

The Vanguard American

"The causes and cures of social strife are moral rather than economic."—Link.

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"He who hath ears to hear"

By ESTHER HARLAN.

Gandhi has been called "a great spiritual pioneer". Certainly he embodies the faith that "God and one man make a majority." He is the epitome of spiritual courage. He once said to the writer, "Every blade of grass that climbs up through the dark earth, in the very teeth of gravitation, so to speak, is witness to the triumph of the spirit."

Gandhi has been charged with being a "reactionary", but as a matter of fact his teaching and his life are in close accord with the finest spirit underlying our most advanced scientific researches.

For instance, to quote a western scientist by way of illustration: ". . . Nothing in science is incompatible with striving to realize ideals that have never yet been realized . . . Aspirations do influence the course of events even in the scientific world . . . Thoughts, ideals, purposes, are among the determining factors for happenings even in nature . . . because things have occurred in a certain way in the past, it does not follow that they must occur thus in the future."

"No single individual has any single, definite, prearranged fate or tendency, but a vast number of capabilities, a vast number of keys, as it were, by which environment may play upon him—a multitude of impulses, tendencies toward action in diverse, even contradictory directions . . ."

"The infinitesimal egg of a cell . . . containing a great number of separate substances, minute particles . . . each one of the millions of cells in the body" (including the brain, of course) "contains a complete set of paired genes . . . interacting with each other, with other parts of the cell, and with material taken from outside . . . What the cells become depends on their surroundings, on what the other cells about them are becoming . . ." Thus Professor H. S. Jennings in his "Biological Basis of Human Nature" restates some intermittently overlooked commonplaces, with fresh background and reinforcement . . . Resultant patterns from this infinitely kaleidoscopic interacting — and becoming—that we call Life range from a Buddha to a clam.

Was not Henri Bergson the first to point out the significance of the commonplace that a distinguishing characteristic of the substances we call solids is that the rhythm of their constituent particles does not vary; their vibrations are successively equal, 'consistent,' 'blow-for-blow,' so to speak? And that when we make this the law of our own actions we are simply counterparting (consciously, intentionally) this mechanism of inert, 'dead' matter, deliberately electing to live clod-wise rather than brain-wise, choosing stolidity rather than the adventure of pioneering discernment—since, "aspirations do influence the course of events!"

Since even our laboratories today yield illumining analogies of the fundamental practicality of not a few of the intuitive convictions of far-visioned souls down the ages (disregarded by the near-sighted as 'visionaries', 'impractical,' 'fanatical') perhaps even "turn the other cheek" may, in this light seem less impossible, inane, than it has so often been labelled? "When Jesus suggested to those who wanted 'life more abundant' (that is: depth of vision, wider horizons, rather than the suffocating see-saw of stolidity) to 'love your enemies', he was by no means advocating merely an enervating timidity, shirking, but on the contrary saying in effect: "Wider horizons mean steep climbing; it takes a very grim kind of courage to tackle any such road—much more courage than mere muscles can 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 inert matter—try to accustom your eyes to seeing just a little deeper than the nearest surface confronting you; get the habit of mental perspective even in small immediate daily incidents. If you can free your muscles from the see-saw treadmill of solids, you have at least started in the direction of real freedom from all slavery—you have taken the first uphill step toward distinctively human sovereignty. Try it out the next time you meet what you call an "enemy."

He was dramatizing colloquially a scientifically demonstrable concrete fact, sensed by him at that time as a re-

ligious conviction. Sensitive souls, poets, have always caught glimmerings of big truths ages before any of them could be reinforced by such undeniable facts as would seem convincing to the purblind, who are strangers of poetry. It was the poets you know, who, more than two thousand years ago, dimly guessed the existence of what we now call the atomic structure of matter—not generally accepted or proved even by physicists until about a generation ago.

It is easier to fight than to think, simply because we developed claws so long before nature concentrated on the evolution of a brain-tool. To our atavistic claw-instincts, "turn the other cheek" sounds as foolish, fantastic, as, for instance, a pre-Marconic suggestion to communicate vocally with Asia would have sounded. But I am convinced that the higher level of intelligence, the advanced technique, that both connote will eventually prove the former equally as reasonable, practical, in the direct line of human progress as the latter has already proved.

Jesus was a spiritual genius, the accuracy of whose insight and conviction will gradually be substantiated even in this mechanical idiom, just now most convincing to us stolid, mechanized moderns, and even if we never unearth any new data concerned with his story, the significance of this particular mainspring of his life will deepen and broaden and permeate all thinking as it is increasingly realized to be a fundamental law of all life . . . Practically every day's work in scientific fields sticks a new pin in the flat tire we once labelled "immutable law". We babble about 'self preservation the first law of nature' . . . apparently a near-sighted, hit-or-miss sort of reflex to pressure or outer disturbance was among the earlier guesses tried out—at most an immature experiment, habit, by no means a 'first law.' But the crux of the matter is that it has less than no claim at all to be called even nature's **LAST** 'law.' For the plain fact glares us in the face that no assured, constructive 'preservation' of 'self' or anything else is accomplished by that crude rule-of-thumb hazarded 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 law.' Nature's own unceasing effort toward finer tools for finer, further purposes (notably this brain-tool of ours, already well equipped for the refashioning of its world and even the re-directing of itself) 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.

Isn't it plain that we can never claw-wise 'preserve' or defend, increase or perfect anything distinctively human—such as character, intelligence—and that in the very fact of lapsing back to the claw-level we thereby maim, debase, undermine, whatever of us has painstakingly so far reached mind-level? Can we perfect ourselves in human speech or the art of singing by practicing jackal-howling or the bellowing of cattle? Exercise claws to conserve insight, ethics? . . . It is our increasing (though unconscious) machine-mindedness that blinds us to the identification of power with inherent verity, sovereignty of character; that has stunted us to the identification of power only with noise, violence, coercion, mechanism—an ossifying stupidi-

ty that threatens to overwhelm us far more immanently than could any tangible wrong done to us by another human being and against which we would claw-wise or muscle-wise seek to defend ourselves.

If I have solely material ends in view, and especially if I am in a hurry to reach them, such purposes of course have their own laws, are still largely on the blow-for-blow, the sub-human level. But if my purpose is distinctively human, character-building, especially that collective character we call social consciousness—then if in return for a blow (or any action below the level of developed human intelligence) I restrain automatic muscle-reflex, or any reply 'in kind' and rely on intelligence instead, at once some stupidity of motive or 'cause' back of the blow is obvious and can be removed or transmuted on the basis of this wider vision, perspective, distinctively human common sense. I may not immediately escape further blows by 'turning the other cheek' but a new yardstick has been brought into play, the whole situation has been raised to a distinctively human level. William James once pointed out: "Hardly a law has been established, hardly a fact ascertained, that was not first sought after, often in sweat and blood, to satisfy some 'inner need.' The toil of many generations has proved such inner needs prophetic, why may not other subjective impulses prove equally so? The positivist insists that the scientist has no use for any 'maybe', but I am convinced that so far as man is productive or originative at all his entire vital function can be characterized as dealing chiefly with the may-be's of his imagination or desires—there is not a scientific experiment or exploration that may not prove a failure. The mere hope that this natural order is not ultimate but an earnest of wider vision—the external staging of a many-storied universe in which spiritual forces and values 'have the last word' is enough for some of us to make the problems of life seem worth tackling despite whatever discouraging circumstances on this natural level."

Facts are only half the story of mankind; belief in an hypothesis is one of the basic factors in its realization; once we have projected the pattern of our faith and tend to warp our conduct in conformity with our ideal, we begin to overcome the momentum of existing patterns, institutions. "The realization that our own actions and reactions, infinitesimal as they are comparatively, are none the less integral parts of life as a whole and in their minute degree decisive elements in ultimate determinations (as the balance of even great bulks has sometimes been overcome by a feather's weight) is a challenge to the best we have in us." "I hold," James insists, "that we are under obligation to the psychological imperative of life to satisfy a deep inner urge toward wider horizons of experience, differentiatingly human levels of perception, realization . . . Every soul has a right to its own risk."

The Vanguard American Moves

After May 1st the address will be

Holger J. Koch, Luck, Wis.

Vigilance for Life

HANS H. BAASCH.

During the months of June and July 1944 I had the privilege of being in a United States Army Hospital in England. This tour of hospitalization brought me into three different station hospitals and I was finally assigned space on a hospital ship to be returned to the United States as unfit for the military service in the European Theatre of Operations. During this two-months stay I had perhaps the most supreme experience any man or woman could ever have because it brought me into direct association with our wounded soldiers who had just returned from the field hospitals in France and England. These soldiers represented the result of total war. They were included on the war material list as expendable. Some of them had lost various parts of their bodies, others had lost part of their mental faculties. Others again had lost their spirit. However, this latter group was indeed a very small number of the overall total.

I had a chance to listen to the conversation among these men when two or more compared their battle experiences. I had a chance to listen to their subconscious minds speak at night through their nightmares which they had as a result of the experiences on the battlefield. The thing which impressed me most of all was the fact, notwithstanding these experiences, that most of the men gave concrete evidence of the fact that they were able to think and act in terms of human values and in the interest of the preservation of life.

A young lieutenant once told me about his experience after having received orders to hold a certain post at St. Lo. This post to which he had been assigned apparently was an important one and he was forced to gamble with the odds. His men were dropping all around him until he had but nine left, at which time the Germans finally made up their minds to surrender. He had both legs shot to pieces, but in spite of this he kept his command until the very end. Toward the last his men became "trigger happy" which was quite the custom on the battlefield, but according to this young officer there was a time for everything. There was a time for letting the unrestricted surge for a "trigger happy" group of soldiers have a free range and there was a time for putting a damper on such "trigger happy" moods and keeping it under control. What this young officer was saying was simply this—that there was a time also for the adherence to "live and let live," on the battlefield. Just how and why this young officer knew the exact moment when his authority changer from one of directing a program of destruction and complete annihilation to a plan of protection and the preservation of life is something which he never explained to me except to say—"I knew it was time to quit, time to live and let live." Thus the urge to "live and let live", to comply with the very essence of the law of life, had its great moments on the battlefield through such courageous men, and we had many of them, as this young officer exemplified.

"Let Us Keep Them Fit" was one among many mot-

toes with the Medical Corps. The preservation of life and living found its strongest support and its most abiding loyalty with our Army Nurses, individually and collectively. They were the "guardian angels" over the broken pieces of humanity brought into their care. When a wounded soldier arrived at the hospital and had received the most painstaking examination and expert attention from the Army Doctors, he was then ready for the assignment to his ward. Here he was met by the nurses into whose care he was given and remained until he could leave the hospital either as a well person again or as a patched up human being to carry with him a lasting scar and symbol of how cruel and animal-like the human race can be.

While I was in this hospital ward of forty-two patients I had a chance to observe the daily duties and work of our Army Nurses. They would start the day in the ward by bringing a cheerful good morning and a gentle joke which would provoke a smile. "It is time for getting ready for breakfast"; it is time to wash up a bit;" or "what a wonderful day it is today, how did you sleep and how do you feel?" All of this in a kind of sequence which always set the spirit for the day. Our nurses endeared themselves to all of us. They received pet names and pats on the back, a hand clasp and a loving smile and speculative glances from the eyes of the men. She gave to the men the satisfaction of having a woman near him when he most needed the spirit of motherhood in his presence. Since I was not in pain or suffering from any ailment but simply waiting to be sent home, it was quite normal for me to lie awake for hours during the night. It was during these quiet hours that I had a chance to observe the most touching and faithful service of our Nurses. There never was a failure on the part of our Nurses to come to each bed every hour, and more often if necessary, just to see if everything was well and that the wounded soldier was having a comfortable sleep. These hourly trips by the Nurses were impressive to the observer. They would approach each bed very quietly and gently; they would observe if the patient was resting comfortably; they would lean quietly over the bed so as to hear if the soldier was breathing normally; they would straighten out the cover of the bed if necessary in their own gentle way, then give another reassuring look before going to the next patient where they would repeat the same action and observation until all of the beds had been visited. This was an hourly affair and it required patience of the highest order from all of our Nurses.

It would, of course, be absurd for me to say that our Nurses never did "gripe". But the one thing which should be said is that I for one never did hear a single nurse carry her "gripe" to the hospital wards. The soldiers were given the assignment to kill, destroy and extinguish all opposition in order to obtain victory. The Nurses on the other hand, which is equally true for our Army Doctors, were the guardians of life and the forces of reconstruction and preservation. The services rendered by our Nurses commands the highest decoration and award for faithful service without reservation of any kind.

In the new and free world for which we all fought, the question of equal stand in any shape or form should not be considered in terms of legality. The Nurse Corps and all other Army and Navy Auxiliary Women's Corps, com-

mands from America, at least, that henceforth all womanhood is on equal terms and footing with manhood in every respect, be it politics, industry, economics, public administration and all the rest of human endeavor in a Democracy such as ours. Whatever is lacking in legal form, because none other exists, in equality among women and men in America today, should be cancelled and forever removed. This, it seems to me, is the most appropriate and lasting tribute we could confer on American Womanhood as a token of appreciation to our Nurse Corps and all the rest of our women, young and old, for the willing, unselfish and heroic contribution they made during this past war for the sake of securing the peace and the realization of the "Four Freedoms" in a "One World".

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When the Wild Geese Came to the San Bernardino Mountains

By EINAR B. DIXEN.

It was on the third day of spring that two spearheads of wild geese were observed heading northward from Mexico toward the waters of Canada. For a while it looked as if they were going to crash head on into the rocky slopes of Mt. Wilson. But the long neck of the leader was not stretched out in vain. Suddenly the danger was observed and the alarm given. The familiar triangular formation was promptly broken and the geese started circling around and around in a state of confusion. They had been flying too low. In the course of a few minutes scouts were sent aloft to explore the lay of the land. These wild birds surely must understand each other when they make their peculiar noises, for it was only a matter of about fifteen minutes when others, too, soared high and began to take their places once more in a triangle. The rest of the flock followed, and the triangle completed, turned around the mountain and headed for a pass to continue their flight. They knew where they were going and a temporary obstacle was not to prevent them from reaching their goal.

It was only three days earlier, on the first day of spring, that THE VANGUARD AMERICAN arrived in my mail. Eagerly I hastened to dig into its contents for always I find much in this little paper which resembles the scouts the wild geese sent aloft to explore the lay of the land. The first word I read was "Crossroads." Surely that is where we humans find ourselves at this present historic moment.

Because I am going to dwell in the following on some of the ideas recently expressed in the VANGUARD and also attack certain assumptions some of the writers have made, I want to assure you Holger and Aage Moller and you Harold that I consider your efforts in the VANGUARD with high esteem, and any references to your statements in the following are not intended to disprove the fundamentals in your principles and philosophy as a whole. However, there are certain contentions you make which will not stand up in the face of facts. These I shall attempt to hold up to the light as I see them.

I agree with Enok Mortensen that both rich and poor must learn more about the "sacredness of the soil." I can-

not agree with those who contend that we should not tackle the economic problems of our day. Too often it is easy to detect that this is due to a lack of understanding the economic issues or to use a phrase from Esther Harlan's wonderful discussion on "Conscientious Objection," "goaded by the discomfort of a radically new idea."

Not one of you three, my friends, named in the foregoing, refuse to avail yourselves of the practical use of a modern automobile, nor do you refuse to accept a dollar in compensation for your work that you may use it to sustain the physical welfare of your families and yourselves.

I fully agree with you that you cannot improve the spiritual and moral courage of a man by giving him a glass of water or a good meal, but neither do you allow the spiritual and moral courage to develop in the child or youth that dies from malnutrition in the midst of plenty. I admit this example is so commonplace that it may not even be convincing, but it serves to illustrate the point in mind, namely, that I fail to see how we can ignore the struggle to use our good judgment in solving these problems. One could just as well condemn all marriages and refuse to study its problems because some marriages are failures. Just like some marriages are failures because of a lack of understanding the simple rules of psychology and human nature, so failure to understand where the pinch is in our dismal chaotic condition in our physical world leads to confusion and we fail to understand the principles and the practical misapplication of the economic machinery as we have it today.

Capitalism has served many good purposes in the past and did not always produce such gross maladjustments as it does today.

Economics, like marriage, can be either a blessing or a curse according to how well we learn to understand and to master its problems. Read the foregoing sentence again and substitute the word "abundance" for economics.

"Man is the only animal whose nerves of sensation do not end in the lower, oldest portion of the brain, but go through to the cerebrum or cortex where we do our thinking, where discretionary action is initiated." We are thinking creatures. We have potential dominance over our physical surroundings. Man has been assigned the task of subduing the earth. That task we must not fail to tackle. Thus far we have allowed ourselves to become slaves of our physical world. This condition we must reverse, but the discomfort of a radically new idea is holding us back.

The survey conducted by a group of experts and known as Technocracy points out the necessity of this radically new approach and gives the convincing reason "why" to anyone who will investigate its findings. Surely Harold, and Holger and Aage none of you will say it is of no importance when a tiller of the soil, through diligence, study and hard work, learns to produce a better grade of wheat or corn to a starving world. Neither will you disregard the findings of the experts on physical dynamics once you take time out to understand them.

In economics it is simply a matter of man-made mechanism which is so completely out-dated that it produces gross maladjustments, and not, as so many will contend, due to greed. It may be due to greed and privileged position that some individuals resist an orderly change and hold to the status quo. This is plainly a problem that must

be tackled by using that grand instrument the Creator has trusted us with and so conveniently placed on top of our shoulders,—that fine instrument where “discretionary action is initiated.” So alongside of greed we may also list inertia, misunderstanding, stubbornness and the discomfort of wrestling with a radically new idea as the contributing factors to a continuation of economic maladjustments.

Technocracy has no argument with anyone. It is primarily a scientifically conducted analysis of our economic machinery. It points out why a certain man-made system served to some degree of satisfaction in one age and failed in another. It points out through its findings how a man-made system works in contrast to a system based in harmony with the very laws of creation itself.

Technocracy has no argument with political parties. It has no connection with foreign ideologies. It condemns neither the rich nor the poor. It merely analyzes our present attained position and points out the direction of certain trends, the accuracy of which have been remarkably astonishing the past 28 years. It states like Aage Moller: our price system will die of itself, so don't bother about it, but busy yourselves to know what to do when chaos sets in, don't get alarmed and think you can change chaos to order by resorting to violence. It also agrees with Moller in stating that the CIO, the AFL, NAM, etc. do not contribute in the least toward solving the problems under which we suffer.

Technocracy, to those who never investigated, is a radically new idea (since 1919). To those who have investigated, it is as remarkably simple as the birds in the air and the lilies in the fields because it is in harmony with God's creation and it points out, with an array of irrefutable facts, that for the first time in the known history of man is it possible for homo sapiens, as a whole, to become masters rather than slaves of the earth if he chooses to let the rays of light penetrate to that small but important part of the brain called the cortex and act accordingly.

Personally I have met and worked with many high minded and noble people in the Technocratic Study, most of them are “well off”, a few poor and a few wealthy. They all see the futility of the present conventional economic struggle.

If you wish to understand Technocracy you must study it. You will never realize what this analysis means by reading about it, you must study it in full to become a competent critic. You cannot become a competent critic of music without first mastering music. There is available a study course consisting of some 52 lessons each of which require a minimum of 4 hours concentrated preparation.

As stated before it is primarily an analysis of the price system in contrast to a system which follows closely the laws as we find them laid down in the physical creation around us—not the man-made physical creation, but the laws of the universe which man has learned to use or misuse. It is easy to find agreement to the contentions, that all things can be used so as to be a blessing as well as a curse. It is the use of the abundance of the earth Technocracy concerns itself about. Or to boil it down even more: **THE USE or MISUSE of God's gifts to man.**

How true it is Holger, that “man creates all his prob-

lems out of his own attitudes and aims.” How we need to learn much more about the “sacredness of the soil,” God's gift to all mankind.

Friends and contributors to **THE VANGUARD AMERICAN**, I greet you all. It thrills me to read your contributions.

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A Cubit to Your Stature

HOLGER J. KOCH.

It becomes more and more apparent that the secret of progress within the realm of distinctively human living, most productive of true happiness and effectiveness for the creation of the good life for all, lies not in the accumulation of wealth, the acquisition of power, or the control of environment in any form, as is generally supposed, but in the tapping or spiritual resources, everywhere present and as real and accessible as the material wealth which still almost entirely dominates our field of vision. Accessible but still unused for the simple reason that our attitude toward life is so overwhelmingly defensive and egocentric.

When the farmer seeds his field, he does so with the expectation of harvesting manifold the measure of his seed. Except for that possibility of increase, the action of scattering the seed and subjecting it to certain decay would be rank idiocy. We don't know what happens, but experience has taught us to put our trust in the operation of forces which are beyond both our knowledge and control. It is not a blind belief; but one based on personal and actual experience of the amazing efficacy of these forces. Were it possible for us to share the experience of “disintegration” with the seed, we should find that it imparted, not a sense of dissolution but of exuberant invigoration.

An identical function of the law of rebirth and increase operates in human, moral and spiritual living. The moral action, like the planted grain, is not a function come to an end, but the setting in motion of forces and reactions beyond our knowledge and control and springing from sources apparently not within the human personality. The moral act, that is, an act not calculated to bring the performer any sort of personal advantage, but executed for the sole satisfaction of the individual's desire to yield to the moral imperative he feels stirring within himself, urging him to act generously and self-forgetfully, breaks down the defensive shell and renders the personality accessible to moral forces about it from which it had been excluded by the impenetrable defensive armor of egotism. The result is an increase in moral stature, strength and effectiveness; an increased acuteness of moral perception, and a corresponding sense of inner peace and tranquility even in distress.

It is impossible at this point to avoid collision with a commonly accepted religious conception of moral behavior, namely, that the moral deed is performed in servile obedience to some exterior authority and as such, as an end in itself, performs the simple function of establishing “credit” in favor of the doer. When such an act, though adequate in every other respect, springs from the desire to be looked

upon favorably by the authority rather than for the act itself, it manages to accomplish the very opposite of its intent: hardening the self-protective shell instead of dissolving it; shriveling the grain instead of softening it.

It is therefore necessary to distinguish sharply between acts performed for the direct or implied purpose of enhancing the individual's chances for survival (either within the framework of physical existence or in some yet undisclosed realm of non-physical being—in either case and for either reason the immediate consequence of the act is to harden the armor with which he hopes to insure his survival) and acts performed in obedience to life's moral imperative, at once accomplishing their immediate purposes and, having destroyed his "defenses"—which are also his prison walls,—exposes him to the creative spiritual forces of life which at once begin, not only to secure his survival, but, by the mysterious processes of growth, to produce a new yield.

In this respect it is not possible to divide the functions of the human personality into temporal—so-called "worldly"—and "spiritual" classes. Any act of seemingly purely material significance may have as great moral import as any act performed with the express purpose of "doing good." No act whatever, if in any way expressive of the individual's attitude toward his fellows or of his philosophy of life in general is without moral significance in proportion to the attitudes and choices involved. For instance, the qualifying stipulation: "Business is business!" has no validity, because the expression is obviously meant to cover up something that isn't business. No circumstance ever gives a person the MORAL RIGHT to act contrary to moral law. That he is unable at all times to match his knowledge of the law with comparable action is understandable at this stage of his evolution; but the failure no less constitutes a moral defeat which sooner or later must be overcome by even greater determination and fortitude.

All human beings have an inborn desire to grow—to expand beyond the limits of their physical bodies. By money or position they may increase their field of influence and dominate the lives of persons otherwise beyond their reach; by joining a party or a movement (such as Nazism or Communism) they may become active participants in the functions of a political body and partake of the sense of irresistible power inherent in such a colossus. In none of this do we find an actual expansion of the personality, but simply a personal identification with material forces outside the individual. The ego is enormously enlarged while the personality actually shrinks and may even disappear entirely, replaced by the spirit of the mob—impersonal, irresponsible.

When we tend to reject the preoccupation with things economic and physical it is because we feel that this constant attention to material wants and their satisfaction confines the human soul to the actual physical size of the person. We have no desire to see anyone suffer want, but we are mindful of the fact that food, (goods and services), beyond the actual needs of the body builds up the ego but never the spirit of man. Had we no other ways and directions of growth, the goal before us would be nothing greater than a type of super-animal, differentiated from the rest only by an enormously enlarged capacity for consumption,

and attaining no greater satisfaction than the satiety of the ruminating cow.

Contrary in every respect is the spiritual development of man. As the fields of his sympathies, loyalties and moral achievements enlarge, his ego shrinks before an all-embracing universal charity; his spirit extends to every field and every level of human living. The horizontal, animal-like, existence of unevolved humanity assumes a third-dimensional, vertical quality. The meaningless expansion in numbers and area turns toward a progressive growth in depth and capacity. It is only necessary to mention names like Grundtvig or Gandhi to suggest that widening of horizons, that sharpening of spiritual perception and intensity of living which have spread in unmeasured circles about the two personalities. This is the path of man's pilgrimage to human freedom and greatness. It overcomes all obstacles without raising a hand in violence and salvages the personality of the wielder of great spiritual power by first destroying his egotism. It adds a cubit to his stature.

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Italian Hill Town

By IRWIN ABRAMS.

Marciasso is one of those isolated, Italian hill towns, dating back to medieval times. Its peasants lived quietly even during the war years, until in 1944 the Germans dynamited and burned the town in reprisal for partisan sabotage of a German truck on the Marciasso road. Thereafter the inhabitants lived in the hills for several months. They could not cultivate their terraced fields and the wheat and grape harvests were lost. They did collect the chestnuts, and had chestnut flour during the winter of 1944-45. When Robert Barrus visited the town this spring, he found about eighty per cent of the homes had been destroyed, but that there was not much evidence of rebuilding. He not only extended the transport program to the town, but explored the idea of a voluntary work camp.

This camp, made up of Swiss, American and Italian volunteers, had a lively spirit. Its members were enthusiastic and enjoyed working together and camping out. Their tent was pitched across the valley from the town, where the devastation was visible. A primitive roof of burlap was put up over the dining room table, and cooking was done over the open fire, all taking turns. Water came from a spring down the hill.

In the midst of the ruined village one house was going up, the pile of bright red tiles a happy contrast to the rubble. The boys had wanted to work here in the center of the destruction, as a symbol of what could be done. They spent a month digging out the basement of this house, and then took turns helping the bricklayers.

Farther down the hill was the church where the priest had to climb over the rubble to reach the altar and the people stood and knelt in piles of broken stones and dirt. The volunteers set to work and cleared out more than half of the debris in that church.

At first the villagers wondered about these young men who had come all the way to their little town to do such dirty work. They thought that they were prisoners of war,

guarded by a Swiss and an American; or sons of Fascisti, doing penance for their fathers' sins. Then as they began to work with them in clearing the church, they saw that these young men worked hard, and gradually realized the meaning of their sincerity and goodwill. At the time of my visit I walked through the narrow old streets with the volunteers. They were greeted with smiles of welcome and friendship. They were invited to fiestas and threshings, they were part of the family.

ARMY OF RECONSTRUCTION

"Un esercito di ricostruzione!"—an army of reconstruction! Those were Fonzo Vincenzo's final and somewhat triumphant words. Vincenzo had probably been quite puzzled at the way truckloads of materials had flooded in for his new house, and because he hadn't paid a thing for the transport of the materials.

The conversation had started while I was eating my lunch in his wine shop. Vincenzo came over to the table and after a few words about the progress of his house, picked up my notebook with the red and black star on the front. He slowly read the words, "American... Friends... Service... Committee." "Gli Amici—the Friends—I said, trying to simplify that imposing name.

"It seems," I said, "that the English and American armies came over here and destroyed almost everything, and now we have come to rebuild some of what they destroyed." That was when Vincenzo's remark about the army of reconstruction came out. We parted, each richer for the whole experience, he in materials and in the realization that some Americans and British are sorry for what they did, and I richer in understanding of what we are doing here.—Robert Forsberg, AFSC Representative, Italy.

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The Montana Study

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The Montana Study is a research project in human resources to be carried on by the Greater University of Montana and financed initially by one of the foundations. Its purpose is to study ways to improve the quality of liv-

Freedom is a difficult thing. It is easier to remain in slavery. Love of freedom and aspiration towards liberation are an indication that some upward progress has already been achieved by man. They witness the fact that inwardly man is already ceasing to be a slave. There is a spiritual principle in man which is not dependant upon the world and is not determined by the world. The liberation of man is the demand, not of nature, nor of reason, nor of society, as it is often supposed, but of spirit. Man is not only spirit, he is a complex make-up, he is also an animal; he is also a phenomenon of the material world, but man is spirit as well. Spirit is freedom, and freedom is the victory of the spirit.—From "Slavery and Freedom," Nicholas Berdyaev.

ing in Montana. Its field is the humanities, or, more simply, human values.

As a research project, the Montana Study provides for the services of an adequate staff, but is not designed to finance educational or community activities beyond what the small staff itself can undertake or can get done through voluntary co-operation with other agencies. It is a project in what may be called activated research, however, and its findings will come not merely from scholarly work in the libraries and among statistical reports but from field work in the small communities that make up most of the population of the state. Besides the director, the staff of the Montana Study includes Joseph Kinsey Howard, author and newspaper man, and Paul Meadows, sociologist and research specialist.

The function of the Montana Study is to find out so far as possible how the lives of the people in Montana and of their families and communities may be stabilized and enriched. This involves asking whether the family as a truly co-operative and stable community is any longer possible in Montana or, indeed, anywhere else in the western world. By what means can such a family, in which each member is or becomes an economic and social asset to every member, survive under modern conditions? It also involves asking whether the shocking drainage of young men and women from rural Montana to the cities and out of the state should be accepted as necessary and good. It involves asking whether young men and women, many of them returned from war, can find opportunity in Montana or elsewhere for valued, functional activity and a good life. In approaching these problems, the Montana Study will try to find ways to develop educational programs that will include young and old, rural and urban, men and women of all economic groups, who will learn as they live and learn how to live in the families and communities where they are at home.

This work requires field experiments of a kind that are now taking on revolutionary significance in American education. How to get the university off the campus? How to make liberal education a constant and continuing function in the communities of the state? These are questions to which no adequate answer has as yet been given in Montana or elsewhere. The answer may eventually involve changes in attitude on the part of students, faculties, and administrations. It may give more emphasis to education within the native work and the home community of those being educated. This tested principle, magnificently successful in its support of the democratic way of life, has not had much recognition in our educational philosophy. Probably it will receive more. It may lead in time to structural adjustments in curricula and in the organizational relationship of the universities to the people. The sterility and snobbishness of life in most of the nation's great universities, among faculty and students alike, make it clear that abstracting students from their normal family and community life in order to "educate" them is not an adequate way to prepare citizens for life and service in a democratic community. Ways to bring the services of the university directly to the people, ways to enrich family life and to promote community self-education, will be considered in the Montana Study, and, it may be hoped, practiced.

The Montana Study has three main parts: research; community field work; training teachers for the new, community-centered conception of the humanities.

The research program is concerned primarily with the conditions necessary to good living in Montana. Economic and social conditions, the natural and cultural environment relating to the stability or decay of families and small communities are being studied. A cultural map of the state will be made. Research should also be conducted in productive or family living, in home architecture, home arts and crafts, agricultural production for use, play, decentralized education. Studies in community structure and its relations to modern production methods and technology, studies of co-operative and community services, studies in education with a view to adapting educational methods and curricula to modern needs in the field, all would be of value. The possibilities are endless. It is, indeed, the task of orienting research to more democratic living. More immediate studies of the arts, literature, music, crafts, folk history, and folk lore in Montana will be made in order to help in the development of expressive activities and of ways of living appropriate to the region.

Much of this research will be carried on through the co-operation of research and educational agencies already established in Montana. Much of it, as well as a good deal of field work, already is being carried on, each without much reference to the others. By means of a state-wide advisory committee it is hoped that the Montana Study may serve as a center of voluntary co-ordination for many of these valuable but scattered projects.

The field work for the Montana Study will be carried on in certain communities in order to learn techniques and procedures in adult study groups, community forums, and the development of expressive activities in music, drama, art, literature, dancing, and the like in homes and communities. Community library service, health service, group research into community problems, cultural backgrounds and history, and church community work are also important. This field work will necessarily be limited to the few communities that can be reached by members of the staff and others co-operating with it. It may well develop, however, once techniques are learned and initial mistakes made and left behind, into a state-wide educational service directed toward persons of all ages and occupations in their family communities and home towns.

The third part of the Montana Study, the training of teachers and leaders for this family-centered conception of the humanities, is designed to provide a way whereby this work may be made continuous through the years. This training, as to method, will be developed in the research and field work. Faculty seminars in the six higher institutions may be a suitable means for the discussion and formulation of this method. Short courses for community leaders and other agencies will be valuable for training. Courses for selected families in residence for a few weeks at one or more of the six schools will also be considered. Scholarships for teachers in this field of the humanities have been promised by the foundation which has financed the Montana Study. Eventually a training system for teachers in communities should be established. These teachers should be stable and permanent parts of the community in which they belong. They should be leaders in

their communities in an educational pattern that includes all persons of all ages and family living as well as individual achievement.

In these three ways, research, field work, and teacher training, the Montana Study hopes to bring about a new and more significant development in the humanities. It remains now to ask more definitely what the humanities mean from this new point of view.

The humanities traditionally refer to the arts, literature, the languages, history, philosophy, and the purely appreciative and intellectual interests in general. For the purposes of this study, however, the humanities will mean not a body of special subject matter but an approach to any appropriate subject matter from the point of view of human values and liberal, appreciative interest. They will give emphasis, further, not to remote objectives and absolute standards, but to the values of living as it goes along. Thus the humanities, from this point of view, are concerned with human values within the course of day-by-day living.

Though science and social organizations, institutional authorities and economic patterns have their significance in the human enterprise; they are not primarily the province of the humanities. Neither is the evaluation of behavior primarily in terms of postponed rewards, such as professional achievement, business success, compensatory leisure as reward for work, or sacrificial thrift and asceticism.

Living from the point of view of the humanities cannot be postponed. Its values are direct. Its virtues lie in making this day meaningful and worth while in the belief that the tomorrows arising out of this day then will be also worth while. Lives made harsh and sterile in order to attain postponed rewards such as success, fame, wealth, retirement, learnedness, or virtuosity in the arts have a way of remaining harsh and sterile after those rewards have been secured.

Nor can living from the point of view of the humanities be purchased secondhand. It follows too that many people now buy their music at two dollars a seat or take it readymade from the phonograph or radio, instead of participating, even unskillfully, in the productive act of making it themselves. Too many look at pictures in museums, sit through hours at the movies or theater, listen to lectures or take docile notes in classroom, or absorb their sports only as spectators, instead of contributing actively, as best they can, in the creation of good conversation, interesting action, valued graphic expression.

The humanities are concerned in the quality of human action in itself and its enrichment and worth. They tend to evaluate human experience, directly in terms of the content of the experience itself rather than the reference that the experience may have to other experiences not present.

The projects* to be worked out in the Montana Study will refer directly or indirectly to this concept of the humanities. It involves the participative attitude in contrast to the spectator attitude. It involves the values of direct action experience in contrast to those of secondary vicarious experience.

*) Fifty projects have been worked out, to be carried on for the most part by agencies already in co-operation with the staff of the Montana Study.