SPRING 45

W. WALKER STOCK DRIVEWAY

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A Little Thing But Their One

Is this issue of Sage O'Flinn is being discussed, now comes via radio of a new, more acceptable plan for the rearrangement of neutral European politics, and populations. Britain, Russia, and the United States are reported to improve the latent Chinese tension to Tolstoy, Sooner Vandenburg and ex-president Hoover are specifically mentioned as having expressed optimism over the post-war world, on the basis of the latent application of power-politics.

The reaction of the Polish and German peoples, who are somewhat concerned, has not been noted.

Continuing Our Legalistic Education

Similarly, Whispers' intermittent weekly, has begun on a commendable program of legalistic education for the benefit of new CPS men, unacquainted with the intricacies of the conscription pattern, and older hands just beginning to recover from the shock.

We quote from Whispers' reprint of Lieutenant Colonel Beach's memorable statement of Selective Service's Legal position under the CS act: "...the CPS man ceases to be a free agent... is accountable for all his time, and day, ceases to have certain rights, and is granted privileges instead... He can be told to wear... may be moved from place to place..."

To counteract the feeling of depression induced by a perusal of these soldiers' words, we urge conscientious objectors to store the following words in their hearts of hearts. They were spoken by the Pennhurst Training School Unit, on the occasion of the issuance of a ban forbidding attendants to leave institutional grounds for purposes of visiting their families or of working during their free time:

"There is no authority in morals, in the Constitution, or in the Selective Service Act of 1940 for this latest penalty for our exercise of the freedom of religion."

We note with applause the descending order of authority (morals... Constitution... Selective Service).

From "A Few Points For The CPS Union"

1) The CPS Union's object is not to divide C.O.'s, but to unite them.
2) Locally, the Union's function is to improve relations with patients.
3) Improvements we may be able to win and hand on to future C.O.'s are rights to pay, workmen's compensation, dependency allotments, work communicable with abilities.
4) The Union does not feel that the mere obtaining of money, from whatever source, is a solution to the basic problem.
5) A democratic Union is a means of... declaring ourselves more effectively and continually than any petition.
6) A National CPS Union will present our case not only more effectively and strongly, but also more pacifically, than the present sporadic outbreaks.
7) The rights of CPS men are bound up with the rights of all. To acquire, in an indefinite and general manner is to help ourselves to others.
8) Pronouncement, for religious reasons, of an established right to pay, can be a voluntary personal act... unequivocal in its spiritual significance... will not run the risk of being regarded... merely as a hie for a more lenient public opinion.
9) The Union can lead the fight against peacetime conscription... form a nucleus for future C.O. organization... be the first time conscripted C.O.'s have acted together in an organized orderly democratic fashion.
Desert Victory

It was kind of hard to sit there, safe and sound high in the mountains, and watch the pace of battle unfold in the Egyptian desert; it was kind of hard to watch the soldiers, British, Australian, Indian, grow tense as the time for combat approached; it was hard to grasp the enormity of the enterprise, the terrific barrage, the air support, the hundreds of tanks, the thousands of men, each performing a necessary function in great military maneuvers; it was kind of hard to watch these infantrymen plunge forward, gun in hand, into a cloud of smoke, over a ridge, into an unknown trench—into who knows what.

This was war, presented both as the carefully planned and controlled mass action of a highly trained army and as the personal experiences of individual soldiers who, in accordance with that plan, must kill or be killed.

This was war—chaos and death for the soldier, but victory for the plan—one of the plans, that is, for Rommel had a plan too. (Nice-looking, wasn’t he?)

This was a hard movie picture to watch; it reminded us so vividly that at this moment there are men undergoing tests of courage, endurance, sanity, more cruel than one can imagine—men we hardly say as much for ourselves.

And this is a war going on into which is being poured more intelligence, more life, more material than has ever been poured into any other human enterprise in the same length of time. Yet this thing which demands so much is the greatest abomination that man has ever invented.

This was war, so great, so overwhelming, so terrible, and yet so real. And we are war resisters—and that is why it was so hard to take.

We are right, but we are weak. —Dave Nashall.

Two French Films

"Carnival in Flanders" (La Feste des Flandres) . . . . a little fantasy of the sixteenth century Flanders, involving the non-violent welcome given a potentially hostile Spanish regiment by the women of Flanders . . . a good idea of the shrillness and spontaneity characteristic of the better French cinema . . . very successful in the US, because it’s obviously not a European attempt to ape Hollywood. Camp reception mixed; provoked discussion.

"Crime and Punishment" (Crime et Châtiment), a screen adaptation of the famous Dostoevsky novel. The long passages in the book dealing with the various stages of Raskolnikov’s inner life translated into long silent shots with weird musical accompaniment. Central character conveyed mental strains and stresses by staring eyes, exaggerated facial and body movements, artificial, but certainly proves a winner; not familiar with areas where when the murderer lifted his for the death blow. Shouts of appreciation at his accuracy.

In both films English titles had a tough time giving the general idea of the plot and satisfying the box office at the same time. Though the same followed the pictures as a whole, much of the incidental dialogue, these resources and all, were lost, and with them some of the spirit of the film.

And yet, a variety of response and comprehension, only considered, foreign films seem to have a value in the camp situation. If nothing else, they stimulate the men into the whole-scale getting outside of oneself, one’s camp, one’s country.

From Tom Johnson’s review.
"1. Bourgeois Capitalists  
don't want their pie  
  in the sky  
when they die  
  they want their pie  
here and now.  

2. To get their pie  
here and now  
Bourgeois Capitalists  
give us  
  better and bigger  
commercial wars  
for the sake of markets  
and raw materials  

3. But as Sherman says,  
"War is hell."  

4. So we get hell  
here and now  
because Bourgeois Capitalists  
don't want their pie  
in the sky  
when they die  
but want their pie  
here and now."

This excerpt is from a typical ditty of social-moral significance by Peter Maurin, with Dorothy Day the guiding light of the Catholic Worker movement. The CW movement, and the monthly of the same name, are not motivated solely by sympathy for the masses as masses; their liberal attitude and program find their best expression in social warfare and relief activities for the needy, which take the form of handouts and lodging homes.

The ranks of the Catholic Worker movement are swollen with hard-headed eye-pilgrims and equally alert young clergymen, zealous to bring the early Roman tradition of social conscience to date. Strongly opposed at its inception twenty odd years ago by the official adherents of the modern Church, the CW's have since gained some, though not great popularity. Essentially, the movement has remained a transition phase for Catholics returning to the old faith, or expanding into extra-religious fields.

A certain over-insistence upon mystic asceticism, an emphasis regarded by the average Catholic as undue, upon the practice of poverty and the life of the cenobite (retreats and family cooperatives are very popular with CW's) have tended to keep the Catholic Worker movement from achieving more than a limited popularity.

Yet the CW movement has been ardently pacifistic, is active in the struggle against peacetime military conscription. It is in the long and honorable tradition of advanced religion movements; another of the unnecessary attempts to inspire contemporary rational liberalism with the fervor of God-forsaken men.

--- From an interview with Chico Buarque and Brian O'Neal
Our Religious Neighbors

Camp Antelope is situated in an area that has been the center of several remarkable religious movements among the Indians within the past seventy-five years. Here we propose to describe the so-called "Ghost-Dance Religion" of 1890, the most significant of those which have taken place during the last century.

In a tule-thatched wickup on the sage-strown prairie of Ashok Valley some forty miles from Antelope there lived with his family a Paiute Indian named Wiyovoka, "the Cutter." Until his death a year ago, Wiyovoka earned his living working for ranchers in the vicinity, where he was known as Jack Wilson. His father was a prophet heralded among the Paiute, Shoshoni, and Bannock bands all over Nevada, Oregon, and Idaho.

On January 1, 1890, the occasion of a total eclipse of the sun, Wiyovoka received his great revelation. He was thirty-three years old at the time. In his own words: "When the sun died I went up to heaven and saw God and all the people who died a long time ago. God told me to come back and tell my people they must be good and love one another, and not fight, or steal, or lie. He gave me this dance to give to my people."[1]

By the fall of 1890, Wiyovoka's fame had spread so enormously that delegations from distant tribes in Wyoming, the Dakotas, and even Oklahomans came to see him at the site of the prophet and to participate in his sacred dance. The Cheyennes and the Arapahos who visited him in August of that year from Oklahoma wrote down what they had learned from the master.

"When you get home you must make a dance. You must dance four nights and one day. . . . Jackson Wilson, love you all; he is glad of the many good things you bring his heart is filled with gladness. After you get home, I will give you a good spirit and give you all good paint. . . . There will be a good deal snow this year, some rain, in fall this year some rain. Grandfather (Indian title of reverence) says, 'When they die, never cry. Do not hurt anybody, do no harm to anybody. Do not fight. Do right always. It will give a satisfaction in your life. . . . Do not tell white people about this; Jesus is on earth; he is just like a cloud. Everybody is to return to young again. I don't know when they (the quickened dead) will be back, maybe will be this year, this fall, or this spring. Whatever it happens, there will be no more sickness and they will return to young again. Do not refuse to work for white man and do not make any trouble with them until you leave them. When the earth shakes do not be afraid, it will not hurt you. I want you to dance every six weeks, Mako feast and have food for everybody to eat. You will receive good words from me some time. Don't tell lies."[2]

Enlarged in this account, taken from both the Cheyenne and Arapaho versions is the exposition of a complete religion: a theology, a moral code, and a set of ritual observances, all of which appear more comprehensively stated in the total collection of Wiyovoka's teachings.

Theology: The Father sent Jesus on earth, but because his children were bad the latter returned to heaven with the promise that he would come back in a certain number of years. At the end of the appointed time He has sent Wiyovoka, commonly known as the Christ among the Indians, to teach them again. Wiyovoka was to renew everything as it used to be, and make it better. In fact, he did cure many by the laying on of hands or by a spoken word. He taught his gift to missionaries who came from other tribes to learn of him.

"He spoke to us about fighting and said that was bad and we must keep from it. That the earth was to be all good hereafter and we must all be friends with one another. . . . That the whites and the Indians were to be all one people."
Our Religious Neighbors (Continued)

The dead are alive again, and are waiting to return to earth. After an earthquake, followed by a flood of mud and water, God will make heaven and earth one place, capable of containing a new world, and there will be youth and plenty and everlasting life for those who believe and behave themselves well.

Moral Code: Do not tell lies. Do right always. "Do no harm to anyone."

It forbids the extravagant burial customs formerly common among the tribes. When they die, never cry," James Mooney, who was sent out by the Smithsonian Institute in the summer of 1888 to study Wiyoka's movement, observes the effects of Wiyoka's preachments.

"His teaching is accepted and his words obeyed by four-fifths of the warrior and predatory tribes of the mountains and the great plains."

The ritual observances consisted of a four-night dance (four is the sacred Indian number) followed on the morning of the fifth day by ceremonial bathing and a feast. The dance was a circular dance in a cleared flat space, surrounded by willow shelters for the attending families. While priests decorated in red paint supervised, men and women danced together, holding hands. The Sioux Indians elaborated the conception to the point of impersonating the dead who were about to return. From them we get the name "Ghost Dance." (Wiyoka's people simply called it "The Round Dance").

Wiyoka's movement died suddenly. For the Sioux, encouraged by their implicit belief in the immediate resurrection of the dead, and being a warlike people who had always trotted under the yoke of the white man's burden, took matters in their own hands, and rose up in 1890 in the last great Indian war to drive out the European invaders. As a result of this outbreak in the name of the Ghost Dance, the federal government finally prohibited the practice of the dance. Though Wiyoka continued to receive delegations for a few years, and even made a trip to Oklahoma himself, the religious movement suffered a speedy demise, due to the assassination of its chief missionary, the Round Dance.

Jack Wilson afterwards returned to his work on the ranches of Mason and Smith Valleys, where horses were good and liked by whites and Indians alike for their tall stature, kindly ways, and industry.

---Gordon March

The Hare and the Tortoise Revered: A Washo Indian Tale

There was a tall man and a short man. The former said, "I can go around the lake (Teche) in one day. I don't think anyone else can." So the other hit him, "I can do it, I can beat you walking." He took a buckskin, dried fish, arrows and other things. Before sunrise they started. It was pretty hard to get around the lake. They walked all day and got to the north and together. The short man came running and went as far as Berry Bay. He got tired out. The tall man made it in one day. It was pretty dark at Berry Bay. The short man got hungry and lay down. The tall man got to the end. In the morning the short man came home. Everybody laughed at him. He was ashamed. He didn't talk to anyone for three days. He was afraid before the white people were there.

---Edwin B. Gordon March
Something New Under the Sun

For countless centuries the wide and kindly heavens, peopled with astounding wonders, have provided solace and comfort to men, groping blindly in the darkness of tribulation, he has found in them indisputable evidence of a higher law and order in the cosmos.

Drawn to seek for that which lies beyond the limited scope of his narrow vision, searching man has built upon his findings an ever-broadening concept of the universe, as well as more satisfactorily defining his own place in it.

A few of us here at Camp Antelope have found an all-consuming interest in the pursuit of astronomical knowledge. We have captured something of the vision of those men who, throughout history, have devoted themselves wholeheartedly to the search for truth through science; it has meant at times the risking of a footfall consider as firm by daring to take a seemingly treacherous step to a more precarious position, from which, perhaps, a new summit of knowledge might be gained.

Our work has not meant equally much to all of us; for some, astronomy has been but a passing interest. When we began our studies in November, our class numbered ten; we have since dwindled to eight.

Our activities have certain special advantages. Three of us are advancing our education by receiving college credit for our work through the cooperation of the University of California. During the latter part of March, or the first part of April, as many of them as may wish may travel, in a group, to visit the Mount Wilson Observatory, at the invitation of Dr. Joly, secretary of that institution.

Our major project in connection with the class is the construction of a small astronomical and meteorological and observatory now on under way. The building will house a small refracting telescope for the visual study of celestial objects in connection with which we shall be using a comparison photometer for a special study of variable stars. We shall in addition use this instrument in timing occultations of the brighter stars by the moon. We hope to have an accurate chronometer available for this purpose. A revolving dome with shutter will crown the top of the building which houses the telescope.

At the opposite end is located a cement pier which will mount a special camera to be used in photographing the sun's disc automatically at regular intervals. The sun's image will be fed to this camera by a special horizontal telescope, forty feet in length, which operates so as to keep the sun's rays trained upon the camera shutter through the upper half of the door in the south side of the building. The photographs will be used to determine the latitude, longitude, area and changing character of sunspots.

The building will also house certain meteorological instruments which have been loaned to us by the United States Weather Bureau and other interested agencies. A reference library of technical books and periodicals will be available to the observatory.

Meteorological data will be reported periodically to the United States Weather Bureau and the Forest Service. The sun observations are being sent to the Solar Committee of the American Association of Variable Star Observers at Harvard University. Observations of other variable stars are to be reported to the same association. Occultation reports are to the U.S. Naval Observatory in Washington. All of the above items will be forwarded as requested to the Royal Observatory at Greenwich and other interested groups.
Three of the class members have their own six-inch reflecting telescopes in various stages of construction, and more are in prospect.

Astronomy classes are held regularly on Monday, Wednesday and Friday evenings at 8:00 under the direction of Albert V. Shatoul. Lectures, readings, lantern slides and motion pictures are the order of the program.

We are greatly indebted to many men outside the group who have participated in the work of designing and constructing the observatory and other details of the various projects. Among them are: Stanley Jackson, architect; Carl McKinney, contractor; Eugene Thurston and Yacul Kline, artists. We are also grateful to the staff members of the U.S. Forest Service and the camp administration for their cooperation and assistance.

Albert V. Shatoul and Walter Lorenz
"I'll tell you about God," said the mental patient. "They finished him off with a baseball bat."

Morality

It is considered "immoral" to walk naked down the street; it is also considered foolish, especially if the weather is cold. A person would be foolish, also, if he wore summer clothes in cold weather, but he would not be immoral. Immorality, then, is more than foolishness, more than doing something dangerous; it is the act of doing something immoral.

Modern morality is an extremely complicated mixture of primitive taboos, inhibition, out-of-date common sense, and even some up-to-date common sense. This is, perhaps, not what morality should be, but it is this for most people. A system of morality, right or wrong, is real for the people who hold it, and should, therefore, be "real" even for those who do not hold it. The fact that something is right or "wrong", does, or does not "exist" is no criterion for deciding whether or not that something is to be dealt with. We may not agree with the standards of morality held by the society and culture that we were raised in, but we cannot disregard the fact that we were brought up to believe such and such. We must distinguish between what our morals are, and what our reason dictates that they should be, between what the morality of our society is, and what we feel that it should be.

A morality should, ideally, be functional; that is, an immoral act should generally result in social or individual harm, and a moral act should, in most cases, not result in harm. This does not mean the harm of doing something that we "believe" to be wrong, or that society "believes" to be wrong. These last, although important, are secondary, rather than primary effects, and do not enter into the consideration of a basically functional morality. Then we attempt to change anything for the better we must often disregard secondary consequences, although, it should be noted, that many reform movements have ended in disaster when this disregard has been too flagrant. A system of morality becomes obsolete (no longer functional) when an act, immoral under the system, no longer results in harm, or when an act, moral under the system, does result in harm. Since it is not always necessary to understand the "why" of a system to benefit by it, people will continue to apply morals long after they are out of date; never having understood the relation of their system to the facts, they keep their system of morals static, in spite of changing facts.

Our problem is to adapt our conduct to our own standards of functional morality, yet at the same time take care that conflicts between our actions and socially accepted morality do not involve us in real, functional difficulties that may be as actual in fact as the basis of socially accepted morality is fictitious.

--Wilson Myers

Dramatic Notes: Androcles and the Lion, by G.B. Shaw

Dramas thrive on conflict, its unfolding and resolution. Between those a series of conflicts presented themselves to the audience, leading to the camp dramatic group's production of Shaw's allegorical comedy about the early Christian martyrs.

Kingdom Come vs. Personal Reality. The grotesque figure of a worldly sinner, ostensibly repentant, anxious for the martyrdom that will clear the slate of his petty original past. But the would-be martyr Magdalene loses
Dramatic Notes (Concluded)

courage, runs off, intending to sacrifice to the respectable Roman gods, rather than face the public ignominy of being cast to the lions. Ironically, he runs directly into the lion's den, wins martyrdom and heaven all unintentionally.

Opposite the Sinner clusters the Warrior, powerful, raucous, and confused. Equipped with all the stock phrases and attitudes of orthodox Christianity, but besides by a tremendous army of doubts, after loudly declaiming his Virtus victoria for two thirds of the play, the warrior slips in the moment of crisis back into this original nature, adjoins pacifism.

Freedom vs. Slavery. The Intelligent Woman discovers to her surprise that she is an idealist. She learns, after long doubting, the strength of her convictions. Differentiating between conventionalized religious notions and the essence of identification with divinity, she comes to embrace her minority status as a Christian in the Roman Empire.

The Mock One, too, is freed from slavery—the subtle, secret slavery of marriage as well as the universally recognized social and economic bonds. The bond he has established with dumb animals proves his salvation.

The play's last situation is significant: Androcles, the Mock, and the powerful instinctive lion walk off together, their freedom guaranteed by their mutual love.

From an interview with Morgan Smedley

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Comment Se Faire des Âmes Pendant Devenir un Dieu

Where we might have been—but where we are—

Cake of custom is social horridity, and evil to the degree that custom is corrupted. Thus the effect upon society caused by the individual being socially pelagic has varied enormously as the dominating values of a culture were re-emphasizing or discarding. There have been periods when the whole suggestion of an enlightened social horridity often served to require that the individual reciprocate himself the religious values that had made his age sane. In such a society custom is not merely anchyloled activity. There is, where custom is still noble, an indispensable idiosyncratic pitch between the act and the idea which sanctions it. Habitual custom, which really includes this fabric of ideas, becomes mimetic practice when exterior activity is more important than the accompanying mental act. In Western history, mimesis—practice with no meaning—has given way to innovation, generally of a kind of meaning with no practice. The slipping of custom, with the consequent influx of new ideas, is a matrix for a new society, but still with a strong hold upon the individual, for custom quickly supersedes custom. Our fabric and panicky age, for example, ostensibly rejects tradition and custom, and calls for innovation and a new era, while actually the underlying suggestion is that we respect the secular practices that have made our age insane.

We, therefore, no longer live in a society for which the religious life is a plausible vocation. There is always an unvolatile harmony between the actions upon which a society is based and the nobility of the solution offered for its sick self; the individual can only reason cogently upon the ideas which have sanctioned and produced his social horridity. Coming from the social milieu we do, and having largely learned to rationalize upon its values, but reasoning now against it on the basis of an unpopular abstraction, those who undertake the serious practice of a metaphysical disciplining stand at the periphery of our society looking outward. The social life of
misfit is enormously complicated. The religious congeneric, specifically, attempts to solve an all but impossible paradox. He proposes to withdraw back into the Real and Eternally Valued, without separating himself from his society which is unreal and completely invalid.

The trial mystic has often been repulsed by his society -- Religion always tends to degenerate into a kind of license for excess and an expediential ignorance of all the virtues it subsumes. This is as often true individually as socially. There are relatively few scriptural injunctions pointing out that religious training and growth might be accomplished with some degree of social tact, might even avoid revolting at least fifty per cent of one’s relatives and friends. At the same time, one is enjoined to hate one’s father and mother, have one’s wife “commit suicide or anything else she likes” (Gospel of Sri Ramakrishna, p. 128), even to behave like a little child. The rather violent history of people attempting to know God shows that there are perhaps the most often practiced recommendations in the scriptures of the great religions. The tragic life of Siva-seela is a terrible story of a man who strove valiantly against the Nandi family, finally to be killed by his fellow churchmen, when the postponed realization that he was not as he pretended—better than he was. Among the Desert Fathers are many examples of mistaken ethic leading to a highly unsatisfactory method of conducting the spiritual life, and in turn to a most degradingly improper relationship with their fellows. Again, right at the top, Eckhart’s sermons were like anathema to some sensitive Parisians; François de Sales’ missionary trips often became adventures of a condition in the realm of other people’s ideas; and Philip Neri suffered greatly from the enmity of two men, one of whom died before he reconciled could take place.

There is an alternative --

There is then, the well preceded and supposedly unavoidable intensified individuality of the self-assumed mature individual, the classic expression of whose delusion is, "A prophet is not without honor except in his own country." There is also, as a more imminent problem, the irritating preoccupation of self in the agitations of the struggle to be born. Against these facts it is briefly suggested here, again, for it is already the noble starting place in a great faith, that pain, even the pain of birth, has a cause and an end. The authentic agony of our associates, as they watch the playing of a complicated series of conditioned reflexes act out to master them, is also our enemy. In a commercialistic system everything rationalizes; certainly pain has an ap proximately acute rationality of its own. Therefore the practical necessity in face of a disinterested society of a careful as opposed to a violent conduct of the spiritual life, in the ability to do this like the others.

When interest in the spiritual life has been at all noble, the basic recognition is of a profound lack of knowledge. Owing to the peculiar psychology of attempting to know the not immediately known, the ethics is based upon a supposition of a Reality which cannot be of a very quick or sustaining agency. A supposition is a view without empirical corroboration and therefore somewhat of an atmosphere and directive rather than an intrinsically understood reality. Such necessary lack of intrinsic knowledge can only multiply the inaccuracy of the corresponding ethic. And the practice of an improper understanding of the primary virtues, for example, love, humility, and poverty, can have a most devastating effect upon one’s fellow.

It is, then, by the corrected practice of imperfection that the Rule of Perfection is apprehended. This is possible because in its ideal form, the mystic’s method, like Newton’s method, is finally self-correcting. Indirectly, as an inticado in the life of ethics where touch with other people is most apparent and forcible, there must be another rendering of virtue more in harmony with those upon whom it intersects.

Part of the peculiar complexity of being successfully good comes because those who practice a purely normative ethics forget to take into account the disbelieving ethic. Good may have on those who prefer to be bad, or what is the same thing, those who see no particular reason for a disciplined ethic. Always, but more especially in our unpreparation, the attitude is good as being simply bad. Yet, basic sentiment
horror, at worst, simple hate of our friends who are not training with us, is caused because our meager integrity of frankness is shocked by the colossal lie of our pretensions. It is impossible for long to appear to be better than we are. Refreshing enough, alone we can be better than we are, and what kind of action is done when alone determines the degree of goodness that may be plausibly maintained in a group. The pretender has for a check against wrong behavior, only the watchful presence of his associates. The check is epistemic, therefore mythic, and as such, can have no corresponding check on the inspiration to be preposterously good. (The inspiration to be thus obviously good and the impulse to be bad are equivalent: both are appetites of the ego.) Nothing shows the pretenders lack of balance more than the common swing between the exhaustion of a too intense good and the repulsion from an unacceptable solitude -- between five hours of sleep and catching up with twelve, or confining public meals to a pocket of dried apricots and being caught responding to a repressed need for pain du foie gras, the attempt to be eternally silent and spilling ever into frivolity, and the crude oscillation from calibers and satirization. The well known virtues are in diapason simply because those who possessed them, generally by subtle implication, have made such a poor showing.

However clumsy is the phrase, "being good" is still the penultimate object, for religion, properly speaking, is a metaphysical discipline. There is a body of knowledge which sanctions -- requires -- a mode of activity; there is an ethic which increases sensibility to right knowledge. Being good, and therefore, doing good, is the result of a process of learning. A distinction must be made between the disciplinary virtues whose object is to attain the practical virtues that are the necessary equipment which allows the harmonious working of the spiritually adopt. Or again, the willed practice of virtue, while with rudimentary prayer the avoidable subject matter of the novice's life, exists only to create the finer good which is also the result of creative insight and disembodied vision. Willed ethical acts operate harmoniously only in so far as are taken into account subtle continuities and ramifications. That is an enormously difficult task, for one now fast considered changes an ethical relation from good to bad and again from bad to good.

The problem of being good while being bad, allows by the nature of the case, only a partial solution. There are a few rules that may help.
1. Do not be any better, more integrated to an ethical code, more otherworldly with people than when alone.
2. Do not become suddenly and obviously better, absolutely nauseating. If you are better, don't let people know. What they don't know won't hurt them.
3. Do not ever talk about your meditations to people who prefer to talk about the market, Rembrandt, or Emmanuel Kant. However much they may protest that they are sympathetic, they are secretly appalled, and will never cease to recommend that you simply make your whole life a meditation. If among people who meditate not every have a "good" meditation, and keep extra-curricular periods a secret. Don't obviously withdraw and lead people seeking from the sacred period. Rather, get up at night, take a walk, quote Schopenhauer every five minutes of a conversation your half of which can be a prayer. Lie a great deal. It's accused of going to meditate, offer to play chess, etc.
4. Don't be a vegetarian. Don't fast out loud.
5. Impartially on the side of uniform respect as opposed to uniform misanthropy is an indispensable discipline. It is difficult because most of us start from carefully conditioned likes and dislikes. Remember, one cannot change one's own propensity for various physical and psychological make-ups any quicker than one can accede to a graceful acceptance those with whom one is to have, on an exterior plane, lose and lose in common. In a profound way what is contracted must be paid for. The consummation of the past and future by a simple act of the will is an abstraction which cannot exist in the world of psychological fact. A tremendous operation is perhaps best removed by an almost imperceptible tightening of the measure.
6. And of course the primary virtues. But first they are disciplines.
Anonymity as often includes doing the loyal, selfless act of your associates, as a sacrifice and with awareness, as the obvious act of volunteering. Gradually correct the force of blame. Perpetual recollection is the condition of a satisfactory ethic. Sporadic recollection, however, is all that is immediately possible. When alone a recollected event should be instantly exploited; but man is, and his reason "I'm, what his environment is, should be eked upon the mind. But among people it is best to resist the sudden epiphany impulse to be good. (Abbé Lavallée, Your friend’s advisor, remarked to one of his funeral parishes, "Madam, I see you to resist your passion for good work."). Better to remind yourself of your forgetting mistake and with what quiet skill you can, replace yourself in the stream of endeavor.

Love is clearly impossible without knowledge of what the object is, what the subject is. One can, in a sense, will oneself into relative anonymity but will all humility and will, love is impossible. Self-sacrifice (humanity and poverty) lead to humility which makes possible love. It is hierarchy of virtue is throughout operated upon by knowledge.

Living in a group is largely a matter of clever strategy, tempers and made high by a many humility based upon a profound respect for each’s fellows and a manifest respect for God. Such a manner of approach is a more exacting discipline than the violent alchemy threw of the purely inspired. If one has read enough novels one’s first love affair and not too clumsy. If one has knowledge and experience one need not also provide oneself in learning how to love them. But one an approach requires a many insight into other people’s follow as well as into one’s own. Simple people, always make a mass of encrusted; their quickness, when applied, always let them. Three fourths of the concept of such people must be based upon a much which at first will not be divinely inspired. There is the approach of complete abandonment and intense obvious clear. It will inevitably occur ruptures which may be called at a higher stage. But the real spirit of wisdom and its discipline for our sense society may well demand a exact call upon the memory of those who try.

--- Richard Arthur

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