea whose time has come."

END.