Twelve Trailblazers of World Community

Leonard S. Kenworthy

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Preface

This is a book about 12 remarkable people, all of whom were or are catalysts of change, pioneers, innovators, and trailblazers of the world community human beings must create if we are all to survive on this beautiful but plundered planet.

But it is also a book about some of the important global problems of our times and some of the international movements and organizations through which these people have worked or are working to wrestle with these problems.

In some respects the people depicted here differ from each other. They come from nine different countries, from five continents, and from several cultures. They have championed different causes—for improved agriculture, better education, the protection of the environment, the application of Christianity to contemporary problems, peace through disarmament, the attainment of a more just economic world order, and better understanding of other people through music and literature. Several of them have been interested in more than one movement.

Yet they are alike in some ways, too. All of them have been blessed with enormous energy or have channelled the usual amount of it in a highly disciplined way. All of them have been strongly motivated. All of them have been practical idealists, combining optimism with realism; they have been doers as well as dreamers. All of them have been secure enough within themselves to be able to reach out to others. All of them have been loyal to their own nations, but they have had a larger loyalty to all the people on our planet. All of them have had a vision of the future, starting with the present and

building on the past. And they have all worked patiently, persistently, and often courageously to accomplish their goals.

They represent human beings at their best.

Nearly all of the men and women presented in this volume have lived in very recent times; some are still alive. One—Rabindrinath Tagore—comes from a slightly earlier period but is such a splendid representative of India and several movements for human betterment that he has been included.

The author has known and worked with two of them and most of the others have been generous in granting him interviews. The secretaries, assistants, and close friends of several of the persons portrayed in this volume have been helpful in the preparation of these short essays and I am most grateful to them. The librarians at the Dag Hammarskjold Library at the U.N. and the Brooklyn College Library have been extremely helpful to me as the author and to them I acknowledge my deep gratitude.

It is my hope that the readers of this book will enjoy these accounts and that many of them will want to delve deeper into longer accounts of these persons, as well as renewing their efforts to contribute to one or more movements in which the persons presented here have been outstanding.

Leonard S. Kenworthy

Kendal at Longwood
Kennett Square, Pennsylvania

Twelve Trailblazers of World Community

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Norman Borlaug– Hunger Fighter

It was a little after seven in the morning of October 20, 1970 when the silence in the home of Norman and Margaret Borlaug in Mexico City was shattered by a phone call. Dr. Borlaug had already left for work and his wife answered.

It was a long distance call from Oslo, Norway, and the caller wanted to speak with Norman Borlaug, person-to-person. Mrs. Borlaug told the operator that he had left the house an hour ago and couldn't be reached. Then she asked if the person making the call would speak to her.

He said he would and identified himself as a reporter for one of the Oslo newspapers. He wanted to talk with Dr. Borlaug because he had just been designated as the winner of the prestigious Nobel Peace Prize.

Mrs. Borlaug drew a deep breath and wondered what to say. She was accustomed to long-distance calls for her husband. She was also used to surprises. But was this for real or was it a cruel hoax? She asked the reporter to tell her more.

He replied that the Norwegian Parliament had just voted to give the 1970 Peace Prize to Dr. Borlaug for his work in im-

proving the world's food supply and helping to stave off famines. The news would be on the wires momentarily. The reporter wanted to be the first to interview the new Nobel Prize winner.

Margaret repeated that Dr. Borlaug was out-of-town and couldn't be reached. She was sorry. That was all she could think of to say at the moment.

Once the call was completed she contacted her husband's office in Mexico City and arranged for a car to take her to the wheat fields where he was working—more than an hour's drive from the capital city. With her she took a friend as a traveling companion.

When Norman Borlaug saw the car coming, he hurried to the roadside. He was certain that his wife was bringing him bad news; otherwise she would not have made that trip.

But he was wrong. The news was staggering, but it was good news. Or was it? He was not even sure that it was true. No plant pathologist had ever received a Nobel Prize, let alone the Peace Prize. So he decided to let the matter ride. Besides, he had pressing work to do. He thanked Margaret and urged her to return to Mexico City. Then he strode back into the experimental stands of wheat.

The news was true and before long several reporters had discovered where Dr. Borlaug was. Also, a television crew had driven out to the experiment station northwest of Mexico City. There they found Borlaug, a lean, trim, vigorous, bronzed man of 56 years, examining the wheat which had just brought him world-wide fame. He was dressed in an open sports shirt, khaki pants, work boots, and a baseball cap. He told them he had work to finish but would grant them an interview later that day in Mexico City.

Back in the capital he met with a drove of reporters while television cameras zeroed in on him. He expressed surprise and pleasure at the award, but maintained that it should have gone to a team of workers who had spent years trying to improve the strands of wheat so that millions of lives would be

saved and other millions have more food than they had heretofore had.

But he denied that the global problem of hunger was on its way to being solved. "We have only delayed the world food crisis," he maintained. "If the world population continues to increase at the present rate, we will destroy the human species," he said.

Questioned about the successes in developing new, high-yielding types of wheat, Borlaug admitted that they had had some extraordinary results in the new strains of wheat they had produced. But he pointed out that whatever success they had had was "only a stopgap, not a solution."

Those and other remarks reflected the modesty and caution of this remarkable man and his deep concern about the race between the population explosion and the world's food supply.

As the reporters observed Borlaug, they noticed that he was unassuming and a bit shy, but they noted that he knew his own mind and was articulate. The blue-eyed Norwegian-American, they reported, was direct, even blunt, speaking at times with passion and with an occasional trace of the Norwegian lilt he had learned as a boy in Iowa.

Behind the tremendous honor which had come to Norman Borlaug that day were years of struggle and back-breaking work, years of personal poverty and menial jobs to obtain an education, years of toil in the wheat fields of many countries under the glaring sun, and years of wrangling with obstinate government officials.

His life began on March 24, 1914 in a rural community in northeastern Iowa. It was largely an area of Norwegian-Americans and many of the farm families were related.

Norman was the first child of Henry and Clara Borlaug. He had two parents to care for him and love him, plus two grandparents, because all four of them lived together and farmed the 156 acres that Grandpa Borlaug owned.

The adults all had to work hard to make a decent living,

for their crops were always subject to nature's whims. Sometimes there was too much rain; more often there was not enough. Occasionally their crops were destroyed or damaged by hailstorms or by unexplainable diseases. Even the soil seemed to play tricks on them. Plots of ground that once yielded bountiful harvests would cease to deliver the grain the Borlaugs expected. No one seemed to know why this happened, for scientific farming was still in its infancy.

Theirs was a precarious existence. But somehow they managed to make enough to support the five of them, and then the seven of them after the arrival of Norm's younger sisters, Pamela and Charlotte.

Even though they were poor, they were never hungry. They raised chickens and had plenty of eggs and fried chicken. They raised cows and had plenty of milk, plus the butter they churned. They had a large garden and that meant plenty of strawberries, corn, tomatoes, carrots, and other vegetables. They also raised pigs and occasionally slaughtered one of them to eat or "smoke" and store for the winter. There were also fruit trees, so they had apples, cherries, peaches, and pears to eat and to can.

Norm's mother and his grandmother were both wonderful cooks. They baked their own bread, churned their own butter, and canned their own fruits and vegetables. They also made old-fashioned lye soap in a large metal container in the backyard.

As a lad, Norm helped in the garden and gathered fruits and nuts in the orchard and in the woods nearby. He helped to feed the animals and fetched the tools when his grandfather or father were mending the farm machinery. In the spring he trudged barefoot behind the plows and felt the soft, warm, moist earth beneath his feet, learning to love the feel of the soil.

Then he learned to milk, to plough, and to take care of the farm tools and machinery. The work was hard and the days

long, especially in the summer when the farmers worked from sunup to sundown.

On Sundays the work stopped and the Borlaugs joined their relatives, friends, and neighbors at the nearby Lutheran Church, a white frame building with a tall belltower. In Norway the Lutheran Church was the state church and the Norwegians who emigrated to Iowa brought this faith with them.

There were fun times, too, in that isolated rural community in the Middle West. Sometimes relatives and friends got together and drank, sang, and danced. Occasionally there were church suppers, strawberry festivals, and other social events. When harvest time came, several men worked together in "threshing rings" or "gangs," moving from farm to farm with the costly machinery they could not purchase separately, and eating together at noon at tables groaning with the food their wives had prepared.

At five years of age, Norm started to school. The school building was three miles away and there were no buses in northeast Iowa in those days. So the children walked to and from school each day—a total of six miles.

When they arrived, they studied together, for it was a one-room school, with one teacher who took turns working with the various groups of pupils. Perhaps it could be called an "open-classroom," long before that term was coined. Often the older boys and girls served as monitors and tutors; frequently the young children listened to the older students as they recited and learned from what they heard.

In the winter the trip to and from school was sometimes hazardous. If a storm was brewing, the teacher would dismiss the classes early and the boys and girls would line up in single file to make their way home. In front would be the older boys. At the rear were the older girls. In between they would sandwich the younger children.

It was on one of those trips home that Norm learned his

most bitter lesson about the cruelty of the weather. Exhausted one day from fighting the blinding snow, and numb from the cold, he lay down to cry himself to sleep. A ten-year-old cousin saw him, moved to him, and slapped him in the face repeatedly to keep him from going to sleep in the snow. Then the older boys stood him on his feet and forced him to walk. When he finally arrived home, his feet, hands, face, and body were rubbed with hot, rough towels and he was placed in front of the fire to thaw out. Such were the hazards of walking to and from school in the winter in Iowa in those days.

He learned the basics at school, even though he wasn't very good in arithmetic. But he probably learned more of value to him from his Grandfather Borlaug. He was a wise old man, not from book learning but from life experience. And he shared his hard-earned outlook on life with Norm. From time to time he dropped special bits of wisdom into his grandson's head and heart like seeds planted in the soil.

Worried lest he was asking too many questions, Norm apologized to his grandfather one day. The sage reply he got was, "Never stop asking why things are the way they are, Norm. One day someone will tell you the answer." When they talked together about whether Norm should go on to school, his grandfather counselled him, "Education, Norm, puts power into a man. Fill your head now if you want to fill your belly later."

All his life Norman Borlaug has remembered some of the bits of wisdom his grandfather had given him and from time to time they flash into his mind when crucial decisions have to be made. He has realized that he was luckier than many boys in having such a grandfather around so much of the time as a teacher.

When Norm was ready to complete his eighth grade work, the question arose as to whether he should go on to high school. His teacher, who was also a second cousin, urged the family to send him on for further education, and they agreed. In 1928 he started high school in a nearby town. The families

of the local students took turns driving their sons and daughters to the high school. And when it was too difficult to drive in the winter, they stayed with relatives or friends in town.

Middle western farmers had long protested that high school programs were not geared to the future lives of boys and girls on farms. Over a period of years they pressured the government to take this into account and finally the federal government instituted programs, under the Smith-Hughes Act, which focused on agriculture and homemaking.

It was such a course in agriculture that Norman Borlaug took. The teacher was an unusually perceptive person named Harry Schroeder, and he soon sensed that Norm was a student with a keen mind and lots of curiosity about soils and plants. Consequently he gave him more than the usual amount of attention and whetted as well as fed the young man's curiosity.

Another important influence on young Norman Borlaug was the high school principal, David Bartelma. He was also the high school coach and admired greatly by most of the boys because he had been an alternate on the American wrestling team in the Olympic games.

Bartelma spotted Borlaug as a potential wrestler and persuaded him to take up that sport. Borlaug was smaller than some of the other wrestlers but he learned to make up for his size by using his wits. Eventually he became a champion wrestler and a star baseball and football player.

Then came the depression. At first it hit hardest in the cities and towns across the U.S.A. But it hit the farms, too. It was an added expense for Norm to stay in high school but the family decided that he should complete his work, even though it meant an additional outlay to his parents—and his grandparents.

When he graduated from high school, there was little for Norm to do. Several years back his father had purchased a small farm of his own—only 56 acres—and two men were not needed to do the work on it. Besides, it was clear to everyone

that this promising young man should go on to college. But he couldn't do that without a scholarship and no such aid was available immediately. A partial scholarship was promised him by the State Teachers College in Cedar Falls, Iowa, but not for another year.

Determined to help himself and his family, Norm cut trees and made fenceposts the coming winter at 35¢ a day and in weather which was 20 to 30 degrees below zero. He also hunted and trapped animals for their fur—and in the sub-zero weather he contracted pneumonia.

Come spring, he hired himself out to farmers in the community on a day-to-day basis as a hired hand. In that way he accumulated $50 towards his expenses in college. Soon he would need that money to supplement the partial scholarship at the State Teachers College.

He was packed and ready to leave for Cedar Falls when a graduate of his high school turned up at the Borlaug farm. The young man was a member of the varsity football team and also a recruiter for students at the University of Minnesota. He urged Norm to join him at the University, not particularly as a football player but as a student. If he did so, he would have leave that same day.

Norm thought about the proposal quickly and decided to go to Minneapolis. He called the officials at Cedar Falls and told them what he had done and then set off for the University of Minnesota. It was probably the most important decision he would make in his life, and it turned out to be a wise one.

Before he left, Grandpa Borlaug pressed eleven one-dollar bills into his hand—an expression of love and a vote of confidence in Norm's decision.

Minneapolis was a big city to Norman Borlaug and it took a while for him to get used to it. But he did. Jobs were scarce in those Depression days, but he finally found a job waiting tables three times a day in a restaurant in return for his meals.

The rating of the high school he had attended was not high in the eyes of the university officials, and he was rejected

as a freshman. But he was admitted to the new, experimental program in General Education at the University of Minnesota.

There was nothing to do but accept admission to that program. But he resented the decision that made that move necessary. As soon as he could he would ask for a transfer.

Meanwhile his financial affairs went from bad to worse. The restaurant closed. In desperation he parked cars at the concerts of the Minneapolis Symphony Orchestra, waited tables at a sorority house, and finally got a job through the National Youth Administration, one of the depression stop-gaps of the New Deal under Franklin D. Roosevelt.

As the months dragged along there was more bad news—especially the word that his grandfather had died. He wanted to go home but his parents begged him to stay in Minneapolis and go on with his studies.

He was able to eke out an existence but it meant getting up early in the morning and staying up late at night in order to earn enough money to survive, and still find time to study.

How he and other students managed in those depressions years is a study in ambition, purposefulness, and human endurance. Norman Borlaug was able to endure in large part because of a friend named Margaret Gibson. She was two years older than him and ahead of him in college. She, too, worked hard. In addition, she served as a human gyroscope for Norm, keeping him balanced through those tortuous times. They both struggled. They both skimped. They both survived. And soon they were married.

Meanwhile he had won the right to transfer to the College of Agriculture, where he concentrated on studies in forestry.

One day he was approached in the lab by a visitor who questioned him closely, almost unmercifully, Norm thought. He learned that the visitor was the head of the Department of Plant Pathology and a renowned scientist named Dr. Stakman. Stakman had seen Borlaug in a wrestling match and had been struck by his tenacity and courage against a stronger opponent. The professor wanted to see if the young man displayed

the same characteristics as a scientist. If so, he had the makings of a research scholar.

The attraction was mutual. Soon Norm saw the notice of a public lecture by Dr. Stakman and attended it. He was thrilled by the grasp of his subject which the professor had, and by the philosophical frame in which he placed his remarks. Stakman spoke of two enemies of the world food supply—rust and man. Norm decided then and there that some day he would work for Stakman if the opportunity ever came.

And the opportunity did come, or Borlaug, at Margaret's suggestion, sought such an opportunity. A job he had been offered as a forester after graduation, had fallen through. It looked as if the young man would have to live on Margaret's tiny salary as a proof-reader in a publishing firm.

So Borlaug went to see Stakman.

The professor had two pieces of advice for the young forester. One was to study a broader field than forestry. Such a field would be plant pathology. The other was to quit trying to gain an education piecemeal. Instead, he told Borlaug, he ought to get his master's degree and even go on immediately for his doctorate.

Those were crucial suggestions in Norman Borlaug's life and he decided quickly to act upon them. Dr. Stakman soon found work for him as a research assistant in the department of plant pathology and Norm continued his studies until he had completed his master's and doctor's degrees, both at the University of Minnesota.

With that part of his life behind him, he accepted a job with the DuPont Company in Wilmington, Delaware, at a salary of $2800 a year. That was a magnificent sum in 1940 for a young scientist.

After the United States entered World War II in 1941, Borlaug decided to volunteer for the army. But he was told that his laboratory would soon be doing war work and he was therefore rejected.

In September 1943 their first child was born. She was called Norma Jean at first and then Jeanie.

Back in 1940 the Mexican government had asked the United States government for help in improving its agricultural program and the Rockefeller Foundation had been invited to make an exhaustive survey of the state of agriculture in Mexico and its potential. One of the men on that survey was Dr. Stakman.

Gradually a team of agricultural scientists from Mexico and from the United States was assembled and work begun on the reconstruction of the entire rural economy of that nation south of our border in an effort to wipe out hunger and improve the living standard of its people.

In 1943 Borlaug was approached as to whether he would be available as a member of the Rockefeller team in Mexico if he were released from his work with DuPont. He said "Yes," but doubted if the government would release him from his war work.

In the spring of 1944 he and Margaret were visited by a top official of the Rockefeller Foundation under the pretext of keeping Borlaug up-to-date on their project. Actually the visit was to see Margaret Borlaug and to determine whether she could stand up under the stresses and strains of an assignment in Mexico. When the official left, he was convinced that she could. Moreover, he felt that she would be a tremendous addition to any team.

Eventually the U.S. government released Borlaug from his job with DuPont. That company tried hard to keep him, but Borlaug was insulted rather than tempted by their offer to double his salary if he would stay.

Soon he was on his way to Mexico. And as his only full-length biographer Lennard Bickel wrote in his volume on *Facing Starvation*, "As he crossed over the border into Mexico, he had no inkling that America (actually the United States) would never be his real home again, that he was embarking on a venture that would touch a billion lives across the globe."

Margaret Borlaug stayed for a time in Delaware. She was expecting a second child and wanted to be near her doctor and a good hospital. Soon a boy was born whom they named

Scotty. But Scotty did not have long to live. He had been born with a spinal deformity and his days were numbered. Margaret clung to him for weeks until the doctor said that she should go to Mexico. There was much she could do for her husband, nothing she could do for the child. So she and Jeanie made the long trek to Mexico City together.

Meanwhile Norman Borlaug had criss-crossed most of Mexico, trying to learn as much as possible about that land, especially its rural parts. He was appalled by what he saw. Mexico had had a political revolution early in the 20th century and a land reform movement. But the condition of the land in the 1940's was abominable and the condition of the people shocking.

Centuries of planting the same crops on the land had left it eroded, depleted, exhausted. Fertilizer was scarcely known and far too expensive for the average farmer to purchase. The stands of wheat, corn, and other grains were pitiful. For example, the wheat was almost always tall and easily blown over by the winds. And the yield was pathetic—only 11 bushels per acre compared with the 40 or 50 bushels one could expect to harvest. Consequently Mexico had to import much of its wheat, spending precious money abroad for grain that should have been grown at home.

Most of the rural Mexicans were ill-fed, ill-housed, ill-clothed, illiterate, and ill. Moreover, they were apathetic and hopeless. For most of them life was a relentless race with hunger. They spent their days eking out a meager existence by scratching the soil.

Moreover they were suspicious of government officials, and not without cause. And they were distrustful of foreigners, especially the Gringoes from the United States.

It was almost a hopeless situation. Almost, but not quite. The challenge was great. If hunger could be overcome in Mexico, that country could serve as a model for the many new, developing nations around the globe which had similar problems.

Soon after his arrival in Mexico, Borlaug was placed in

charge of the entire program in Mexico for improving wheat. There was a small experimental farm but its buildings were in disarray and only a few acres planted. Machinery was difficult to find, partly because of the war. Trained agriculturalists were scarce and in great demand.

The task would demand great skill and knowledge. Borlaug had that. It would require a hardy physique. Borlaug had that, too. It would take courage. Borlaug had always been courageous. And it would claim adaptability. Borlaug had always been adaptable.

Immediately he was absorbed in a task to which he would devote all his talents for many years—the improvement of the wheat supply of Mexico—and eventually of the world.

He knew that some day he would have to develop a new type of wheat that would resist rust and yield far more grain than any wheat Mexico had ever produced. That would take years. In the meantime he must find or develop an improved type of wheat which would tide the farmers over until the "ideal type" could be grown. Actually he discovered that more than one type of wheat would be needed because the climatic conditions and the soil differed so radically from one part of Mexico to the other.

So he collected as many kinds of wheat as he could find in Mexico and imported other types from abroad. He planted them, marked them carefully, and tended them tenderly. Then, when the tiny seeds began to appear, he went into the field with a curious assortment of paraphanalia. There were tweezers to pluck the grains he wanted, small envelopes in which to place the grains, and pens and small notebooks in which to record all the data he needed.

Finally he found four types of wheat which were promising. Two came from the United States and two from Kenya in East Africa. Cross-breeding them with local grains, he and his co-workers developed several new strains.

This was delicate work, back-breaking work, exhausting work. But it was also work he enjoyed. His colleagues even claimed that he talked with his plants. And he did not deny

this. Only he phrased it differently, saying to his co-workers, "If you want to grow more food for Mexico, then you have to get to know the plants and soil and the only way to get to know them is to work with them, live with them, listen to them. They will talk to you as they talk to me."

At first his work in the fields amazed the Mexican farmers. They were not accustomed to seeing university graduates in work clothes, toiling in the hot sun. But the farmers gradually became used to this new breed of scientist, men who were not too proud to work with the soil and plants and to get dirty and tired.

Eventually some of the Mexican farmers were persuaded to plant the new seeds Borlaug and his helpers had developed. Once they discovered that they were rust resistant and yielded far more than the grains they had previously had, they begged for more seeds and told their neighbors about them. That was part of the long-term educational program Borlaug knew was essential.

Then he found a way to speed up the slow process of developing new strains of wheat. He developed a second experimental farm in the Yaqui valley. That area was different in altitude and in temperature and its growing season was different from the farm near Mexico City. So he could have two crops a year with which to experiment.

Borlaug also worked on his Spanish so that he could speak with the farmers and with the government officials. What use was his work, he asked himself, if he could not communicate with others.

The grain that Borlaug was growing was precious. The birds seemed to know that and would often sweep down on a field of experimental strains and help themselves lavishly to its contents. So Borlaug hired local boys as bird-watchers—"bird boys" he called them. And on more than one occasion he kept the precious seeds in a safe lest they be stolen and much of his work be destroyed.

There were occasional disagreements with officials of the

Rockefeller Foundation and plenty of disagreements with Mexican officials who were more interested in votes and profits than in the new seeds that crazy Gringo was growing. But Borlaug was persistent and persuasive and usually won his way in the long run.

In 1947 a third child was born to the Borlaugs. This was another son, named Billy. He was especially welcome because of the tragic death of their first son, Scotty.

Of course there were disappointments in his work. Experiments failed. Government workers declined to carry out his requests. Some workers had to be fired.

But the experimental plots with new strains of wheat were living proof of what was transpiring. The Mexican farmers could see the results, and seeing was believing.

Then Borlaug returned to the development of small, simple, inexpensive farm machinery. That, too, was needed in Mexico to increase the wheat production. And he worked on the development of cheaper fertilizers which were needed so badly to replenish the worn-out soil.

Word got around about the changes being wrought in Mexico. The government of Columbia asked for a Rockefeller survey team to study agriculture there. Borlaug was one of the two men sent to that South American nation to study their problems and make recommendations.

Then, in 1951, he was sent by the United States Department of Agriculture on a six weeks tour of several South American countries, to advise with their agronomists on ways of improving agriculture.

Meanwhile a few scientists in the United States had begun crossing American grains with a sturdy Japanese dwarf wheat. Borlaug obtained samples and started using them in his experimental work. This was an exceptionally promising development and one that had far-reaching consequences.

By 1956 Mexico was producing enough food for the first time in recent history to feed its people. After 13 years, success had crowned the work of the Rockefeller team.

At long last, also, the work in Mexico was turned over to a Mexican director and staff. Meanwhile the Rockefeller Foundation sent Borlaug on another fact-finding mission to South America to determine how the Foundation could best extend its work in that part of the world.

In 1960 he was a member of an international team assembled by the Food and Agriculture Organization of the United Nations to study agriculture in several nations in the Middle East. As that group travelled from country to country, Borlaug was pleased to see farm plots here and there with the wheat he had developed in Mexico. Perhaps the beginning of a world-wide revolution in wheat production was underway.

But he also encountered the same problems he had met in Mexico—apathy and hopelessness among most farmers, the theoretical rather than practical training of agricultural specialists, and opposition to change on the part of many government officials.

He knew by now, however, that those and other obstacles could be overcome. The statistics from Mexico showed the enormous success they had achieved there, and it could be repeated in other places. For example, the national production of wheat had grown by 600 percent in the last few years in Mexico and the yield of grain from an average of 11 bushels per acre to 60, with yields in some places as high as 100 bushels per acre.

In 1963 he was invited to India. If he had seen poverty before, he saw more of it there. If he had seen hopelessness before, he saw more of it there. If he had seen the power struggle among politicians before, he saw more of it in India.

But he also found a few agronomists who had been working along similar lines to his. Chief among them was a scientist named Dr. S.M. Swaminathan. Borlaug commented that "He showed one of the most brilliantly swift agricultural minds I ever experienced."

In India Borlaug found a few specimens of the latest wheat strains his team had developed in Mexico. Two young scien-

tists had given them another name lest people be prejudiced against them because they came from Mexico. Bright lads!

Most of the Indian agricultural leaders pressed him for an answer to their question as to whether the results he had achieved in Mexico could be duplicated in India. Borlaug was too much the scientist to give them a quick answer. There were too many inponderables in the nature of the soil and the climate and the plant diseases.

But by 1964 he had his answer. Seventeen acres of his dwarf varieties provided him with the necessary clues. He predicted that the wheat crop of India could be quadrupled in a short time.

Soon he was in Pakistan, dealing with similar problems and suggesting similar solutions, based on what he had learned in the team approach in Mexico and on the strategy of creating a demand for new seeds on the part of farmers.

Meanwhile other countries were asking for samples of the new seeds. Turkey, Afghanistan, Tunisia, and Morocco were among the nations ready to move forward in an effort to solve the hunger crisis in their lands.

But Borlaug was well aware that seeds were not enough. Water was essential, too, and he urged the Indian and Pakistan governments to increase their efforts to provide water for the farmers, through more irrigation and tube wells. Fertilizer was needed, too, and the governments were urged to build more factories to produce fertilizers. There was no single answer to this problem of growing more food; there were many answers. It was difficult to teach people that there are no easy solutions, but Borlaug did his best wherever he was.

He was intrigued at the time with another development in agriculture, the creation of the first man-made cereals, achieved by crossing wheat with rye. This was a spectacular breakthrough in agriculture and Borlaug did his best to encourage the men who were engaged in it. With its high protein content, this new grain might go far in helping to provide more food for the billions of people on our planet.

In 1969 India launched a massive program to improve agriculture in that vast land. It constructed more fertilizer factories and new factories to build tiny tractors. It sank thousands of tube wells and extended its irrigation canals. And the farmers planted more of the new strains of wheat. Even in that land with over 500 million people, Borlaug predicted that self-sufficiency could be achieved.

But he also warned about the tick of the population clock. He was worried because every year approximately 70 million more people were being added to the world's population. That meant that every three years the equivalent of the population of the entire U.S.A. was being added. That many more mouths to feed. That many more demands upon the limited food supplies of the world. An increased food supply was terribly important, but it would not solve the problem of food and people by itself. There were other pressing problems.

Then came that Nobel prize for peace. It was awarded to Norman Borlaug in Oslo on December 10, 1970, the 74th anniversary of the donor, Alfred Nobel. Margaret was there with him to share the honor. So were several of his co-workers from Mexico. Borlaug, however, was most pleased that several Mexican farmers had made their way to Oslo, too.

When the award was made, he was described as "an indominable man who fought rust and red tape" and as one who "more than any other single man of our age has provided bread for the hungry world . . . and has changed our perspective."

Accepting the award, he paid tribute especially to two groups who had made the so-called Green Revolution a reality, namely: (1) the millions of third world small subsistence farmers who upon seeing the demonstrations of the benefits of the new technology had the courage to discard the traditional methods, accept the new and struggle onward to improve their wheat yields and improve their standard of living, and in the process kindle the Wheat Revolution; and (2) the army of hunger fighters from many countries—research

scientists, educators, extension workers, government policy makers and officials—who, he said, had all contributed to its success, and who should all share the honor given to him. He also warned that the war against hunger had not been won. Rather that the improved technology which had ignited the Green Revolution had won only a single battle but if widely applied, could alleviate human misery and hold the line against famine and the onslaught of the human population monster for the next three to four decades, while education, science and technology could strive to achieve a better balance between the growth in human numbers and the ability of world societies to provide and more equitably distribute adequate quantities of goods and services essential for a decent and humane life for all who are born into this world.

A few days later in Cresco, Iowa, there was another celebration. Norman Borlaug's father was too sick to be present, but his mother was there in a wheel chair. Present was George Champlin who was instrumental in getting Borlaug enrolled at the University of Minnesota. His old high school principal, coach and mentor, Dr. David Bartelma, who later followed Borlaug's trail to the University of Minnesota where he became Wrestling Coach and subsequently moved on to become Athletic Director at the University of Colorado, was back on that occasion, too. Dr. E. C. Stakman, to whom Borlaug owed so much, was present and in his inimitable presentation gave a vivid description of the genesis, importance and impact of the Green Revolution on the lives of millions of people in the developing nations.

In the years that followed those two events, Borlaug assumed many new responsibilities. He became a spokesman for agriculture worldwide. He became involved in population and demographic organizations. As a consultant on agricultural and food production problems to governments in many parts of the world, he has played a catalytic role in strengthening research, extension and agricultural education, especially in developing nations. He has become increasingly involved in

environmental issues. While strongly supportive of the environmentalist movement, he at the same time has also spoken out against extremists among the environmentalists who advocate banning the use of agricultural chemicals. He insists that the judicious use of chemical fertilizer, herbicides, insecticides, and fungicides are essential for the production of the food and fiber required for the present population of five billion. At the same time he points out that the precipitous banning of the use of the insecticide DDT, based on the alleged soft-egg shell hypothesis which predicted the extinction of many species of birds, resulted in an explosive increase in the incidence of malaria and a number of other vector borne diseases and a corresponding increase in diseases, in human misery, and deaths in many semi-tropical and tropical countries.

He insists that there will continue to be vast year-to-year variations in world food production because of variations in the weather. As a hedge against widespread drought and the resultant drop in food production, he has championed the establishment of international grain reserves of sufficient size to serve as a hedge against disastrous famines, but not so large that they depress agricultural prices and discourage production.

He has also followed with keen interest the development of the high yielding dwarf rice varieties which have been developed from research patterned after his work in producing new types of wheat. During the past two years he has become involved as a consultant in a new program in two African countries where an attempt is being made to transfer to farms improved varieties of sorghum, millet, and maize, together with improved cultural practices which permit the varieties to express their high generic yield potential, in the hope of triggering a revolution in production of those three basic African food crops.

Since his retirement as director of the wheat research and production program of the International Maize and Wheat Improvement Center (CIMMYT) in 1979, his pace has not slowed

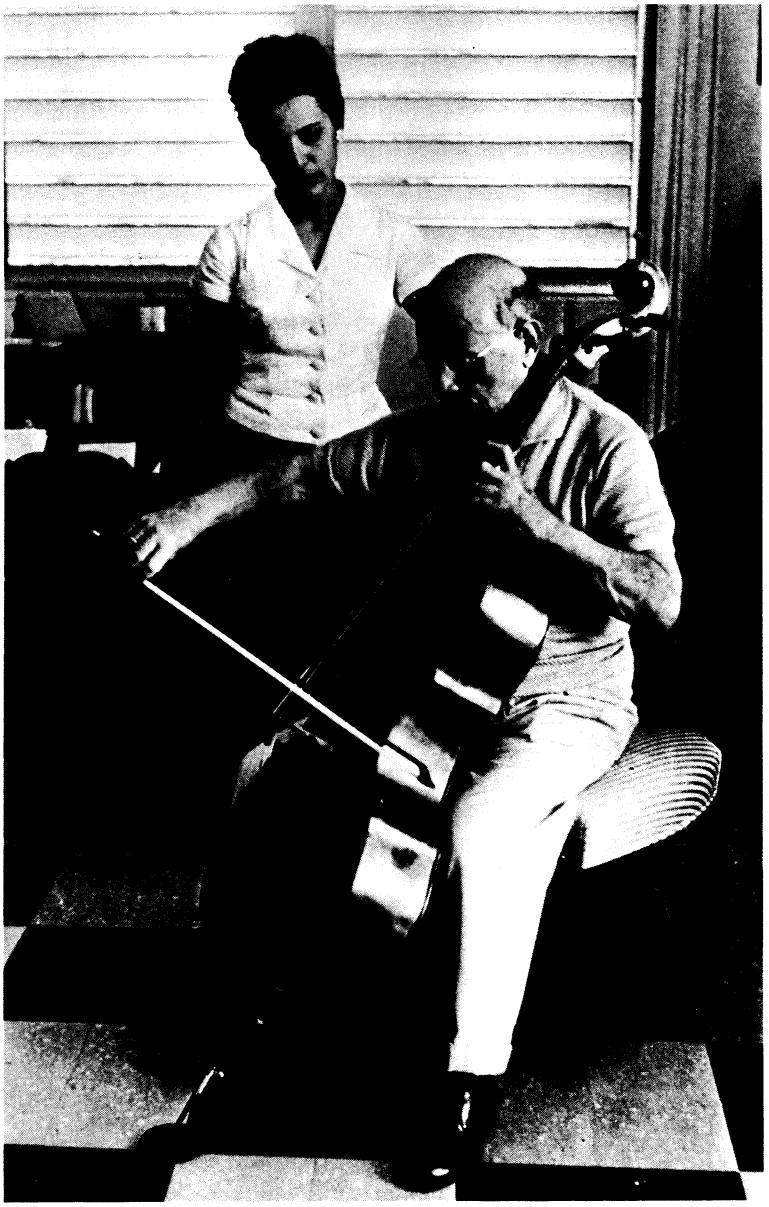
down. Currently he serves as a special consultant to CIMMYT. And for the past three years he has also served one semester each year as the Distinguished Professor of International Agriculture at the Texas A and M University, and for shorter periods at Cornell University and the University of Minnesota.

Over the years he has been in demand as a speaker and has been honored by many governments, academies of sciences, universities, and organizations with medals, awards, buildings named in his honor and honorary degrees.

Thus, the Iowa farm boy, the forester, plant pathologist, agronomist, agriculturalist and Nobel Peace Prize winner continues to make his significant contributions toward making Planet Earth a better place to live for the billions of passengers who ride daily on its surface.

Borlaug continues to be amazed by the stroke of good fortune that permitted him to rise from a humble, small farm Iowa background to a position where the impact of the agricultural research and production programs with which he was affiliated, greatly increased food production in hungry nations, which in turn alleviated the suffering of millions.

He reflects with pride on the team of hundreds of wheat scientists scattered around the world, which he and his colleagues have trained and woven into an International Team of Hunger Fighters who continue to carry on the battle against hunger and the relentless advance of the population monster.



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Pablo Casals– Master Musician and Foe of Fascism

It was Sunday afternoon, October 24, 1971, at the United Nations headquarters in New York City. The huge General Assembly hall had been rearranged for a concert and gradually it filled with eminent musicians and prominent diplomats from all parts of the world.

At three o'clock the audience became silent as two U.N. officials escorted a 94-year-old man across the stage and virtually lifted him into the conductor's chair. Some people in the audience wondered if this elderly man would be able to conduct the orchestra and chorus in front of him.

But, as soon as he lifted his baton, all doubts disappeared. Amazement and admiration took their place.

The opening number of the concert was the Hymn to the United Nations, a new composition commissioned by the Secretary-General of the U.N.—U. Thant. The words were written by W.H. Auden, the English poet; the music was composed by Pablo Casals, a citizen of Spain living in exile in Puerto Rico. Joining the orchestra was a chorus from the Man-

hattan School of Music, augmented by the United Nations Singers.

Thunderous applause broke out at the conclusion of the brief but inspiring ode to peace.

Then U. Thant and the General Assembly President, Adam Malik of Indonesia, crossed the stage and presented Pablo Casals with the organization's Peace Medal. In presenting the award, U. Thant commented:

> Don Pablo, you have devoted your life to truth, to beauty, and to peace. Both as a man and as an artist, you embody the ideals symbolized by this United Nations Peace Medal. I present it to you with deep respect and admiration.

U. Thant and Pablo Casals then embraced and the audience rose in a standing ovation for this master musician and foe of fascism.

In his response, Pablo Casals said that this was "the greatest honor I have received for what I have fought for all my life."

The concert then proceded, featuring soloists who had played with him in many festivals in Prades, France, since the 1950s, and in San Juan, Puerto Rico. Among them were Alexander Schneider and Isaac Stern, the violinists; and Mieczyslaw Horszowski, Eugene Istomin, and Rudolph Serkin, pianists.

At the conclusion of the concert Pablo Casals conducted the orchestra and chorus in a second rendition of the Hymn to the United Nations and then played as an encore a short piece of Catelonian folklore for which he had become world-famous. That piece was the "Song of the Birds," a number which Casals told the audience Bach and Beethoven and all the other great composers would have loved. For this piece Pablo Casals played his 18th century Gagliano cello, unaccompanied.

Who was this man whom the world was honoring? He was a cellist, a conductor, a composer, and a crusader for peace whose life had spanned nearly a century of untiring ef-

forts to create beautiful music and to fight fascism wherever it existed. What a wealth of memories were stored in his mind from almost a century of concerts and political battles.

Life for him began on December 29, 1876 in the village of Vendrell, 40 miles from Barcelona, the capital of Catalonia, in Spain. But he almost didn't make it. As he entered this world, his umbilical chord was coiled around his neck. Only the quick action of the midwife who was assisting in his entrance into this life, rescued him. He was lucky she was there because seven of the 11 children his mother bore, died at birth. Such was the state of medicine in those days.

Actually his name was Pau Casals and throughout his life his relatives, friends, and fellow-Catelonians called him by that name. But to the world he was Pablo Casals, or later Don Pablo or Maestro.

He was lucky in the parents he had.

His father was a short, stocky man with extraordinary physical strength. He was a musician, earning his living as the church organist and choir director and as a teacher of voice and piano. He composed, too, and might have become an outstanding musician if he had had more technical training.

But he was more than a musician. He was fascinated by physics and interested in the latest developments in all the sciences. Even though he had little money, he subscribed to scientific publications in French and in Spanish and read them avidly.

He was also a political liberal and an anti-monarchist. He favored the separation of church and state, free and compulsory education, restrictions on the power of the military, and a federal republic—all of them radical ideas in 19th century Spain. He imbued his son with those views, too.

Pablo admired his father and often acknowledged the enormous debt he owed him. But it was his mother whom he adored. Later in life he called her "a wonderful, extraordinary woman" who molded his moral nature and shaped his life, insisting that he become a full-time musician and making many

sacrifices to bring that about. She was born in Puerto Rico but had come to Spain as a young girl. She was soft-spoken but determined and intractable.

As a boy Pablo Casals was surrounded by music. Early in the morning he could hear the songs of the fishermen and the vineyard workers. In the evenings he heard the music in the village plaza and on festival days all kinds of music. And then there was music much of the time in his home.

Even as a baby he was hypnotized by sounds. As a child he used to stand behind the piano and listen to the music his father played, enjoying the vibrations. At four he began to play the piano. At five he began to sing in the church choir. At six he was playing the flute. At seven he starred in a recital on the violin and began composing.

But it was the organ he really wanted to play and his father wouldn't permit him to play that instrument until his legs were long enough to reach the pedals. Finally he could do that and when he was eight he sometimes substituted for his father on the church organ.

Music came naturally to him but his interests were not confined to it. He was a high-spirited, mischievous lad who joined his friends and classmates in games, outrunning and outjumping his playmates.

When he was between 10 and 11 years old, a well-known chamber music group came to Vendrell and Pablo's father took him to hear them. Pablo had never heard a cello played professionally and from the first notes he heard, he was overwhelmed. He says he felt as if he could not breathe because "the music was so beautiful, so tender, and so human."

That night he told his father he wanted to learn to play the cello and his father agreed to buy him a half-sized instrument and to give him lessons on it. To play it Pablo had to stretch his fingers until they ached. But he persisted. From that time on the cello was his lifetime companion and friend for life.

Soon he had exhausted his father's abilities as a teacher of the cello and his mother insisted it was time for him to leave

Vendrell and study with a professional cellist. But his father insisted that the life of a professional musician was precarious and that he should become a carpenter.

The argument over the lad's future continued for months. But, in the end, Señora Casals had her way. She packed their belongings and set off for Barcelona, living there in a room with relatives. Señor Casals stayed in Vendrell but visited his wife and son as often as possible.

In Barcelona he was enrolled in the Municipal School of Music where he studied composition, counterpoint, and harmony, in addition to taking lessons on the piano and cello. As a cello teacher he had the man whose music in Vendrell had so fascinated Pablo that he longed to play that instrument.

While there, he began to experiment with new ways of playing the cello. He felt there was something wrong with the stiff way in which students were taught to play, with their arms and elbows close to their sides. That seemed unnatural to him and he tried looser techniques, with the arms freed and the hand opened, thus extending his reach. At first his teacher was opposed to these innovations, but he relented when he saw that the results were an improvement over the well-established techniques.

To add to the family's meager finances, young Pablo played waltzes and operatic airs in a café at night. Eventually he persuaded the owners to devote one night a week to classical music. That soon became popular, drawing new customers to the café.

Then one night a group of famous musicians came to hear him play. They were impressed with the music of Casals and one of them urged the lad to come to London and study with him. That man was Isaac Albeniz, a Spanish pianist and composer. He talked to Pablo's mother, too, but she said he was too young and too inexperienced to make this move.

Stymied in his efforts to promote the young musician, Albeniz wrote a letter of introduction to the Count de Morphy in Madrid and urged Señora Casals to use it when she thought

her son was ready for a broader education and broader experiences.

One Saturday when Pablo's father was in Barcelona, the two of them were browsing in a musty bookshop, as they often did. Suddenly Pablo's eyes fell on a volume entitled "Six Suites for the Violoncello Solo," by Johann Sebastian Bach. What a thrill that was for the aspiring cellist. He had not even known that such music had been written. He was breathless, able only to stare at the music.

His father purchased the volume and for the rest of Pablo's life he said that whenever he saw that collection of cello solos, he could still smell the interior of that old, musty store, with its faint smell of the sea.

Of course he read and reread the music and practiced it hour after hour. But it was not until he was 25 years old that he played those solos in public. From that time on Bach's music was the love of his life. As he said many times, "For me Bach was like Shakespeare. He has known all and felt all."

In many ways the years in Barcelona broadened Pablo's background. It was a busy metropolis with large stores, busy wharves, colorful cafés, parks and museums. There he met new people, heard new sounds, saw new sights and was exposed to new ideas.

At first he was impressed with what he saw and heard. Speaking of that period in his life, he once said:

> What a marvel he (man) is—what fantastic things he can do with himself and with the world about him. What a summit nature has achieved in his creation.

But he was exposed to ugliness, too. As he later told it:

> All about me I saw evidence of suffering, of poverty, of misery, and of man's inhumanity to men. I saw people who lived in hunger and had almost nothing to feed their children. I saw beggars in the streets and the age-old inequality of the rich and the poor. I became a witness of the oppression that simple people endured in their lives, and

> to harsh laws and repressive measures. Injustice and violence revolted me. I shuddered at the sight of an officer with his sword.

As an adolescent he brooded over what he saw and heard and lost his interest in music. He ruminated about the meaning of life and became so despondent that at one point he even contemplated suicide.

Like others before him, and after him, he sought solace in religion. That did not seem to satisfy his longing. So he turned to religious mysticism. That didn't seem to help, either. Next he toyed with socialism. But that didn't seem to bring him the answers he wanted.

Eventually he regained his zest for living. But he never knew how his recovery came about. Later he surmised it might have been his basic love of life or a deep-seated hope in the future which brought about his spiritual recovery.

He had shared little of his musings with his mother. But she had apparently sensed his anguish. Soon she decided it was time for him to move on and she used the letter Albeniz had written to Count de Morphy as the introduction to a new and larger world.

With her two other younger sons, she and Pablo travelled to Madrid and had an audience with the Count. He had been the private tutor of King Alfonso XII and was now an aide and personal secretary to the Queen Regent Maria Cristina. The Count was deeply impressed with the music which Pablo Casals produced for him and arranged a concert for Casals at the Royal Palace. That, in turn, led to a small scholarship for him to pursue his musical career.

But the Count had not been impressed with Pablo's educational background and on his own he tutored him for the next two and a half years. That instruction was not a sterile book education, although it included much reading. The Count asked Pablo to go to the famous Prado museum from time to time to study the pictures there and report on what he saw. And he asked him to sit in on the sessions of the Senate and

the Chamber of Deputies and to react to their deliberations.

Such experiences had a profound effect upon young Pablo Casals. "What a debt I owe to that great and good man," he commented in later years.

Thinking of those crucial months in his life and about the many years he spent as a teacher, Casals once said:

> To be a teacher is to have a great responsibility. The teacher helps shape and give direction to the lives of other human beings. What is more important, graver, than that? . . . I can think of no profession more important than that of teaching.

At 14, while in Madrid, Pablo played his first solo in a benefit concert for an old actress. His father was there for that special occasion and took him to the recital. It was an important event and Pablo was almost overcome with stage fright—something he experienced throughout his life, as do so many public figures. But he played well and the reviews were brief but ecstatic.

After three years in Madrid his mother decided he should concentrate almost exclusively on the cello. She thought he ought to study in Paris. But the Count said he should go to Brussels. So the Casals took the train again and went to Belgium.

But the reception Pablo experienced from the musician with whom the Count thought he should study, was a rude one. Then, when his prospective teacher heard him play, he tried to erase the initial impression he had made on the young man by bribing Casals with promises of future awards and prizes. Pablo was infuriated by the man's conduct and refused to study with him.

So the Casals family moved to Paris and Pablo thereby lost the scholarship which the Spanish royal family had promised him in Brussels.

Life in Paris was torturous. Pablo earned a little money playing in a music hall and his mother sewed late into the

night to pay for their food and lodging. But it seemed impossible for them to make ends meet. At one point his mother was so desperate for money that she cut her long hair and sold it to earn a few francs. It was a bitter cold winter and all of them became ill. It seemed like a hopeless situation and soon she had decided to take her family back to Vendrell.

After a short stay in his home town, young Pablo returned to Barcelona where his friendship with the Count and the Spanish royal family was restored. Casals was also invited to become a professor at the Municipal School of Music where he had studied earlier, replacing his former professor, who was emigrating to Argentina. He was also asked to teach in the Liceu School of Music and hired as the principal cellist in the opera orchestra.

Not long after those successes, he was introduced by the Count de Morphy to the conductor of the best of the Parisian orchestras, Charles Lamoureux. Hearing the young man play, Lamoureux exclaimed, "My dear boy, you are one of the elect. You will play in my first concert next month."

And play he did, selecting the Lalo concerto in D Minor. The music critic of Le Figaro commented on the "enchanting sound" he drew from the cello and on his "virtuosity," while the critic of Le Temps called him "a notable cellist." A month later he played with that famous orchestra again and the audience went wild.

At long last his career as a cellist was launched, in large part due to the openings provided by Lamoureux.

Soon he went on a concert tour of the leading cities of Spain. He was invited to England to play. And in 1901 he made his first concert tour of the United States.

On that tour he ran into a mishap that almost ended his career as a cellist. While in California, he joined a group of young people who were climbing Mount Tamalpais, across the bay from San Francisco. As he was climbing that mountain, a boulder came crashing down. It missed his head but hit his left hand and mangled it. The doctors wondered if he could

ever play again. But four months of intensive treatment brought back his use of his injured hand. Strangely, his first thought after he had been hit by the boulder was that he would never have to play the cello again. Why was that? Casals could not explain unless it indicated his sublimated desire to become a conductor. Or maybe it was because the cello was such a difficult instrument to play and such a demanding taskmaster.

Soon the stage on which he played was extended even farther. He made two trips to South America and returned in 1904 to the United States, playing on that trip at the White House when Theodore Roosevelt was president.

In 1905 he was invited to play in Moscow. But he was unable to get there because of the political revolution in that country. However, he did get to St. Petersburg (now Leningrad) and played there.

Soon he was playing every year in Austria, Switzerland, The Netherlands, Norway, and other countries. Often he played 250 or more concerts annually.

He enjoyed going to places he had visited before as well as to new places, meeting old friends and becoming acquainted with individuals he had not met before. He reveled in the plaudits of the crowds that packed the music halls where he performed.

But there were difficulties, too. He had to keep practicing constantly to perform at his best. Cold drafts often stiffened his fingers and stage fright still tensed his muscles. There were many moments when the audiences disturbed him. And he was constantly packing and repacking, staying in hundreds of hotel rooms. Life was not just a succession of curtain calls after brilliant performances.

In the early years of the 20th century, he formed a trio with Alfred Cortot, the Swiss-born pianist, and Jacques Thibaud, the French-born violinist. Together they became the most famous trio of that period, playing together for a month each year until the 1930s, except for World War I. Actually

Casals preferred performing in such trios rather than as a soloist.

Usually he played the works of his all-time favorite composers—Bach, Beethoven, Brahms, Haydn, Mozart, Schumann, and others. But often he would play from the music of living and lesser-known composers like Bartok, Enesco, Moor, and others.

As he moved from city to city and concert hall to concert hall, he met nearly all of the famous musicians of his day and many who had not yet become famous. Often they played informally together or engaged in conversation. Casals was not only a great musician; he was also a gracious host and a charming guest. In addition, he spoke seven languages easily—Catalan, Spanish, English, French, German, Italian, and Portuguese. His list of friends read like a Who's Who of the World—including Walter Damrosch, Rimski-Korsakov, Fritz Kreisler, Koussevitzsky, Pierre Monteux, Paderewski, Scriabin, Richard Strauss, Stravinsky, his long-time accompanist and friend, Harold Bauer, and many, many others. Some of his friends came from other fields, too. For example, there was the artist Degas, the political figures of Clemenceau and Briand, the writer Romain Rolland, and the philosopher Henri Bergson.

Music was his primary concern. But his social conscience, aroused by his father and furthered by the events already described in Barcelona, was continually being challenged.

When he arrived in Paris, late in the 19th century, he was appalled by the trial of Alfred Dreyfus, a French army officer of Jewish background, who was arrested, convicted, and imprisoned on Devil's Island on false charges of treason. For years the case was silenced but he was brought to trial again, with new evidence of the plot against him, largely due to the defense provided by Emile Zola. But it was not until 1906 that the original conviction was set aside, Dreyfus was restored to rank in the army, and given the decoration of the Legion of Honor. What disturbed Casals most was the fact that anti-

Semitism played such a large part in that affair. Hating Jews, or any group of people, was repugnant to him and he said so publicly.

When friends or admirers asked him why he should intervene in such public controversies, he responded:

> I know there are those who believe artists should live in an ivory tower, removed from the struggles and suffering of their fellow men. That is a concept to which I have never been able to subscribe. An affront to human dignity is an affront to me and to protest injustice is a matter of conscience. Are human rights of less importance to an artist than to other men? Does being an artist exempt one from his obligations as a man? If anything, the artist has a particular responsibility because he has been granted special sensitivities and perceptions, and because his voice may be heard when other voices are not. Who, indeed, should be more concerned than the artist with the defense of liberty and free inquiry, which are essential to his very creativity?

All his life Pablo Casals worked hard. In addition to the concerts and his teaching, he practiced many hours each day on his cello. And there was the wear and tear of traveling as he moved from city to city and from country to country by train and boat rather than by airplane.

But he knew how to relax. Sometimes it was by talking with his friends or playing music with them. Often it was by playing tennis or by riding horseback. Occasionally it was by playing dominoes or chess.

His greatest relaxation, however, came from his enjoyment of the sea. Even though the Casals were poor, his father had always managed to save enough money to take the family on a short vacation each summer to San Salvador, a seaside village. So Pablo's fondest memories from his childhood were of those days by the ocean. All his life he loved to look at the sea and listen to it. He revelled in its rhythms and thrilled to its tonalities.

So, early in the 20th century, he purchased a small plot in

San Salvador and built a house there, which his mother designed. His father had died by that time, but Pablo managed to go there for several weeks each summer and to have his mother and two younger brothers with him. Thus he gained new strength from the sea and from association with his family.

In 1913 Pablo Casals met Susan Metcalfe in Germany. She was a promising mezzo soprano and increasingly interested in Spanish music. Soon they became friends and in 1914 they were married. They appeared often in concerts together, with Pablo accompanying her on the piano. But they seemed to have little in common aside from their music and in 1920 they separated.

Meanwhile World War I broke out and Casals was shattered by the conflict that ensued. Commenting on it, he said:

> . . . as one nation after another was drawn into the frightful slaughter, one felt that civilization itself had turned backwards. Every human value was perverted. Violence was enshined and savagery replaced rationality. The man who killed the largest number of his fellow men was the greatest hero. All of man's creative genius—all knowledge, science, invention—was concentrated on producing death and destruction. And for what purpose were millions massacred and other millions left homeless and starving? People were told it was a war to make the world safe for democracy. Within a few short years after its end, a dozen of the nations that had fought in it would be gripped by dictatorships, and preparations would be underway for another and even more terrible world war.

The war in Europe meant the curtailment of most concerts there and Casals performed more often during that period in the United States. As one small contribution to the preservation of sanity in an insane world, he insisted on playing the works of Bach, Beethoven, and Mozart, which represented the glorification of the human spirit and the brotherhood of man, when others were banning the music of those German com-

posers. The war touched him personally when his good friend Enrique Granados and his wife died when the ship on which they were crossing the English Channel was torpedoed. In order to assist the Granados children, a benefit concert was given in New York City, with Walter Damrosch conducting and Paderewski, Kreisler, and Casals playing. At the close of the concert the lights in the Metropolitan Opera House were turned off and a candle lit on the piano. Then Paderewski played Chopin's Funeral March as the final piece.

Casals was disturbed, also, by the injustice and bloodshed caused by the October Revolution in Russia, in 1917, and vowed that he would not play in that country until it became a democracy. Little did he know at that time how often that pattern of protest would be repeated by him in the years to come.

All through those years of playing the cello, Casals felt that some day he would return to Barcelona in his native Catalonia. In 1919 he did so. There were two second-rate orchestras in that city and he hoped to help improve them and develop a first-rate orchestra there. But he was rebuffed at every turn. So eventually he formed his own orchestra, known locally as the Orquestra Pau Casals. For the first seven years it had a deficit which Casals made up with his other earnings. But it then became popular enough to sustain itself for the next ten years of his directorship.

However, one aspect of the concerts by his orchestra disturbed him. That was the fact that the audience was limited to the well-to-do. To correct that fault he arranged with a workers' night school to help him establish a Workingmen's Concert Association. For its members Casals' orchestra played six Sunday morning concerts at a very low cost for the tickets. Gradually that group grew until it had thousands of members. It developed its own music library, its own music school, and its own musical publication. Finally Casals organized a special orchestra composed entirely of working people.

All those developments brought great happiness to Casals. Later in life he commented that that was probably the most fruitful period of his career.

One reason for that statement was the fact that he was now a conductor as well as a cellist, pianist, and teacher. He loved his cello and his cello playing. But he maintained that the greatest of all instruments was the orchestra.

Honors kept coming to him at that point in his life. There were medals, awards, orders, honorary degrees, and memberships in distinguished musical organizations. Streets and plazas were also named after him. He appreciated all those gestures of friendship and admiration, but he never forgot those who had made them possible. As one recognition of that fact he took his Barcelona Orchestra to Vendrell in 1926 as a token of appreciation for what his home town had meant to him all these years. He also arranged to have the old church organ in Vendrell restored in memory of his father.

Two major events in his life marked 1931. The first was the death of his mother, to whom he owed so much and whom he admired so deeply. The second was the vote of the people of Spain for a republican form of government. King Alfonso abdicated and fled to France and a democracy was instituted. Within a few hours the autonomy of Casal's native Catalonia was announced. Pablo was sorry for his old friend, Alfonso, but happy over the turn of events in Spain.

Meanwhile Italy had turned to fascism with the advent of Mussolini and soon Germany turned in desperation to fascism with the coming of Adolph Hitler. To protest fascism in both lands, Casals announced that he would no longer play in either country.

But fascism was not confined now to Germany and Italy. It spilled over into Spain and by 1936 the government was in deep trouble. It was being challenged by fascists, led from the Canary Islands by General Francisco Franco.

On July 17, 1936 Casals walked through the streets of Barcelona, hoping thereby to help calm the populace. That night he rehearsed his orchestra for a performance of Beethoven's Ninth Symphony. Then, just as he was signalling the chorus to come on stage to sing the "Ode to Joy" section of that symphony, a man burst into the hall brandishing an envelope with a message announcing a state of emergency. Casals was told that the concert on the following evening had been cancelled and that he must disband his orchestra.

He read the message to the orchestra members and asked them if they would like to finish the symphony as their farewell to each other. They did. Then, when the music was completed, Casals told them that "When our city and our country are once more at peace, we shall play the Ninth Symphony again."

When the civil war broke out in Spain, his friends urged him to go to some more peaceful place. But he replied:

> I cannot desert my people now. I have been with them in their hours of happiness. I will live with them in their hours of darkness.

His concert tours continued for a while, in Europe, in South America, and in Asia. Many of them became benefit performances for the victims of fascism in Spain.

From those concerts he kept returning to Barcelona, which was still holding out against Franco and his allies. In a radio broadcast from there in 1938 Casals spoke first in English and then in French, pleading with the non-aligned nations in these words:

> Do not commit the crime of letting the Spanish Republic be murdered. If you allow Hitler to win in Spain, you will be the next victims of his madness. The war will spread to all Europe—to the whole world. Come to the aid of our people.

Some people heeded his pleas. Others suspected him of

sympathy with the communists. In a few places his concerts were boycotted or he was met with jeers.

Finally his family and friends persuaded him to leave Spain. To stay, they said, would invite death, and they pointed out that he could do more alive than dead.

So Pablo Casals decided to leave the country and live in exile until Spain again became a democracy. On the day he left, he was invited by officials at the University of Barcelona to receive an honorary degree, their last official act before being disbanded.

For a short time he stayed in Paris with friends. Then he moved to Prades in southern France, 20 miles from the Spanish border, in the Pyrenees. With its narrow cobblestone streets and the red-tiled houses with iron grillwork, Prades reminded him of his beloved Catalonia. From Prades he could see the snow-covered peak of Canigou which cut him off from his homeland. To him that peak was a symbol of freedom.

Little did he realize that Prades would be his home for 17 years and that he would never return to Spain. Sometimes it is good not to know what lies ahead.

Prades then became the headquarters for Casals' energetic, never-ending mission on behalf of the victims of Spanish fascism. Over a half million of them fled to France in 1939 in the dead of winter, over the Pyrenees. The roads were clogged with refugees—some of them traveling in cars and carts and trucks, but with many of them moving on foot. Often they slept at night in the streets of the villages they were passing through, sometimes in the freezing rain or in the snow. Some of the aged and the infirm died en route.

When they reached France, they were not received with open arms. They were herded into makeshift camps with little water, little food, and almost no medical supplies. Casals visited many of those camps and said that the conditions in them were unbelievable—some of the scenes could have been from Dante's Inferno.

Casals was shocked, horrified, and numbed. Immediately

he started a letter writing campaign to organizations and individuals to elicit aid for these homeless compatriots. And he gave scores of concerts to raise funds for their support.

Then came Hitler's invasion of Poland and the opening of World War II, just as he had warned it might happen. Soon the Germans invaded Belgium, Luxembourg, and The Netherlands—and eventually northern France. When the German troops neared Paris, Casals and some of his friends fled to Bordeaux, expecting to go to Argentina. But when they arrived in Bordeaux, they learned that the ship on which they had expected to sail had been sunk.

So they returned to Pradres where Casals stayed for the remainder of World War II, including a period when it was garrisoned by Nazi soldiers. He developed rheumatism in his shoulder and was plagued by other illnesses. But it was his isolation from his friends in the musical world which gave him the most pain.

Unable to play the cello, he turned to composing. He had already written quartets, sonatas, songs, oratorios, and symphonies. But now he was able to concentrate on writing music in an uninterrupted manner. Of all the pieces he wrote in Pradres, the most famous was the oratorio he composed for a poem by Alavedra called El Pessebre or The Manger.

At last the war came to an end and he decided to make this first concert tour to England because of his admiration for the way in which the British had stood up against fascism during the war. A special thrill on that trip came when he played in the studio of the British Broadcasting Company and sent a special message to his compatriots in Catalonia expressing hope for the eventual freedom of that land.

He had hoped that the allies, especially England, would help in the overthrow of Franco at the close of World War II. In order to encourage them, he wrote letters, granted interviews, and talked with members of Parliament, trying desperately to persuade them to take action against Spain.

But his efforts were of no avail. So he decided that more dramatic action was demanded. He declined honorary degrees

at Oxford and Cambridge, cancelled a program of recordings, and terminated his concert tour, asserting that:

> I am muting my cello because I feel my people have lost the war. But it is also a protest against expediency, callousness, compromise, and moral backsliding.

His friends tried to lure him back into giving concerts. But he was adamant. Finally they told him that if he would not go into the world, the world would come to him. They proposed a Bach festival in Prades, with the proceeds donated to the work for Spanish refugees. Casals agreed to that proposition.

The first such festival was held in the summer of 1950. Many of the world's greatest musicians cancelled their bookings to go to Prades for a month of rehearsals and for a series of public concerts. Music lovers from all over Europe and even from overseas came to those new musical shrines for the 14 concerts in 19 days. The music was so magnificent and moving and the response so enthusiastic that the Prades Festival became an annual event until 1966 when the last Festival was held there.

For Casals and many others those festivals also served as reminders of the plight of Spain.

Late in the summer of 1952 Casals also began a series of lectures and classes at Zermatt, Switzerland, within sight of the mighty Matterhorn peak of the Alps. His appearance there also became an annual event.

Life for Pablo Casals took on new meaning in the 1950s when he met Marta Martinez. They first met at the Prades Festival in 1951 and she became a student of his in the ensuing months. She was an accomplished cellist and an intelligent, vivacious, devoted individual. Soon she began to serve as his receptionist and secretary. Not long after that they were married, despite the discrepancy of 60 years in their ages, and moved to Puerto Rico, which was her home and the home of Casals' mother.

There they built a white stucco cottage with a red tile roof in Santurce, a suburb of Puerto Rico. The house was only a

few feet from the ocean and Pablo Casals revelled in its sights and sounds as he had done at San Salvador throughout his life.

Soon they had developed a daily routine which varied little for the remaining years of his life. They rose early and took a morning stroll along the ocean, with their dogs frisking ahead of them. Always Pablo carried a black umbrella to shade his sensitive eyes from the sun. Back home, they ate breakfast together. Then he would sit down at the piano and play the fugues or preludes of Bach. "They are my morning prayers," he said. Later he would practice on his cello, or compose. After lunch and a siesta, he would spend the rest of the afternoon answering letters in long-hand. Many were from admirers. Some were from students seeking advice. Others were from political exiles. In the evenings the Casals watched television, especially the westerns which Pablo always enjoyed. Or they chatted with friends or played dominoes.

For years he returned to Prades and Zermatt each summer. But increasingly he devoted his time and energy to the development of music in Puerto Rico. With the assistance of the island's government, a Casals Festival was instituted in San Juan. He also assisted in the formation of a Puerto Rican symphony orchestra and conducted its first public performance in 1958.

In 1960 he added the Marlboro Music Festival in Vermont to his list of annual events. There he joined other musicians in the colony which his close friend Rudolf Serkin had developed, giving lessons and performing as a special guest in the public concerts there.

But he was increasingly perturbed by the arms race and the threat of a nuclear holocaust. Despite his age, he became a vigorous crusader for peace. In 1958 he and his long-time friend Albert Schweitzer issued a joint statement appealing to the American and Russian governments to end the arms race and ban all future nuclear tests. He joined the boards of several peace organizations, such as the Committee for a Sane

Nuclear Policy. And in 1958 he accepted the invitation of the United Nations to appear in a celebration of its 13th birthday. In addition to playing at that event, he issued a statement which was distributed to the audience, decrying the danger of nuclear destruction, calling for a rappochement between conflicting forces, supporting the U.N. as the most important hope for peace, and urging a world-wide movement for peace and brotherhood.

Then he decided that he would use his music still further in his peace crusade. He decided to take the oratorio, El Pessebre, anywhere in the world as his personal message for international understanding and world peace. Soon he was giving performances in North and South America, in England and France, in Italy and Germany and Hungary, in Israel, and in several other nations.

In the fall of 1973 he suffered a heart attack which was followed by lung complications. On October 22, 1973 he died in Puerto Rico. His body was laid in state in the rotunda of the Commonwealth of Puerto Rico and the casket was covered with the flags of Catalonia and Puerto Rico. A Requiem Mass was performed and a state ceremony held. Then he was buried in a cemetery alongside the beach which he had walked for 17 years.

Many commentators recalled at that time the citation made when he was given the first Carnegie Hall Award for Services to the Arts and Humanity:

> A great man who has devoted a lifetime in quest of truth and beauty in music, and at great personal sacrifice, has demonstrated an unyielding adherence in his belief in the dignity and freedom of his fellow men.

Thus ended the life of the Catelonian cellist, composer, conductor, teacher, and citizen of the world. He had greatly enriched the world by his 96 years on this planet. And his influence lingers with us.

3

Dag Hammarskjold– World Peacemaker

On the evening of September 17, 1961, officials at the airport in Nbola, in Northern Rhodesia (now Zambia) anxiously awaited the arrival of a DC-6 from Leopoldville in the Republic of the Congo (now Zaire). On board were ten passengers and a crew of five. The most famous of the passengers was Dag Hammarskjold, the Secretary-General of the United Nations.

The purpose of their difficult and dangerous mission was a conference between Hammarskjold and Moise Tschombe, the leader of a secessionist group in the Congo. In a personal confrontation Hammarskjold hoped to arrange a cease-fire between the warring factions in the Congo which threatened to explode in an international war. Ndola was on neutral territory and Tschombe had finally agreed, after several days of negotiation, to meet Hammarskjold there.

About 1 a.m. on September 18 a plane's pilot radioed for permission to drop to 6000 feet. But then it flew away, disappearing in the darkness of the night.

Hours passed and still no word of the arrival of the Secretary-General and his party. Apprehension mounted.

Then came word from the Ndola police that a great flash in the sky had been seen shortly after midnight, several miles away. Search parties were dispatched and by 1 p.m. on September 18 the smouldering wreckage of the DC-6 was found in the African bush, nine miles from the Ndola airport. One of the passengers was alive and lingered for six days. All the others were dead.

Soon the news was dispatched around the globe that Dag Hammarskjold and his companions were dead. Many suspected sabotage but subsequent investigations turned up few facts about the plane crash. Today the mystery surrounding that tragic event remains unsolved.

At first United Nations personnel, government officials, and common people in many parts of our planet registered shock. Then they began to record the extent of their loss and the impact Hammarskjold's life had had on global events of the last few tumultous years.

Tributes poured in from all over the world. His deputy, Andrew Cordier, called Hammarskjold "the world's best diplomat of his generation." Another colleague, Ralph Bunche, said he was "one of the truly great men of our times . . . uniquely gifted in intelligence, wisdom, statesmanship, and courage, and in his literally total dedication to the causes of peace and human advancement. . . ." Mongi Slim of Tunisia, then President of the General Assembly of the U.N., referred to Hammarskjold as "the personification of the true international civil servant," and President Kennedy said, "His name will be treasured high among the peacemakers of history." In India Nehru commented that "His death is a heavy blow, especially at this time when he was courageously implementing one of the United Nations' resolutions concerning the Congo." And an American journalist called Hammarskjold "the world's greatest natural asset."

Hammarskjold's body was flown to Sweden and a funeral service was held in the 700 year old Gothic cathedral in Uppsala. It was a state funeral, unsurpassed in pomp for any

commoner in that nation's history. But this was an uncommon man; he was Sweden's best known figure since Charles XII, who lived in the 17th and 18th centuries.

There were memorial services in many other places, too. One of the most moving was at the United Nations headquarters in New York City where the Philadelphia Orchestra played Beethoven's Ninth Symphony, whose fourth movement is a chorale set to Schiller's Ode to Joy. This was one of Hammarskjold's favorite pieces of music and he had characterized it as an expression of the dreams and hopes of the U.N.

A short time after those memorable events, the Nobel Peace Prize was awarded posthumously to Dag Hammarskjold for 1961. Significantly, they had awarded the 1960 price to Albert Luthuli, an ex-chief of a South African tribe.

Homage was paid to this famous Swede and this citizen of the world in many other ways. For example, the new library at the U.N. was designated as the Dag Hammarskjold Library, the U.N. press correspondents established a scholarship in his honor, and a new college in Columbia, Maryland, was named for him.

Dag Hammarskjold was a man of many talents—more gifted than most, more dedicated, more courageous, and perhaps more complicated. Here is the story of his remarkable life.

He was born in Jonkoping, Sweden, on July 29, 1905. His father was not there for that important event as he was serving as the Chief Arbitrater in the dispute between Sweden and Norway, by which Norway eventually won its independence from Sweden peacefully—perhaps the only event of its kind in world history. So the christening of the new member of the Hammarskjold family was delayed until his father's return.

Dag was the fourth son in this famous family. When he was born, his brother Bo was 14, Ake was 12, and Sten was 5.

Dag's father was a wise and gifted person. But he was also stern, strait-laced, and authoritarian. During his life he

held many prominent positions—judge, ambassador to Denmark, provincial governor, and Prime Minister. In 1932 he was a delegate to the first Disarmament Conference called by the League of Nations.

Dag was to learn much from his father, especially as a silent listener at the family dinner table where current events were discussed by Hjalmar Hammarskjold and the older boys.

But Dag suffered, too, as a boy because of his father's prominence and because of some of his decisions. During World War I, when Hjalmar Hammarskjold was Prime Minister, the British blockade caused a food shortage in Sweden and many people blamed their Prime Minister for that lack of food, referring to him as Mr. Hungerskjold. Dag was even beaten by some of his schoolmates because he was the son of the Prime Minister.

Dag's mother was from a long line of clergymen. There was only one "black sheep" in the family, her half-brother, who was a romantic poet who escaped to the United States.

Agnes Almquist Hammarskjold was a brilliant and charming woman, interested in almost everything—art, literature, music, poetry, history, and politics. She was also a chererful, outgoing, warm-hearted, and charitable person who lavished her youngest son with love.

When Dag was only two, his father was appointed governor of the province of Uppland, one of the largest and most important regions in Sweden. So the family moved to Uppsala, with its famous cathedral and its equally famous university.

The family lived in the Governor's palace, so Dag grew up in a castle which had stood for 400 years, complete with towers and thick walls, underground passages and dungeons. What a playground for a small boy!

Dag was a superior student from the start. Everything seemed to come easily to him and he did not have to spend much time on his studies.

Very early he learned to skate, ski, swim, and bicycle. And

there were many good times in the Hammarskjold household, especially on holidays. At Christmas there were Swedish julcakes, lutfisken (a special fish dish), the giant "wheels" of cheese—and presents. At Easter there were the dyed eggs on which children wrote little poems.

When Dag was 14, his brother Bo took him on his first mountain climbing expedition, introducing him to a sport which Dag enjoyed the rest of his life.

At 15 it looked as if he might become a scientist, based on the extensive collections he had made of butterflies, beetles, and bugs of many kinds.

But that passion soon passed, giving way to other interests, especially drama and literature. As a young man he wrote a play which was published. Later in life he did translations, including the poems of St. John Perse of France.

Dag collected degrees, too. At 20 he received his B.A. degree, having specialized in French, philosophy, the history of literature, and national economy. When he was 23, he was awarded a licentiate of philosophy degree in economics. With that degree came the citation "cum laude" (with honors). But his father was disappointed that Dag had not graduated "laudatur" (with highest honors). At 25 he received his bachelor of law degree and at 28 his doctor of law degree. Meanwhile he had done some teaching in economics in the University of Stockholm.

His first important job came when Dag was 25. At that time he became secretary of the Royal Commission on Unemployment. There he was discovered by Ernest Wigforss, the man who was to become the chief architect of the Swedish welfare state.

From that time on, his rise in the civil service of Sweden was meteoric.

Soon he was appointed as secretary to the president of the Bank of Sweden and within six years he was the chairman of the board of governors of that institution.

Then his friend Wigforss became Minister of Finance and

he made Dag Hammarskjold the undersecretary of that department of the national government. Dag was only 29 when that appointment was made and was the youngest man to hold such an office in Swedish history. One of his main jobs in that post was to prepare the government's budget, no small task for anyone.

While in that job, he developed a pattern of work that he used the rest of his life. He gathered a small group of associates around him who were specialists in their fields and who were willing to work hard. At critical times they would even work round the clock to complete an important and pressing task.

No matter how hard he worked, however, he found time for his special interest in music and literature, discovering refreshment as well as stimulation in those special forms of recreation.

Then, when he could steal the time, he would go bicycling outside Stockholm, skiing, or mountain climbing. Often he would escape to Lapland, in the northern part of Sweden, an area which he liked particularly.

Gradually his work in finance drew him into economic planning for Sweden and arranging trade treaties with other nations. At the close of World War II he was given the task of coordinating all the government's economic plans, including trade treaties with Great Britain, the United States, and other countries.

At first he was given the title of Adviser on Economic and Financial Problems ot the Swedish Cabinet. Then, in 1949, he was made Secretary General of the Foreign Office, and in 1951, Deputy Foreign Minister and a member of the Swedish Cabinet.

During the post-war years he was drawn more and more into international relations work. For example, even though Sweden had not participated in World War II and was not to receive any aid from the Marshall Plan of the U.S.A., Sweden was asked to send a delegate to the Organization for European

Economic Cooperation. It was felt that because of her neutrality as a nation, the Swedish delegate could perform a useful function as a mediator in that organization. It was an important post and Dag Hammarskjold was selected to represent Sweden in the OEEC. He was also placed on the executive committee.

Meanwhile the other Hammarskjold brothers had won their way in Swedish national affairs. Bo had served as Undersecretary in the Ministry of Welfare and later as a provincial governor. Ake had been the legal adviser to the Swedish delegation at the League of Nations and then had served as Secretary General of the International Court of Justice at The Hague. Sten worked for several years on Sweden's National Housing Board. Few families have contributed to Swedish affairs as have the Hammarskjolds.

From the inception of the United Nations in San Francisco in 1945, Dag Hammarskjold had followed its development with keen interest. He and other Swedes were especially proud of that fact that a fellow Scandinavian, Trygve Lie of Norway, had been selected as the first Secretary-General of that important new international organization.

In 1951 Hammarskjold was appointed to the Swedish delegation to the General Assembly of the U.N. and he was selected as its vice-chairman. That meeting was held in Paris. Then, in 1952, he served as chairman of the Swedish delegation to the General Assembly, held in New York City.

By 1950 it was clear that Trygve Lie's days as head of the U.N. secretariat were numbered. He had viewed the job of the Secretary-General as an active one and had taken firm positions regarding the Middle East and the use of U.N. soldiers in the Korean dispute. Sometimes on unofficial occasions his strong, democratic, western bias had been very apparent. Such actions had infuriated the Russians and they resolved that he would not be reelected in 1950 as Secretary-General. To prevent his reelection they would use the veto against him in the Security Council, the U.N. body responsible for nominating

the head of the Secretariat. But the U.S. was equally adamant and said it would use the veto if necessary against anyone but Lie for a second term.

The deadlock was finally resolved by extending Lie's term for three years without reelecting him. The Soviet Union claimed that that was tantamount to reelection and ignored Lie from that time on.

So, in 1953 the search was on for a new Secretary-General of the U.N. The Western nations favored Lester Pearson of Canada, but the Eastern European bloc opposed him. Finally the French and British suggested Dag Hammarskjold. He was from a neutral or non-aligned nation. He was known as an able administrator and a man with a keen mind. He had had experience in international affairs and he spoke English and French fluently. Besides, he was thought to be a quiet, unobtrusive person who would not rock the boat. The Russians okayed that suggestion and the Americans agreed, not knowing too much about the quiet Swede.

The news of his election to that international post came to Dag Hammarskjold in Stockholm on March 31, without his being privy to any discussions on the matter. At first he thought it might be an April Fool's Day joke. He was soon dissuaded of that idea. Hurriedly he consulted with his 91-year-old father who was still mentally very alert and whose judgment Dag trusted. Crisply his father counselled him, "Take it. Your whole life has been pointed toward this day." He consulted other close friends, too, and they said the same thing.

So Dag Hammarskjold accepted and devoted the rest of his life to the U.N. and its search for peace and justice in larger freedom.

On April 9, 1953, he landed at New York's Idlewild Airport and was met by a throng of newspaper people and photographers, their cameras clicking and their pencils poised to take down anything the new Secretary-General would say.

Trygve Lie was there, too, to greet Dag Hammarskjold. As they met, Lie said to his successor, "You are taking on the world's most impossible job." But he promised to help Hammarskjold, even though he was disappointed in being passed over in the recent election.

The reporters scrutinized the newcomer to New York who was soon to become one of the world's best-known figures. They reported to their readers that he was a slim, trim, youthful looking person of 48, with sandy hair and clear blue eyes. Despite the cold weather, he was hatless and had no topcoat, one of the many marks of the man they would follow relentlessly for the next eight years.

Lie introduced Hammarskjold to the reporters and they asked the newcomer for a statement. Here are some of his brief, crisp remarks:

> I want to do a job, not to talk about it. . . . In my new official capacity the private man should disappear and the international public servant should take his place.

Commenting then on recently published articles about his interest in mountain climbing, he continued:

> I am interested in mountaineering. That's true. I have never climbed any famous peaks. However, that much I know of this sport, that the qualities it requires are just those which I feel we all need today; perseverance and patience, a firm grip on realities, a clear awareness of the dangers but also of the fact that . . . the safest climber is he who never questions his ability to overcome all difficulties.

The next day he took the oath of office administered to all members of the U.N. Secretariat—a special oath which says:

> I, Dag Hammarskjold, solemnly swear to exercise in all loyalty, discretion, and conscience the functions entrusted to me as Secretary-General of the United Nations, to dis-

> charge those functions and regulate my conduct with the interest of the U.N. only in view, and not to seek or accept instructions from any government or other authority external to the Organization.

That oath was taken in the presence of representatives of the 60 nations which were then members of the U.N., and of hundreds of staff members.

As Hammarskjold saw it, his most important immediate task was to bolster the sagging morale of the members of the Secretariat. So he moved from floor to floor in the giant glass monolith on the East River in New York City which houses the staff members, meeting every member of the Secretariat personally.

Then he reminded the agents of the Federal Bureau of Investigation of the United States government that the U.N. enclave was international territory and they would no longer have access to it. For months they had been entering the Secretariat building unchallenged, often hounding Americans who worked there and had been accused by someone as communist sympathizers. But he also initiated more careful checks on the caliber and trustworthiness of all Americans employed by the U.N. But that was done by the U.N. As a result of those two actions, the climate of fear in which some members of the Secretariat had worked, was largely removed.

Then he turned his attention to the negotiations on the conflict in Korea in which the United Nations had been so deeply involved. The eventual signing of an armistice agreement in that war-torn area helped mightily to enhance the sagging prestige of the U.N. and its new Secretary-General, even though Korea was still a divided land.

Late in the fall of 1954, however, the Chinese government in Peking suddenly announced that it had sentenced to death 11 American airmen who had been shot down in 1953 while on a Korean war mission. It also disclosed that it was holding four other American jet pilots shot down in the Korean episode. That had been done despite promises by both sides in

the Korean dispute regarding the return of prisoners-of-war.

The Chinese announcement created a furor in the United States and the tense situation was aired in the General Assembly of the U.N. The result was a resolution condemning the Chinese government for its action and asking the Secretary-General to press for the return of the captured airmen "by the means most appropriate in his judgment." By that action the U.N. delegates virtually admitted their inability to do anything and tossed this "hot potato" into the hands of Hammarskjold.

After long deliberation, he sent a carefully worded cablegram to Chou En-lai, the Chinese Premier, expressing the hope that Hammarskjold could take up this matter with him "personally."

Two cablegrams came in response to the Hammarskjold communiqué. One stated that the Premier considered this an internal matter. The other brought an invitation to Hammarskjold to come to China.

Soon he was on his way there and in many hours of consultation Chou En-lai and Hammarskjold discussed the whole gamut of international problems and this specific situation. Meanwhile Hammarskjold was entertained in the usual lavish Chinese way, consuming quantities of tea and such delicacies as lotus seed soup, Peking duck, and swallows' nests.

Months passed without any result from Hammarskjold's trip. Then, in May of 1955, the four fliers were released. And in July, while on a trip to Sweden to celebrate his 50th birthday, Hammarskjold received a cablegram from Chou En-lai with birthday greetings and word that the other 11 airmen had been released as a personal birthday present.

That was the first of many instances in which Dag Hammarskjold carried on personal diplomacy, a method which he felt was often more effective than public negotiations.

Meanwhile the uneasy truce in the Middle East was being threatened by the Israelis and the Arabs, especially since Nasser had come to power in Egypt. In March 1956 the Security Council of the U.N. asked the Secretary-General to go to that

part of the world to see what could be done to alleviate the worsening situation there.

Soon Hammarskjold set off for that explosive area and spent four weeks visiting with Nasser of Egypt, Ben-Gurion of Israel, and other political leaders. When he returned to New York City, the Secretary-General carried with him the written assurances of those leaders that the cease-fire agreements of 1949 would be observed.

But the agreements he had received did not last long. By the end of October 1956, the Israeli army units had overrun the Sinai Peninsula in retaliation for forays by the Egyptians.

A special session of the Security Council of the U.N. was called and the cessation of hostilities demanded. That demand was disregarded by both sides. At that point Great Britain and France acted on their own, telling Egypt and Israel that their troops would intervene if a cease fire was not concluded within 12 hours and their armies pulled back to a point 10 miles from the Suez Canal.

That ultimatum was ignored and the British and French troops landed in Egypt and their planes attacked the Egyptian airfields. It looked as if a world war might erupt.

Hurriedly the Security Council was called to deal with the emergency and a cease fire demanded. Lester Pearson of Canada refused to vote for that ceasefire, maintaining that it was useless unless some kind of international peace and police force kept the Arabs and Israelis apart.

Consequently a United Nations Emergency Force was established, the first such international body in world history. In a few days Hammarskjold organized that emergency force from nations not involved in the Middle East struggle. The UNEF, as it came to be known, was soon stationed in the conflict area and remained there for several years, helping to maintain an uneasy truce.

To Hammarskjold that was an important step in world affairs. As he said, ". . . the value of such a force in situations like that in the Middle East has . . . been fully demonstrated

and this value should be preserved for the future."

At the same time as the Suez Crisis, there was an emergency in Hungary. A rebellion broke out there against Soviet domination. But it was soon crushed. The General Assembly of the U.N. called on the Soviet Union to withdraw its troops but the Russians refused to do so. Hammarskjold was asked to investigate the situation but was refused entrance to Hungary except as a tourist.

A U.N. committee was formed to keep an eye on events in Hungary but it was unable to accomplish much. The United Nations Refugee Organization helped thousands of people to find new homes outside Hungary and the United Nations Educational, Scientific, and Cultural Organization (UNESCO) aided refugee children living abroad and assisted in the rebuilding of schools which had been destroyed in Hungary. But the U.N. was not strong enough to do more because of the unwillingness of all its members to take drastic action, particularly the U.S.S.R.

During that period of crisis in two parts of the world, Hammarskjold and his close associates often worked round the clock. If he drove his co-workers hard, he drove himself harder. Commenting on his uncanny ability to endure what would have been physical torture to most people, President Eisenhower said, "He has not only shown his ability. The man has displayed a physical endurance that is highly remarkable, if not unique. Night after night he has made do with one or two hours of sleep and worked both day and night, and, I might add, worked with intelligence and devotion."

In ordinary times, however, he had ways of relaxing and recreating his energies. One was his eight room duplex apartment at 77 Park Avenue in New York City. When his work for the day was completed, usually not until eight or so in the evening, he would escape to his beautiful apartment.

Instead of getting an interior decorator to design it, he had planned every detail himself. It was elegant in its simplicity—and restful. The furniture was Danish and Swedish modern

and the draperies and upholstery red Swedish damask. A few works of contemporary Scandinavian painters adorned the walls.

And everywhere there were books by his favorite authors—T.S. Eliot, Marcel Proust, Thomas Mann, Thomas Wolfe, and the French poet, St. John Perse. Alongside the books of those and other writers were the works of the contemporary authors who were being considered for the Nobel Prize in Literature. Such reading was demanded by the fact that Dag had been elected to fill the vacancy in the Swedish Academy caused by his father's death, for it is the members of that Academy who select the winners of the prestigious Nobel Prize in Literature.

He also enjoyed small dinner parties in his apartment, sometimes cooking and serving the meals himself. To those intimate parties only his close friends and associates were invited. Among them were such well-known couples as the Pablo Casals, the Leonard Bernsteins, and the John Steinbecks.

Another "escape hatch" for Hammarskjold was his 80 acre farm near Brewster, New York. In that rustic retreat he could find an outlet for his yearning for outdoor life, even though there were no mountains nearby to climb. Many a weekend was spent in that quiet spot with a few close friends.

After such brief respites, he would hurry back to his office on the 38th floor of the glass skyscraper on the East River and plunge into his job as the world's chief trouble shooter and peacemaker.

In 1957 his first term as Secretary-General of the U.N. ended, and there was no opposition to his reappointment. In the Security Council he was praised for his performance and unanimously selected as their nominee for another term. Then, in the General Assembly, the vote for him was almost unanimous for a new five-year period.

Soon another crisis erupted in the Middle East. Early in 1958 Iraq and Jordan announced that they were merging to

form a new Arab Federation. Apparently that was a move to offset the announcement in a few days of the merger of Egypt and Syria in what was to be the United Arab Republic.

Nasser was the head of the U.A.R. and his blasts against some of the other Arab states became louder and louder and more and more threatening. Lebanon became his arch foe, even though, or because, it had voted against becoming a member of either federation. In that neutral and Christian-dominated nation, pro-Nasser mobs broke out in rebellion and among other violent acts, burned the U.S. Information Library.

In May 1958, the U.N. Security Council met to consider a complaint against the United Arab League by Lebanon. In behind-the-scenes maneuvering Hammarskjold persuaded the Swedish delegation to send an "observer team" to Lebanon as a "U.N. Presence." That was agreed upon and within five days such a team was at work in Lebanon.

By the middle of July, the anti-Nasser King of Iraq had been killed and his government overthrown. Fearing that similar events would take place in Lebanon, or using that as an excuse, the U.S. government landed 3600 marines in that country, and two days later Great Britain landed two battalions of paratroopers in Jordan.

Again an emergency session of the General Assembly was called and in an unusual move, Dag Hammarskjold spoke immediately after the opening of that meeting in order to head off a long debate between the U.S.A. and the U.S.S.R. and among the various Arab states. Then, in a surprising show of unity, the ten Arab states proposed a resolution which closely resembled the suggestion of the Secretary-General.

By August Hammarskjold was on his way to the Middle East to see to it that the resolution of the General Assembly was implemented. And the United States announced the withdrawal of a significant part of its troops stationed in Lebanon.

Once more Hammarskjold's "quiet diplomacy" had been effective. Permanent peace in the Middle East was not

achieved, but a large-scale war had been deflected or postponed.

Free for the moment of troubles in that part of the world, Dag Hammarskjold could turn his attention to the continent of Africa. In 1960, 16 new nations had been formed in that part of the world and were applying for membership in the United Nations. The Secretary-General wanted to become better acquainted with the leaders of those countries, with their people, and with their problems. So he set out on a whirlwind tour of Africa, accompanied by a small staff.

Convinced of the urgency of economic and technical aid, he started to work on a major plan for African development as soon as he got back to New York City.

The various experts who were to work on that overall plan had hardly begun their sketches when trouble erupted in the Congo. On July 30, 1960, the Belgian Congo became the Republic of the Congo (later called Zaire). Unfortunately the Belgians had done almost nothing to prepare local leaders for the administration of their new government. Many people suspected that the Belgians would use that fact as an excuse for resuming control of the government or at least running it from behind-the-scenes.

Less than 24 hours after gaining independence, civil war broke out. Belgian paratroopers were sent into the Congo and within hours Tschombe, a pro-Belgian leader of the rich Katanga province, declared the independence of that area from the central government. All hell broke loose and lasted for months.

Back at the U.N. headquarters in New York City, Hammarskjold invoked the right of the Secretary-General to take action when there was a threat to international peace and security, and called the U.N. Security Council into extraordinary session. Bitter debates took place at that meeting. But by three a.m. on July 14, a resolution presented by the Tunisians had been adopted. It called for a U.N. contingent to be sent to the

Congo. Within 48 hours the first U.N. troops had arrived there and by the end of the week 3500 soldiers from Ethiopia, Ghana, Morocco, and Tunisia were in that strife-torn land as representatives of the U.N.

On September 20, 1960, the 15th session of the United Nations General Assembly opened and the leaders of the world flocked to that gathering. In the first week 34 prime ministers and 69 ministers of foreign affairs were present. Castro of Cuba was there and spoke for four and a half hours. Eisenhower came and addressed the General Assembly. So did Nkrumah of Ghana, King Hussein of Jordan, Nehru of India, Macmillan of Great Britain, and Sukarno of Indonesia.

Soon, however, those sessions became a political circus, with Nikita Krushchev in the star role. He was critical of the United States, of the western powers, and of the decisions on the Congo. But he saved his most cruel attacks for Dag Hammarskjold. Twice Krushchev spoke, each time attacking Hammarskjold viciously. He accused him of favoring the socialist nations (such as Sweden), the western nations, and especially the United States. He said that no one could represent fairly all the major blocs in the world and that therefore a "troika" or council of three men should replace the Secretary-General. In his words he maintained that "We do not and cannot place confidence in Mr. Hammarskjold if he himself does not muster enough courage to resign . . . then we shall draw the necessary conclusions."

Twice Dag Hammarskjold spoke. On the second occasion he pointed out that his resignation would throw the Organization at this difficult, decisive, and dangerous juncture to the winds. "I shall remain in my post," he said, "during the term of my office as a servant of the Organization as long as they wish me to do so."

When he finished his speech, all the delegates but those from the Soviet Union bloc rose and gave him a standing ovation. Included in that standing vote of confidence were the

representatives of the many new nations in Africa. How galling that must have been to Krushchev.

In the next few months the situation in the Congo deteriorated. The President of the Congo, Kasavuba, fired his prime minister, Patrice Lumumba, and eventually turned him over to Tschombe, his bitter enemy. In January 1961, the news leaked out that Lumumba had been murdered.

It was because of that continuing and escalating crisis that Hammarskjold decided to go to the Congo in September 1961. And it was on that fatal trip that he died or was killed.

How Hammarskjold had been able to stand up against the vituperation of Krushchev and the arduous duties of his office, with crisis after crisis, seemed to most people beyond explanation. Perhaps the answer came soon after his tragic death when a very personal diary was revealed. The manuscript had been left for Leif Belfrage, the Permanent Under-Secretary for Foreign Affairs of the Swedish government. In a letter to him Dag Hammarskjold said that despite all the pressures on him, he had kept that diary as an account of "my negotiations with myself—and with God." He gave his friend permission to publish it after Hammarskjold's death, saying:

> It was begun without a thought of anybody else reading it. But with my later history and all that has been said and written about me, the situation has changed. These entries provide the only true "profile" that can be drawn. That is why, during recent years, I have reckoned with the possibility of publication, though I have continued to write for myself, not for the public.

When it was published, people began to realize that undergirding all his work was a deep, passionate, personal faith in God, and an affirmation of life.

Many people knew that Hammarskjold had had a special concern for the creation of the Meditation Room at the U.N. headquarters and that he had helped plan that simple place

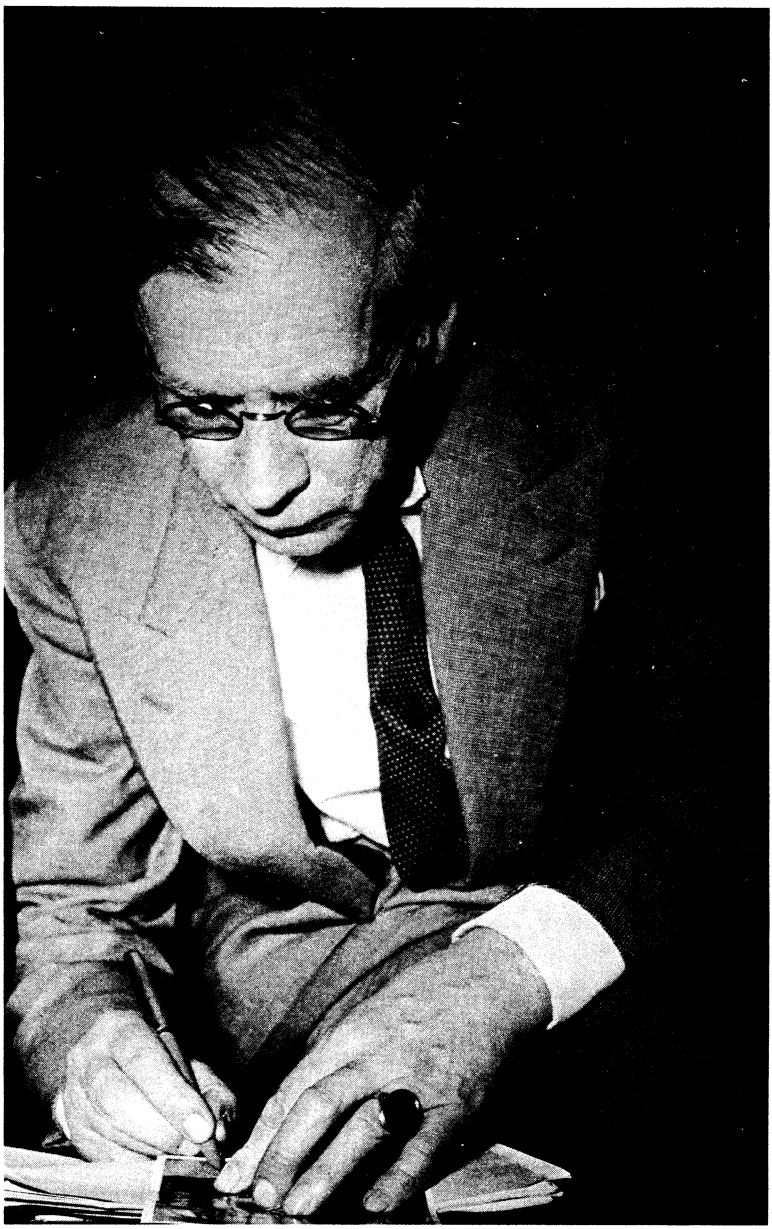
with great care. But they had not realized how much it reflected his own inner life.

In the entries to his record of his spiritual journey, called *Markings* in the English edition, they discovered his deepest motivation. Often the entries were brief, poignant paragraphs or merely a sentence or phrase. Sometimes there was a short, incisive poem which he had composed. Perhaps the best way to conclude the story of the rare life of Dag Hammarskjold is with a few excerpts from his testament of faith, as follows:

> Congenial to other people?
> It is with yourself
> That you must live.
>
> * * * *
>
> The longest journey
> Is the journey inward.
>
> * * * *
>
> On the bookshelf of life . . . God is a useful work of reference, always at hand but seldom consulted.
>
> * * * *
>
> If I may only grow: firmer, simpler—quiet, warmer.
>
> * * * *
>
> In our era the road to holiness necessarily passes through the world of action.
>
> * * * *
>
> The "great" commitment is so much easier than the ordinary, everyday one—and can all too easily shut our hearts to the latter.
>
> * * * *
>
> "Night is drawing nigh—"
> For all that has been—Thanks!
> For all that shall be—Yes!

Somewhere in the innermost part of his being Dag Ham-

marskjold had found a spring to which he returned in his greatest moments of struggle, as well as at other times, for spiritual refreshment and strength.



4

Julian Huxley–Modern Renaissance Man

In the spring of 1945, one of the most exciting and demanding jobs in the world was open. That was the position of Secretary of the Preparatory Commission for the United Nations Educational, Scientific, and Cultural Organization (UNESCO).

If the person selected for that post performed well in the next few months, he (or she) would probably be chosen as the first Director General of that new agency of the U.N. and serve a full term of five years, with the possibility of reappointment.

The job was prestigious and its occupant would be well paid. But the qualifications were so broad and so numerous and the duties so demanding that only a few persons were even mentioned for it.

That position had been held for a short time by a distinguished Englishman who had spent much of life in Geneva, Switzerland, as a professor of international relations. That man

was Sir Alfred Zimmern. But he had undergone a serious operation and was not likely to return to the job in time to whip that new organization into shape by 1946, when it was scheduled to be launched in Paris as a full-fledged agency of the U.N.

So a new secretary was being sought.

There was no "job description" for that position. But the few people who knew about the opening were well aware of the type of person they would like to find. They knew that the Secretary should be conversant with the broad fields of education, science, and culture and an expert in at least one of those three areas. He should be deeply rooted in his own country and culture but have a world-wide view of human affairs. He should also be able to take the aims of Unesco as spelled out in its Charter and quickly develop a broad-based program in education, science, and culture for the many member-states of Unesco. In addition, he should be able to recruit a competent and concerned staff from many parts of the globe and direct their work efficiently. He should speak English and French (the two working languages of the U.N. and its agencies) and write in both those tongues. Furthermore, he should have a charismatic personality and be a forceful and persuasive speaker.

Those who were more realistic about the job knew that it would also require a person with an enormous capacity for hard work, a hardy physique, and a strong stomach. And of course he would need a beautiful and charming wife to serve as hostess for the many groups they would need to entertain.

Was there anyone in the whole world who could meet all those qualifications? Probably not. But they came close to finding such a person in Julian Huxley, whom they asked to take the post and who accepted, under considerable pressure from officials in the English government.

Huxley was widely known at the time of his appointment. That had its advantages, because many people knew his

strengths. But it had its disadvantages, too, because many people knew his weaknesses.

First let us look at the astonishing array of qualifications he had for this superhuman position.

Julian Huxley came from a distinguished lineage. His grandfather was the famous 19th century British scientist, Thomas Huxley. His father was a prominent essayist, editor, and educator. He was a grandnephew of Mathew Arnold, the writer, and the nephew of Mrs. Humphrey Ward, a prominent novelist. And his younger brother was Aldous Huxley—essayist, novelist, detective story writer, and mystic.

His academic credentials were also imposing. He had attended one of England's most prestigious schools, Eton, as a King's scholar. From there he had gone to Oxford University, graduating with an Honors degree, B.A. first class, and winning a year's scholarship to study biology in Italy. And he had taught at the Rice Institute in the United States and then at Oxford.

Huxley was recognized around the world as an eminent scientist, especially as a biologist, zoologist, physiologist, and ornithologist. He had led an expedition to the Arctic, done pioneer research in several fields, and written several books on science.

In education he was less well-known. But he had taught in two colleges, served on British Educational Commissions to East Africa and to West Africa, and written a popular series of books on *The Science of Life,* with H.G. Wells. As Superintendent of the London Zoo he had done much to entice people there and to educate them once they were on the grounds. He had been a public lecturer in England and in the United States and a popular panelist on the general information shows of the British Broadcasting Company.

Culture was a word which was difficult to categorize. But as Unesco used it, it referred chiefly to the arts and the humanities. Huxley was a great lover of poetry and had even

written some respectable poems. He was at home with the classics of English literature and had some knowledge of the literature of other cultures. He was not an artist but he had considerable knowledge and appreciation of the arts. Besides, his wife was a talented painter and sculptress.

Julian Huxley was a thorough-going Englishman but he also had an extremely broad world outlook. From his days as a boy he had travelled widely in Europe and in the Mediterranean region, living for long period in Germany, Italy, and Switzerland. He had taught in the United States and he had married a French-speaking Swiss woman, Juliette Baillot. His work had taken him to both East and West Africa and to the Soviet Union. Of course travel does not guarantee that a person will become internationally-minded. But Huxley's reading, travels, and personal contacts had made him a citizen of the world.

So far as planning a world-wide program was concerned, he would have plenty of ideas. His was a creative mind and he was far ahead of his time in recognizing such problems as mass illiteracy, the need for more food, and overpopulation. In addition he saw enormous possibilities in the mass media and sensed the potential role of artists in mass communications.

In recruiting personnel, he could draw upon his wide acquaintance with people in many parts of the world. And if those persons would not join the Unesco staff, they would certainly be able to suggest others who were competent and concerned.

No one doubted that his command of English was superior. He had proved that as a lecturer, teacher, writer, and radio panelist. His French was only fair. He understood it and could carry on a good conversation in it, but he had never lectured in French.

Those who knew his wife realized that she would add much to Julian's talents in Unesco, for she was beautiful, gracious, and generous. She was also desperately needed to help Julian through the periods of despondency which had plagued

him at several points in his life.

No one doubed his capacity for hard work. He had proved that over and over in his 58 years. Some who knew him well were only troubled as to whether he could stand the tremendous strains and stresses of this job.

So much for the strengths of this talented human being. Later we will deal with some of his weaknesses or with the criticisms levelled against him.

When Dr. Huxley became Secretary of the Preparatory Commission, there was almost nothing to give him or his staff a sense of direction. There was a short Constitution which stated in part that:

> The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science, and culture, in order to further universal respect for justice, for the rule of law, and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language, or religion, by the Charter of the United Nations.

But that statement and a few others were too vague to be of much help in planning programs.

Therefore Dr. Huxley took a couple of weeks off and went into hiding. He emerged from that "vacation" with the manuscript of a 60 page pamphlet entitled *Unesco, Its Philosophy and Purpose*. In one short sentence he summarized his idea of Unesco's philosophy, saying:

> Thus the general philosophy of Unesco should, it seems, be a scientific world humanism, global in extent and evolutionary in background.

Then he outlined some of his ideas as to the type of program Unesco should undertake.

That short treatise was a fascinating piece of philosophy. But as soon as it was printed, people began to attack it and

Huxley. Some considered it anti-religious. Some even called it communist propaganda, thinly disguised.

As a result of the ensuing uproar over that document, the Executive Committee of the Preparatory Commission enclosed a note in each copy of the pamphlet asserting that the booklet represented only the personal views of the Secretary.

Despite this furor and other problems inherent in launching a new international organization, the work of the Preparatory Commission gathered momentum. The staff grew from a handful of persons to a Secretariat of over 200. A small library was assembled. Members of the staff collected ideas from people all over the world and eventually wrote a small "green book" which contained their recommendations on the specific projects Unesco should undertake in its first year. In addition, staff members prepared a very tentative budget which turned out to be a "guesstimate," as no one knew how much money would be available to finance their plans.

All this could not have been done without a staff which was dedicated and hard working, despite the difficulties most of them had in working in a new organization and in a foreign country. In addition, many of them were working in a foreign language.

In November 1946, the First General Conference of Unesco convened in Paris. Many of the delegates from the 33 member-states were world-renowned. A few of them were Leon Blum, a former Premier of France; Sir Sarvapalli Radhakrishnan, the famous Indian philosopher; Alva Myrdal, the sociologist and educator from Sweden; J.B. Priestley, the author and playwright from England; and Archibald MacLeish, the famous American poet and former Assistant Secretary of State.

For three weeks the delegates discussed and debated the recommendations made by the Secretariat. At the end of that time they adopted the world's first international program in education, science, and culture.

It was an ambitious program, too ambitious in fact to be

accomplished in the next few months. But it was a remarkable program. It tackled some of the world's pressing problems and established several goals toward which Unesco could work in the next few years.

Some of the nations represented in Paris had been devastated by World War II and they pressed hard and successfully for Unesco to help in the rehabilitation and reconstruction of their schools, libraries, and laboratories.

Some of the delegates came from countries which had been cut off by the war and other events from the flow of information about scientific research. So it was decided to establish Field Science Cooperation Offices in Cairo, New Delhi, Shanghai, and Montevideo, where recent data on such research could be obtained.

Many of the delegates came from countries where the rate of illiteracy was extremely high. So it was decided to launch a pilot program in Fundamental Education, a term coined to represent a broader approach to health, education, recreation, and vocational training than just literacy training. The idea of "pilot projects" came from the fertile brain of Dr. Huxley. He likened such projects to the tiny pilot boats which test the water to see if larger ships can enter a harbor.

In the field of mass communications, the Secretariat was instructed to study the feasibility of a world-wide network for radio broadcasting and reception.

In the area of promoting international understanding, it was decided to start a series of international seminars where educators could discuss ways of promoting international cooperation. The formation of Unesco Clubs was to be encouraged and nations were to be given aid if they were interested in improving their textbooks in their portrayal of the peoples of other countries.

Dr. Huxley was far ahead of his time in realizing how limited the world's food resources were, especially in view of the rapidly expanding population. So he urged the delegates to set up a Hylean-Amazon Institute which would explore the

potentialities of that vast region for producing food. This they approved.

He also urged the study of the regions of the world where undernourishment was common. It was decided as a first step to recruit teams of specialists in nutritional science and food technology which would attack this problem in three pilot projects—in China, India, and the Amazon forest.

These, then, were some of the projects which the delegates decided should be undertaken by the staff of Unesco in the months immediately ahead.

It was clear, of course, that no action could be undertaken in any country without the specific approval of the government of that land. That was the guarantee of sovereignty which each nation demanded. Sometimes that would limit the scope of Unesco's undertakings but it is the basis on which all agencies of the United Nations operate.

The delegates also elected Julian Huxley as the first Director-General of Unesco. But he was elected to a two-year term rather than the five-year term which everyone expected. That was a compromise reached between the proponents and the opponents of Huxley.

Those who favored his election pointed to the credentials which were outlined earlier in this chapter and to the herculean job he had undertaken and successfully accomplished. Those who opposed him said that he had exceeded his authority in preparing his own statement about the philosophy and aims of Unesco, that he had appointed too many liberals or left-wing administrators to his staff, and that he had not been an efficient administrator.

Despite those criticisms, it is doubtful if very many people in the world could have coped so well with the complex problems which faced Unesco in those early days as Dr. Huxley did. Writing about them, he once said, "It was stimulating to be stretched to the utmost—though often exhausting."

And one of the most knowledgeable commentators on the early days of Unesco has written, "Probably no one person

more directly influenced the content and direction of Unesco's program than did Dr. Huxley. Indeed, he was largely responsible for charting the broad coarse to which the organization became committed during its early years."

In 1947 the General Conference of Unesco was held in Mexico City and before that event Huxley toured several of the Latin American countries to win support for the organization.

Then, after the second General Conference, he visited many of the nations of the Middle East in preparation for the next General Conference, to be held in Beirut, Lebanon in 1948.

Everywhere he went on those extended tours, he saw government officials, was wined and dined, and feted in other ways. But in return he was always asked to lecture on Unesco, on philosophy, or on some aspect of science. However, he always persuaded his hosts to give him some time to see the people of their country.

Everywhere he was appalled by the poverty of the people and impressed with the need for population control, for better education, and more justice. Everywhere, also, he was struck by "the vast, untapped reservoir of artistic and intellectual talent among 'primitive' and poverty-stricken communities, only waiting for an opportunity to manifest itself."

In 1948, he also accepted an invitation to take part in a World Congress of Intellectuals for Peace, to be held in Poland. Huxley went, hoping thereby to build bridges for Unesco into the communist world (the U.S.S.R. was not yet a member, but did join Unesco later). He spoke in Poland but refused to sign the final manifesto prepared by the delegates. Later he wrote that "The Congress gave a frightening display of the power of doctrinaire opinion in cultural confrontation."

At the Third General Conference in Beirut there were long and sometimes heated arguments as to Huxley's successor. Finally the delegates elected Dr. Jaime Torres-Bodet of Mexico, whom Huxley, among others, had supported. Like Huxley, Bodet was a remarkable human being—a poet and writer, an

educator and Minister of Education, ambassador to the United States and Minister of Foreign Affairs. But he did not last his full term because of squabbles over the size of Unesco's budget. And the next Director-General found the stresses and strains of the office so great that he quit after a few months in office.

Obviously directing such a new, broad-based international organization was extremely difficult.

The period in Dr. Huxley's life which he devoted to Unesco was comparatively short. But it has been stressed here because it was the only job in his life which called upon all of most of his many talents and because he was so influential in shaping the future of this important U.N. agency.

Fortunately Unesco officials called upon his talents several times in the future. He was appointed as a member of the British National Commission on Unesco, made Vice-President of the Unesco Commission dealing with the production of a series of books on the Cultural History of Mankind, and sent on missions to Africa to make suggestions for the conservation of wild life and natural resources in that vast continent.

Although his years with Unesco were probably the highlight of his long and useful career, they need to be seen in perspective. Let us, then, retrace rapidly his fascinating life.

Julian Sorrell Huxley was born on June 22, 1887. Curiously, at the time his father was on top of a horse-bus, watching the festivities for Queen Victoria's Jubilee. Julian was the second child in the family and was watched carefully and loved dearly because the Huxleys had lost their first child shortly after birth.

As a child Julian respected his father and learned much from him. But it was his mother whom he adored. She was a woman of great charm and a tremendous sense of humor, black-haired and dark-eyed. She was a lover of literature and instilled in Julian her love of poetry, especially the poems of Wordsworth.

With his father and his mother, he used to go on walks,

and both of them cultivated his interest in natural history.

According to his mother's diary he was a strange and precocious child, temperamental, and full of resentment for his baby brother.

At four he taught himself to read and by the time he was four he had already evidenced an interest in plants and animals. At eight he was becoming interested in birds and by the time he was 13 he was beginning to learn the language and habits of their appearance. Meanwhile he had become intrigued by butterflies and moths.

In the background was his famous grandfather, Thomas Huxley. His visits were always a joy to Julian and the two corresponded between such trips. In the first book of his *Memories* Julian Huxley wrote of his grandfather, "He was certainly a great example to me, and his life and writings influenced my own thinking in many fields."

Julian's formal education began at the age of five but his informal education seems to have been more important. He explored the heathlands and commons on foot and later on his bicycle. He had an insatiable curiosity, fed by his parents, his grandfather, and a German governess. One of his proudest possessions in those early years was his first pair of binoculars.

In his early teens he was sent to Eton, dressed in his Eton jacket, his stiff collar, his gown, and top hat. His first year there was an unhappy one but the others were more rewarding. When he graduated, he received prizes in poetry, in biology, and in studies in Shakespeare. Already he had become interested, also, in conservation, and he had continued his diary on birds.

For his essay to obtain a scholarship at Oxford University he proposed the purchase of as much of the unspoiled coastline of Britain as he could obtain with the million pounds theoretically allocated to him for his disposition. He won a scholarship and as a reward, his mother took him on a short Mediterranean cruise. Then, in the summer of 1906, he was

sent to Germany to study German, which would be essential in his work in biology.

At Oxford he was a brilliant science student but found time to write poetry, to join the debating team, and to take part in the Oxford Bach Choir as a bass. He was an omnivorous reader and spent much time haunting the bookshops of Oxford and London.

During the summer vacations he went to Switzerland and Italy and became a devout mountain-climber, thrilling to the excitement of "pitting one's human self against inhuman nature." Back at Oxford, he substituted roof-climbing for his summer exploits.

Then came the death of his mother, the first of many tragedies in his life, including the suicide later of one of his brothers.

When he was 21, there was an international gathering to celebrate the centenary of the birth of Charles Darwin. As a member of the Huxley family and as a budding biologist, Julian was invited to Cambridge University. While there he resolved "that all my scientific studies would be undertaken in a Darwinian spirit and that my major work would be concerned with evolution, in nature and in man." He said later that this was more a crystalization of his thinking than a turning point in his life. Perhaps it was both.

Completing his work at Oxford, he won a scholarship to study biology in Naples, Italy. There he concentrated on a study of sponges and of protozoa. Looking back on that year, Dr. Huxley wrote that "It taught me several lessons, mainly the importance of choosing an interesting problem. . . . It also taught me the value of discussing problems with other people and the mysterious catalysis of ideas that results."

For a short time he lectured at Oxford, spending most of his spare time in scientific bird-watching. From his observations he wrote the first of his many papers on the courtship of birds in relation to Darwin's theory of sexual selection.

Then, when he was 25, he was invited to teach at the Rice

Institute in Texas. To prepare for his work there, he spent some time in Germany, polishing his background in comparative biology. At Rice he was assigned the task of developing a biology department from scratch. He found that challenging and interesting. But his vacations were at least as interesting. One was spent studying egrets and herons in Louisiana. Another was spent at Woods Hole on Cape Cod, which boasted the largest laboratory of marine biology in the New World.

Then came World War I. After short periods in the censor's office in the cavalry, he ended up in Intelligence.

As a result of reading an essay by William Temple, the Archbishop of Canterbury, he read widely in the field of religion and philosophy. From that reading and further reflection came his notable book on *Religion Without Revelation,* a volume which is still widely read. Rejecting the idea of revealed religion, he proposed a new type of faith based on man's ability to reason, to seek truth, and to realize his highest and most creative powers. To such a faith he attached the term evolutionary humanism. With only minor modifications, that served as his central value system or religion for the rest of his life.

It was in that same period that he met Juliette Baillot, a young French-Swiss governess from Neuchâtel. Later they were married and were together until his death in 1975. In a long section in one of his volumes, *Memoirs,* he cited the many characteristics of his wife which had enriched his life so long. He included her willingness to leave her homeland to live with him in England and all over the world, her ability to understand his "carping critics" and yet defend him against them, her help in enlarging his circle of friends, and her patience in understanding his idiosyncrasies and his occasional bouts of depression. His closing tribute was: "Most important . . . her love has helped me to acquire inner peace and understanding and has given me a refuge throughout fifty years of married life."

To them were born two boys, Anthony Julian and Francis John Heathborn. Anthony became a specialist in literature, and

amateur botanist, and the editor of a horticultural magazine. Francis studied zoology but forsook that field later to become an anthropologist.

The next exciting event in Julian Huxley's life was the Oxford University Expedition to Spitsbergen, a Norwegian archipelago in the Arctic Ocean, which Julian Huxley organized and led. The results of that trip were published in *The Spitsbergen Papers.*

In the 1920s, while at Oxford as a professor of zoology, he advocated birth control in a public broadcast over the British Broadcasting Corporation and was attacked publicly and privately for his views. But he was in the forefront of a worldwide movement which would become more respectable in a few years. In 1956 he was given the Lasker Award of the Planned Parenthood Federation in America for his pioneering efforts as a champion of birth control.

In 1927 there was another turn in his life. A few years before that H.G. Wells had published a very popular account of history, written for the first time on a worldwide basis, and called *The Outline of History.* Then Wells was anxious to produce a similar account of science and asked Huxley to work with him. That appealed to Julian and he agreed to help on a three-volume account, eventually called *The Science of Life.* For three years he worked solely on that compendium, doing most of the writing for it. Under Wells' guidance, he learned a great deal about the popularization of facts and ideas, something which stood him in good stead in his later years.

Then, in 1929 he was invited by the Colonial Office Committee on Education to go to East Africa to assist in making recommendations regarding the role of biological science in African education and on the value of nature conservation. He accepted gladly, considering it in retrospect one of the turning points in his life. Juliette went with him as she did on most of his trips throughout his life. That was a completely new experience for them in seeing Africa before modernization and westernization set in. Huxley was proud of his part in the ini-

tial movement to preserve the wildlife of East Africa. And from that trip came an invitation to work on Lord Hailey's monumental *African Survey,* a comparative study of the problems confronting sub-Saharan Africa.

The 1930s seem to have been a particularly productive period for Huxley in writing. In addition to the publication of the three volumes on *The Science of Life,* he wrote books on *Relative Growth* and *Principals of Experimental Embryology.* And, incensed by the nonsensical tirades of Hitler about "the master race," he teamed up with others in the publication of a volume called *We Europeans,* in which the writers maintained that there is no "pure race" anywhere in the world and that the characteristics of so-called races or ethnic groups are determined more by the environment and cultural history than by heredity. Then, in 1942, he produced his seminal work on *Evolution—The Modern Synthesis.*

Huxley was always intrigued by new approaches to learning and in 1934 produced the first of several films on scientific subjects. That first film was on the gannets or sea birds and was called *The Private Life of the Gannet.*

In the 1930s he was also invited to become Superintendent of the London Zoo. That does not mean that he was a zookeeper. Actually he was the broad-based administrator and as such, in charge of policy-making. In that role he developed a Children's Zoo and advocated a Zoo Theater where animal films would be shown. But that idea was turned down. Then when World War II broke out, he was forced by circumstances to resort to shooting some of the animals for the protection of the public. But he developed an Animals Adoption scheme to save others.

During World War II he also became one of the most popular panelists on the weekly general information programs of the B.B.C., admired for his vast store of knowledge and his humor.

But his "tripping" around the world did not stop. In 1943, the Colonial Office asked him to serve on a Commission on

Higher Education in West Africa. And in 1945, he made a second trip to the U.S.S.R.

A part of the 1940s was devoted to his work with Unesco, already described in some detail in previous pages.

When that major assignment was completed, he wondered what he would do with all his time after the strenuous life he had led. But he found plenty to do.

First he tried to catch up with the recent research in the various scientific fields in which he had worked and with the activities of the many organizations in which he had been active before his Unesco days.

There was also writing which he wanted to do. One job which he enjoyed thoroughly was a book based on his travels in the Middle East and much reading on that region. He titled it *From An Antique Land,* a phrase taken from a sonnet by Shelley. Another book he wrote was on the *Biological Aspects of Cancer.* That was a field in which he had done no research. But when the Kettering Foundation for Cancer Research asked him to lecture on that subject, he dove into the project with his usual passion. He read everything available, consulted many experts, and finally produced the lecture, which was expanded into a book. Some scientists have said that this is the most incredible of his many scientific feats. Several assignments came to him, too, as an editorial consultant to publishers in England.

There were also more places to visit, almost always as a result of the invitations from governments, scientific bodies, or universities to speak to them or do research for them. One such invitation came from the government of Iceland which wanted him to see what they were doing in conservation, plus giving one lecture on that subject in the capital city of Reykjavik. Certainly the most ambitious trip was to India where he was awarded the prestigious Kalinga Prize "for distinguished services in popularizing science and scientific progress."

He and Juliette used that as an opportunity also to visit

other countries including Australia, the Philippines, Indonesia, and Thailand. In those places, as well as in several other countries, they studied the flora and fauna, visited historic sights, gloried in the artistic accomplishments of the local people—known and little known,—and discussed the problems of the places they were visiting. Few people had such catholic interests as that pair and few learned as much as Julian and Juliette Huxley as they moved from place to place.

Those years in the 1950s, 1960s, and 1970s also brought Julian Huxley several awards. One has just been mentioned. The citation in that instance was for extending Darwin's theory of sexual selection by introducing the concept of mutual selection by birds, an idea which Darwin had never mentioned and in which Huxley had done research all his life and in many parts of the world. In 1958 he was knighted by the Queen of England and from then on was often referred to as Sir Julian Huxley rather than Dr. Julian Huxley.

There were also visits with friends at home and abroad, for the Huxleys knew hundreds of people and counted scores of them as special friends. Some of them were family members. Some were former associates in Julian's various jobs. Some were people they had met and liked and with whom they had maintained contact over the years. Thumbing through the two volumes of Julian Huxley's *Memories,* one comes across the names of almost everyone of importance in the world in the last half-century as the list of their friends read like a *Who's Who of the World.*

The Julian Huxleys did not see the Aldous Huxleys often but their infrequent get-togethers were a delight to all of them. In the Preface of his autobiography Julian Huxley mentions that there was seven years difference in the age of those two brothers. Consequently they were not close friends as boys. But in their youth they discovered each other and their close friendship lasted the rest of their lives. At one point Julian wrote about his famous brother Aldous in these words:

> Conversation with him was a great delight, a sharpening of the wits with a familiar and companionable mind which his prodigious knowledge made stimulating and fruitful.

He admitted that Aldous was sometimes withdrawn and remote, but noted that that was usually because his fertile mind was wrestling with some new problem. Julian said of him, "He was infinitely gentle and undemanding, especially in the last years of his life."

In 1967 the British Broadcasting Corporation devoted a long program to Julian Huxley at the time of his 80th birthday. And tributes poured in from all over the world. That was followed in 1969 by the celebration of another milestone, the golden wedding anniversary of Julian and Juliette.

Most people who survive that long are taking it easy in their 80s. But not that incredible couple. To celebrate Julian's 84th birthday, they set out on another trip to East Africa, including a visit to the Serengeti Research Institute, the world's largest ecological laboratory—the greatest wildlife refuge on our planet.

Meanwhile Juliette had persuaded him to work on his memoirs. Fortunately he was able to complete a two volume account, published in 1970 and in 1973.

On February 21, 1975, this incredible human being completed his sojourn on Planet Earth. Tribute was paid to him by hundreds of persons in every part of the globe. Some spoke of his uncanny mind and the seminal nature of his scientific research. Others praised him for having focused the potential of science on humanity. Some stressed the many fields in which he had pioneered, such as ecology, population control, and psychic research. Many more wrote and spoke with appreciation about his attempts to develop a new philosophy of life known as evolutionary or scientific humanism.

But there were other aspects of his life to which his friends referred frequently. They spoke of his zest for living, his optimism, and wit and humor.

More than most people Julian Huxley was able to be objective about himself. In the concluding chapter of his *Memories,* he summarized several important aspects of his life as he looked back over eight decades. In one passage he wrote:

> I have been an optimist all my life, trusting in reason, man's natural intelligence and his conscience. I cannot but believe that so many clear warnings will be heeded, and that in perhaps fifty years, man will look back on these decades of crisis and rejoice in the reconciliation of our problems in some overall progress towards safeguarding our planet's future.

On his philosophy of life he wrote:

> This record of my life is that of a witness, one among many who has travelled widely and enjoyed the munificent diversity of life, but, more importantly, realized that it must be dominated by one overruling principle, that we are jointly and severally responsible for the future of our earthly home, and for the survival of a worthwhile society.

In the final paragraph of those two volumes he said:

> We have indeed amassed a vast store of knowledge. The question remains, what shall we do with it? It seems clear that only if we cease merely adding to that store for selfish purposes, but use it to plan for a better future, shall we graduate from Homo Sapiens to Homo Humanus, a hopeful and hardworking trustee for our own, and our planet's evolutionary future.

Few people ever state how they hope to be remembered. Sir Julian Huxley did. This is what he wrote about his life:

> If I am remembered, I hope it will not be primarily for my scientific work, but as a generalist; one to whom, enlarging Terence's words, nothing human, and nothing in external nature, was alien.

To historians the chief mark of the savants of the Renais-

sance was their interest in all phases of life. To express that idea someone coined the term The Renaissance Man. In many ways Julian Huxley is the epitome of The Modern Renaissance Man.

* * * *

5

Margaret Mead– Interpreter of People and Cultures

What an amazing woman Margaret Mead was!

Blessed with a keen mind, an insatiable curiosity, a wide range of skills, and enormous energy, she devoted her life to the study of human beings and cultures in all their infinite variety. She was interested in almost everyone and almost everything and she examined more groups and probed more problems than anyone in her generation. She was an eminent scholar but an even greater popularizer, enlarging the parameters of the little-known field of anthropology, enhancing its respectability as a social science discipline, and interpreting its findings to millions of people.

Starting with her early study of a small group of adolescent girls in an isolated, primitive community in the South Pacific, her interests expanded until they encompassed most of the people on Planet Earth.

If there was a common theme or thread throughout her long and multi-faceted life, it was the importance of recognizing, understanding, and appreciating differences. To her they represented not just problems, but potential enrichment.

In a hectic, productive life she became a kind of global guru.

Born on December 16, 1901, she got off to a good start as the first child in an interesting nuclear family and of a remarkable extended family composed largely of her mother's friends.

Her father, Edward Sherwood Mead, was a graduate of DePauw University in Indiana, a prize-winning debater, and a member of Phi Beta Kappa, the honorary scholastic fraternity. When Margaret was born, he was a professor at the Wharton School of Finance and Commerce of the University of Pennsylvania, the editor of a railroad magazine, and the author of several books.

But he had apparently been scarred as a boy by the death of his father. Consequently he found it difficult to convey warmth and affection and he was often sarcastic and domineering. Yet, later in life, Margaret revised her opinion about his influence upon her, claiming that "it was he who defined for me my place in the world," through such ways as listening to her as a child and teaching her to speak in public cogently and clearly.

Margaret's mother was Emily Fogg Mead, a diminutive woman whom her daughter seems to have viewed with mixed emotions. Emily attended Wellesley College and the University of Chicago, something unusual for a woman in those days.

She was a person with a strong social conscience who pressed hard for the right of women to vote and for other causes. For her master's degree thesis in sociology, she studied the Italian immigrant families in Hammonton, New Jersey, often taking Margaret with her for the interviews. That was Margaret's introduction to different kinds of people and to field work.

Apparently Emily was kind and gentle unless angered by social injustices. And she regarded all human beings, despite their race and culture, as members of the world-wide human family, convictions stemming from her Biblical background.

But she was also an unhappy person, resentful of the

presence of her strong-minded mother-in-law in her home and subject to fits of depressions, especially after the death of her third child shortly after her birth. So acute were those attacks that she had to be removed from the Mead home at times. Then Margaret had to look out for her brother and sisters, the beginning, perhaps, of her organizational ability.

Margaret's mother was an inveterate note-taker and pressed her daughter very early in life to take notes on the activities and thoughts of her siblings—invaluable training for her work in later life.

Then there was Margaret's paternal grandmother, Martha Adaline Mead, an interesting and powerful person. A tiny but strong woman with flashing dark eyes, she was intelligent, energetic, decisive, and loving. When her husband died as a young man, she had raised their family single-handed.

Grandmother Mead lived with her son, her daughter-in-law and their children, and although resented by Emily Mead, she was a great help to Margaret. Every morning for years she tutored her granddaughter in a wide range of subjects. Then, in the afternoon, she sent Margaret out into the countryside to study and collect flowers and plants, to analyze them, and to record her impressions.

In later life Margaret spoke particularly of her grandmother's contribution in making her proud to be a woman.

Margaret was also enriched by a wider circle of relatives and friends of her mother's—such as an aunt who was a copy editor and a linguist, an acquaintance who was a music teacher, and another who was an illustrator of children's books. Thus Margaret experienced many more role models than most girls her age.

In those early years it seemed as if the Meads were always on the move. At one time they lived in a large house in the country and the children converted the loft of the barn into a theater. At other times the Meads lived in Lansdowne and Swarthmore, Pennsylvania, and elsewhere. Such frequent

moves might have proved disconcerting to some. But to Margaret it seemed normal and probably helped her to adjust later in life to the many places which she would live and work.

Margaret's father and mother were not church-goers but she became interested in religion early in life. For an extensive period she hobnobbed with her childhood friends, many of whom were Quakers. She attended Friends Meetings and went for a while to the Buckingham Friends School. But the silence of the Quaker Meetings and the conservatism of many of their members on social issues did not speak to her condition so she eventually found her spiritual home in the Episcopal Church. Its rituals and ceremonies appealed to her and filled some need. So, throughout her life, she remained a communicant of that denomination, often attending its services, especially its celebrations of the high holy days.

Completing her high school work, she was tutored in French to enable her to enter Wellesley College where her mother had gone. But her father questioned the wisdom of her matriculating there—or anywhere. Consequently a battle royal ensued, with the strong-minded father pitted against the strong-minded daughter.

In the end she enrolled in DePauw University in Indiana where her father had attended. But for her that was a disaster; she just didn't fit into the parochial atmosphere of that small, midwestern college, and she was extremely unhappy there. Withdrawing after a year, she entered Barnard College in New York City where she found congenial friends and an intellectually stimulating environment. She took part in intercollegiate debating, started a political discussion club, and worked on the student newspaper, becoming editor in her senior year. And New York City was an exhilarating place.

An added advantage of her residence in New York City was the presence there of her friend, Luther Cressman, at the nearby General Theological Seminary. He was the younger brother of her high school science teacher and Luther and Margaret were secretly engaged.

Then, in her senior year, came what Erik Erikson calls "an

identity crisis," which occurs usually in one's adolescence. For her it was a question of what she should do vocationally.

She had many talents: a fine mind, the ability to think scientifically, enormous energy, and a gift for organization. She was good with her hands and had a feeling for the theater. She was also restless, impatient, and eager for recognition.

By a stroke of luck she enrolled at the last minute in the fall of her senior year in a course in anthropology taught by Franz Boas, a German by birth, a pacifist and humanist, and a student of societies. Physically he was unattractive, with a large head and a slight, frail body. His face was scarred from an old duel and one eye dropped from a facial paralysis. But intellectually he was most attractive. As Margaret testified, "he spoke with an authority and a distinction greater than I had ever met in a teacher." He was little known at that time but he would soon become famous as the father of modern anthropology. To his students he was known affectionately as "Papa Franz." Margaret was drawn to him as iron filings are drawn to a magnet and she wondered if she should select anthropology as her lifetime vocation.

Toward the end of that year she had lunch with Ruth Benedict, an assistant to Boas who later became a renowned authority in anthropology. Questioned by Margaret as to whether she should continue with psychology or sociology or perhaps shift to anthropology, Ruth Benedict replied that "Professor Boas and I have nothing to offer but an opportunity to do work that matters." It was a low-keyed reply but it appealed to Margaret. It was the key that unlocked the door to her decision and to her future.

To young Margaret Mead there was excitement in the field of anthropology, with its new dimensions and possibilities. It was a broad discipline and in it she could use all her interests, skills, and knowledge, and it would demand much of her. Yes, that was the field for her; she would devote her life to anthropology.

As she studied the next year with Boas, Benedict, and others, she worked part-time as an assistant in the sociology

department and as secretary to William Ogburn, its chairman, as well as serving as an editorial assistant for the *Journal of the American Statistical Association.*

Then came the pivotal question of where she would do her field work. Professor Boas wanted her to study a tribe of American Indians. But Margaret was not willing to do that; too many people were already conducting such studies. Her heart was set on working in Polynesia in the South Pacific.

Professor Boas felt it would be wrong to send a 23 year old girl on such an expedition, but he finally relented lest his refusal embitter this high-strung student. Many Americans at that time were deeply disturbed by the problems of adolescence in the U.S.A. and he urged her to study that period of passage from childhood to adulthood in another culture.

So she set off for Samoa under a grant from the National Research Council, equipped with a Kodak camera, a metal box for her notes, a typewriter, a minimum of clothing, and a baby pillow so that she could sleep almost anywhere.

For nearly a year she lived with a primitive tribe (later she preferred the word "preliterate"), observing a small group of adolescent girls. Her conclusion was that adolescence for them was not a traumatic experience marked by crucial and painful experiences. Raised in an open and casual society by all the older people rather than just by their parents, those girls were not subjected to the "shock, repulsion, and fear that so often afflicted American children."

Her conclusions were published in a small book entitled *Coming of Age in Samoa.* The study was a fascinating one; the style in which it was couched was arresting. It was lucid and popular and very frank about the sexual customs of that tribe. The reviews by such men as Havelock Ellis, H. L. Menckem, and Bronislaw Malinowski were full of praise and helped to catapult Margaret Mead into the ranks of noted anthropologists.

Further field work followed rapidly: a trip to the Admiralty Islands and a brief visit to the Omaha Indians in the U.S.A. In

each instance she was pursuing her interest in childhood, adolescence, and family life. Four books emerged from those trips: *Growing Up in New Guinea, Kinship in the Admiralty Islands, Sex and Temperament in Three Primitive Societies,* and *The Changing Culture of an Indian Tribe.*

Meanwhile she had met a tall, handsome anthropologist from New Zealand named Reo Fortune. Obtaining a divorce from Luther Cressman, she and Reo were married and worked together in the South Seas and in Nebraska. In contrast to the plain, predictable, organized Cressman, Fortune was highly intelligent, intense, ambitious, and moody.

Within a few months she was back in the South Pacific—this time primarily in Bali—and with a new husband, Gregory Bateson. They made a powerful team, with his penchant for taking pictures—a new and trailblazing tool in anthropology on which they capitalized fully.

To Gregory and Margaret a child was born in 1939, named Mary Catherine Bateson. She was probably the most observed and photographed child in history. Furthermore her pediatrician was Benjamin Spock, a friend of Margaret's and later a well-known authority on the raising of children.

During World War II Margaret spent most of her time in Washington and her work in those years opened a new vista in her life. Because of the war many of the food habits of the American people needed to be changed and as executive secretary of the National Research Councils Committee on Food Habits, she was called upon to find ways in which such changes could be brought about widely and quickly. Then, too, she was called to England to help people there understand Americans, especially the American soldiers stationed in Great Britain. From that undertaking came a pamphlet on *The American Troops and the British: An Examination of Their Relationship.* Furthermore, she dashed off in three weeks a book entitled *And Keep Your Powder Dry,* in which she attempted to analyze American society.

For the rest of her life she remained with the American

Museum of Natural History in New York City, ensconced in a tiny, cluttered office in the tower of that institution, overlooking Central Park. Thus that place was her office for over 50 years.

But the emphasis in her field work, her voluminous studies, her speaking, and her writing shifted from small, relatively simple, preliterate societies to large, complex, modern nations, cultures, and the global community. In a figure of speech she often used, she had previously been examining small pieces of a pie or cake; now she was going to study the total product.

To Margaret Mead Planet Earth and its people were imperilled and she intended to launch a giant rescue operation to help salvage something from the wreckage of World War II and to help create a more peaceful, just, and humane global society. It was time, she declared, that the social scientists contributed to the world in the same way that the natural scientists had done in recent decades, helping people to see that men and women everywhere are interdependent and that all problems are interwoven. Of that world society she said:

> We are in the process of creating a new civilization in which for the first time people everywhere are beginning to take part in the events that are shaping our common future. The realization of the dream of world-wide communication and the growing belief that men can plan for change are opening new potentialities for human relationships.

It would be impossible here to outline the broad dimensions of the New World she wanted to help create. But a few of its features can be mentioned.

For example, it was highly important to her that people imagine the kind of world in which they wanted to live. "We need more vivid Utopias" was one way in which she expressed that need. In a slightly longer statement, she wrote:

> . . . the world today is sorely in need of a vision which will endow our lives with meaning and responsibility and will make safe the terrible powers of destruction and the almost limitless powers of construction which scientific research has put into our hands.

She saw, too, the need for an increasing number of values shared by people everywhere—the basis of a worldwide culture. Of that global ethic she said:

> The new ethic must be one that will hold us everywhere—East and West, in socialist and capitalist countries, in old and new countries, in rich and poor countries and within all groups, whatever their race, their culture, or their level of modern education may be. The new ethic must include people who have no belief in a future life, those for whom life on earth is the prelude to immortality, and those who see the present as one of a series of lives on earth as men are reincarnated again and again in the same or in different forms. It must apply equally to those who still are bound by the stringencies of scarcity and those for whom abundance is the basic fact of life.

High on her list of priorities was the belief in change. She was painfully aware of the heavy hand of history but convinced of the necessity and possibility of tremendous changes. As an example of such shifts, she pointed to the Manus in the South Seas who had polevaulted from the Stone Age to the Nuclear Age in the period between her first visit with them in 1928 and her return there in 1953 as recorded in her volume on *New Lives for Old: Cultural Transformation–Manus, 1928–1953*. In that book she reported that they were leading better lives at that later date, with far less competition and far more cooperation.

In her New World people would be willing to accept differences and in some instances even to welcome them. Differences would be a strength rather than a weakness.

Likewise she saw the need for more and more worldwide

organizations, both governmental and non-governmental, such as the United Nations and the World Federation of Mental Health.

Aware from her studies of many groups of the importance of rites, she called for the extension internationally of some existing celebrations and the creation of others, to be observed globally, such as Earth Day. In a similar vein she promoted the formation of departments in colleges and universities devoted to studies of the future, and she supported the idea in the U.S.A. of a national youth service for a year at the age of 18, including an Environmental Corps similar to the Peace Corps and Vista.

She was concerned about combatting war because it would lead to the suicide of the human race. But she was far more concerned with the global conditions conducive to peace, urging people everywhere to study constructive measures to make it possible for future generations to live "more safely, more fully, more widely, and more meaningfully" in what she called "our dawning humanity."

Margaret Mead had a tremendous faith in people, asserting over and over that "we have as yet scarcely begun to explore human potentialities."

To her anthropology had the distinct advantage of being an all-encompassing field which saw the totality of cultures than merely their separate parts. In addition she felt it was able to:

> . . . explore the tremendous range of cultural systems which people have produced in the past and are still producing today.
>
> . . . see people as becoming human within their culture and welcome rather than disparage differences in groups.
>
> . . . introduce questions about the possibilities and limitations of people as physical beings.
>
> . . . provide a scientific background for the acceptance of people as a part of the living world of God's creatures and within the context of continuity within the whole creation.

> . . . raise questions as to the inevitability of the progress of human beings.

Of course those are only a few of the postulates or central concepts of anthropology, but they do indicate its broad range and encompassing nature.

Above all she was determined to help extend its boundaries, help it to embrace disciplines it had long ignored, find all the applications that it could, and educate the public in its scope, methods, and applications. In the years ahead, she did much to contribute to all those tasks, especially in popularizing the central ideas of anthropology and its applications to current problems.

One of her most interesting contributions in extending the methodology of that field was in fostering the study of cultures at a distance. Probably the most famous of such studies was the one done by her mentor, Ruth Benedict, during World War II, analyzing Japanese society, reporting in her book on *The Chrysanthemum and the Sword.* In that study Margaret Mead played a large part. Then, in a volume called *The Study of Culture at a Distance,* written with her colleague and friend, Rhoda Metraux, Margaret brought together her innovative ideas for such analyses, using such methods as the study of films, examples of literature, projective tests, and interviews with informants who were born or who had lived in a distant culture.

For much of her life anthropology or the study of cultures provided the frame of reference for her forays into many fields. Space precludes more than the mention of a few of them as Margaret Mead became involved in analyzing a wide array of contemporary problems. In fact some people have criticized her for spreading herself too thin and expressing herself too dogmatically, especially in her later years when she sometimes became pontifical in her pronouncements—a modern Delphic oracle.

The strengthening of family life was a central and continu-

ing concern of Margaret Mead. In fact it was such a strong concern that one biographer has written that "the bold and generous way she defined the word 'family' survives as the most enduring of her legacies."

Particularly strong was her belief in the need for a large network of family members and friends who would constitute what we call a "support group." She had been strengthened by such a network as a child, had seen the values in an "extended family" in several cultures she had studied, and had developed such a group in her own adult life. Thus she strongly recommended such an approach to others.

Long before most people, she saw a new and more positive role for fathers in child rearing, aided by a wide range of innovations ranging from bottle-feeding to the creation of artificial foods for infants.

She deplored the prevailing attitude toward older people, considering old age an illness and building "ghettoes" for them in segregated housing. To her, grandparents were an asset rather than a liability and she pled for an increased role for such older relatives in the raising of children. Perhaps that view was influenced in part by her own experience with her own paternal grandmother. Among other things, she pointed out how much boys and girls could learn about change from those who had experienced so much of it in their lives.

She was dismayed, also, by the pressures and problems of overpopulation in many parts of the world and championed the cause of population control. She insisted that children needed to be wanted and urged people everywhere to establish "a climate of opinion in which people will wish to work toward a balanced population for the whole world."

More controversial was her suggestion that changing conditions might warrant two kinds of marriage in the future—one which she called "individual marriages"—without children, and the other "parental" marriages"—with offspring.

Two of the methods she used superbly in studying children everywhere were photographs and childrens' drawings.

Because of her interest in families and children, she was also deeply concerned with the education of children and adolescents, placing much emphasis upon the influence of homes as well as schools.

Noting the tremendous changes in the world in her day, she often pointed out that children were more at home in the new global society of atomic bombs, computers, tape recorders, and rock music than older people. With more and more changes in store for oncoming generations, she saw the need for a new concept of education which would concentrate more on teaching children how to think rather than on what to think. Confronted with many choices, they should be made aware of the wide range of possibilities of philosophies of life and life-styles available to them and of the importance of confronting such choices with open minds. In a kind of mental shorthand she spoke and wrote about "an educational style which would provide continuity and openness even with rapid change." That did not mean permissiveness in schools but a rigorous examination of alternatives.

Deploring the traumatic experiences of many American adolescents Margaret Mead pled for ways of training the young which would:

> . . . retain the gains of individuality made by Western civilization and yet reduce the conflicts of choice that were causing so much pain and waste to young Americans.

In such a rapidly changing world she also saw education as a lifelong process, with adults continuously acquiring new information and new skills.

On the controversial question of school busing to achieve racial integration in the U.S.A., she frequently asserted that Americans had resorted to such efforts because they were not willing to face that problem in more basic ways, such as integrated housing.

Living in the United States in the 1960s and 1970s during the period of student protests against the Vietnam War and

against the administrators of colleges and universities, Margaret Mead was intensely interested in analyzing the reasons for the rise of such disturbances and reflecting on what they represented, speaking and writing frequently about them.

Two factors seemed to her to give rise to that phenomenon. One was the insecurity of the older generation and its inability to cope with the many problems of its day. To her they then passed on their "sense of malaise" to the next generation. Coupled with that situation was the lack of foresight on the part of the older generation in making adequate provisions for the future in the many institutions of higher learning. Failing to face the future realistically, they did not provide in advance for the burgeoning student population, did not construct buildings to house them, and did not include them in important decisions—"participatory democracy" as the students called it.

Failing on all those counts resulted in her opinion in confrontation rather than cooperation between the two generations.

Added to such situations, of course, was the immorality in her opinion of the war in Vietnam. In a startling and characteristically arresting statement, she commented on that conflict by saying:

> We've got to learn to protect our enemies. We are a family. No one saves a society by dying for it.

Profoundly disturbed by the escalation of the arms race and the threat of nuclear war which hung over the heads of everyone on Planet Earth, she spoke out militantly about such conditions.

From her field studies of different societies as well as from other sources, Margaret Mead was acutely aware of the pressing need for an understanding of the roles of boys and girls and men and women in contemporary cultures and of the need for changes in current customs. She knew well that old

securities were disappearing and that new ones had not yet taken their place. Therefore one of her major tasks was to encourage the public to talk openly and frankly about sexual matters and to encourage adults to discuss them with children in the same way.

She was well acquainted with the biological differences between males and females but emphasized the cultural differences which were determined by human groups. After all, she had seen and studied the wide variety of sexual roles in various cultures, from places where the women dressed colorfully and lavishly to those in which men did so, and from those societies in which women did most of the hard manual labor to those in which men performed those tasks. So, again, as in so many other areas, she accented the many choices open to human beings and societies and the importance of accepting different ways of living.

In sexual matters she was at first far ahead of her times. Consequently she was often criticized for her liberal or radical views. But eventually many people in the United States and elswhere came around to her way of thinking about sex and sex roles.

She did not play a prominent part in the women's lib movement but she was, in fact, an ally. She felt strongly that women had been deprived of many opportunities in western society and she fought for the extension of their opportunities. It was her belief, for example, that women could work in the marketplace and still raise families—and she did that herself. But she pled with men to assume more responsibilities in their homes and in the care of their offspring and to cultivate the so-called feminine side of their lives.

Realizing that bisexuality and homosexuality had always existed, she was not shocked by such practices, considering them "normal" or among the many manifestations of human sexuality.

Over a period of years she wrote and spoke often on many aspects of this broad theme and the public devoured her re-

flections and pronouncements. Her chief book on this important and broad-based aspect of life was *Male and Female: A Study of the Sexes in a Changing World.*

Unlike many scientists in her day, Margaret Mead was interested in various religions in the world, recognizing their influence upon the cultures in which they were predominant. Of them she remarked that they were:

> . . . the only completely inclusive voluntary groups in the world in which people of every age, both sexes, every walk of life, every degree of education, are members of one body.

In a typical comment on the Christian faith, she said:

> The task of the Christian community today is to learn to combine the command to love our neighbors as ourselves with the task of finding out who our neighbors are, knowing all that is known about them, and knowing all that we can about carrying out the Christian command.

To her the theory and practice of the separation of church and state was a necessity in democratic societies like the United States where there were so many different religious groups, as well as people with no religious affiliation. Nevertheless she saw nothing wrong with the observance of a short period of silence at the beginning of the school day in the U.S.A.

There were scores of other themes and problems on which she wrote and spoke. For example she commented on the optimism of Americans and their belief that change was possible, a strong factor in the creation of a new culture. But she deplored the accent by Americans in "getting ahead, even if it meant gauging others in the process."

Likewise she wished that Russians and Americans could value each other's achievements, emphasizing accomplishments rather than always seeing weaknesses in each other's cultures.

Over and over she reiterated the point that "The horrible

thing (in American life) is our inability to recognize that we Americans hold the lives of the whole world in our hands."

She knew very well the problems of cities and deplored them. Nevertheless, she said:

> I value cities. Cities are meeting places; points of convergence. A city is also where one expects to find a university, bookstores, theaters, art galleries, music, and excited young people coming and going.

As in so many other aspects of life she had a vision of what cities could be, saying:

> . . . we have yet to grasp the idea of a dynamic, growing city, a city built for change, where old activities can develop in new centers and in new mosaic patterns.

To explore so many issues and to probe so many problems, she had to posses a brilliant mind, an enormous amount of energy, and an incredible ability to organize her time.

And now she worked! Often she was up at 5:30 in the morning, writing her allotted 3000 words before she went to work at the museum. There she would collect, arrange, and catalogue materials for future exhibits. Later in the morning she would meet with students, especially her graduate students, offering ideas on their projects or examining what they had already done. After a bag lunch, she would turn to visits by newspaper people and book editors; read proofs; and/or hobnob with people from all over the U.S.A. and other parts of the world who came to talk with her. But she would also pick their brains, learning from them as well as teaching them. Her evenings were often filled with social engagements and/or with her wide correspondence. And in between those varied activities were her classes in the School of General Studies at Columbia University and short-term assignments in colleges and universities all over the United States.

Facts, impressions, and ideas came to her from many sources—from her observations everywhere she went, from

the questions her listeners asked at the end of many many popular lectures, from the voluminous correspondence resulting from the column she wrote for 16 years for *Redbook* magazine, from her reading, from her graduate students, and from friends and colleagues in the various social science fields.

Perhaps she was at her best in the give and take of high-level panels or round-table discussions with several authorities in a given field. In her lifetime she must have served on hundreds of such groups. One, for example, on the interdisciplinary approach to ethics, was composed of Franz Boas, Albert Einstein, Enrico Fermi, Jacques Maritain, Paul Tillich, and herself. What an assemblage of authorities!

No matter where she was or with whom she was talking when a fact, observation, or idea occurred to her, she would open her purse and take out one of her many tiny notebooks in which she would record such information, harking back to the notes she took as a child.

From the mass of data which she accumulated would often come startling generalizations or insights. As her daughter wrote in a biography of her mother:

> She would see a problem and her imagination would leap to a solution; she would see a potentiality and imagined it realized.

But all this mass of information and ideas was not just an exercise in intellectual gymnastics; it was put to work in practical situations, tested there, reconsidered, and refined.

In a sense Margaret was a loner, a one-woman movement. But in another sense she was a group worker, relying on others for ideas and support as they, in turn, relied on her. As her daughter wrote:

> One of the reasons that Margaret was so prolific is that whatever came to her was enjoyed through the act of sharing.

She had a vast network of colleagues, associates, and friends. Their name was legion and would constitute a Who's Who of

the world's greatest thinkers in anthropology, the other social sciences, and wider fields of knowledge. Space precludes more than the mention of a few of those persons.

In her early years as a promising anthropologist the influence of Franz Boas was great. So, too, throughout her life was the help of her teacher and close friend, Ruth Benedict. Several of her most cherished associates and friends were from abroad: Gregory Bateson and Geoffrey Gorer from England, Franz Boas and Nathan Leites from Germany, Erik Erickson from Denmark, and Leo Fortune from New Zealand. Then there were several couples with whom she shared much: Lawrence and Mary Frank, Clyde and Florence Kluckhohn, and Robert and Helen Lynd. Among her closest friends who also served as collaborators were Rhoda Metraux and Martha Wolfenstein. And there was Edward Sapir, Leo Rosten, the Menninger brothers, Benjamin Spock and others.

Fascinating as Margaret Mead was as a person and fabulous as were her achievements in a long and creative life, she also had her failings. She may have been naive and slipshod as a young anthropologist studying the adolescent girls in Samoa. At least that is what Derek Freeman, an Australian anthropologist, contended after her death in his book on *Margaret Mead: The Making and Unmaking of an Anthropological Myth*. She may also have been taken in by Geoffrey Gorer's theory of the effect of swaddling on the children of the Soviet Union, a theory which opponents ridiculed by referring to that idea as "diaperology."

Then, too, she may have stretched herself too broadly and therefore too thinly, achieving more breadth than depth in her approach to the various social science disciplines.

Many commentators feel, also, that she became intoxicated by her own insights and wisdom. One such critic has written of her "information overload." Certainly in her later years she became a one-woman road show, complete with her flowing cape and her "thumbstick," relying too much on her one-liners and her sweeping generalizations on almost any subject, thereby attracting tremendous publicity and enormous audi-

ences. Perhaps that need for recognition which marked her childhood haunted her the rest of her life.

Nevertheless, she was surely one of the great figures of the 20th century. More than anyone else she helped to extend the little-known and little-used field of anthropology and to bring it respectability. Futhermore, she knew how to explain it and its basic concepts in language that people could understand. Thus she helped millions of people to understand and to try to appreciate differences and to commit themselves to the creation of a better world.

At her death in 1978, at the age of 77, she had become a wonder of the modern world, a student and interpreter of the emerging world community, an international resource, a global guru.

Earlier in life she had commented:

> Oh, I am glad to be alive. I am even glad that I am living at this particular and very difficult, dangerous, and crucial period of human history.

And many people were glad, also, for her productive sojourn on Planet Earth.

At her death tributes poured in from all over the world as many people tried to share their appreciation for what she had meant to them. There were memorial services at the National Cathedral in Washington D.C., at Columbia University and the American Museum of Natural History in New York City, and at the United Nations. A grade school and a halfway house for delinquent girls were named for her, an ecological hope ship was christened in her honor, and the American Museum of Natural History launched a drive for five millino dollars for the advancement of anthropology. She will long be remembered as one of the pioneers of a new international community and as a trailblazer of an emerging global society to which she had contributed so much.

6

Jean Monnet– Creator of European Community

Imagine waiting until you are 86 to retire. That is certainly unusual, but it is just what the famous Frenchman, Jean Monnet, did in 1975.

He had led an extremely active and productive life and had become one of the most influential men in the 20th century. Now it was time, he said, to devote himself exclusively to writing and thinking—as if he had not done that all his life.

Thus one of the most remarkable figures in recent times stepped off the world stage. Remarkable is a carefully chosen word because Jean Monnet was an unusual man who had worked in unusual ways to attain unusual goals.

He had never joined a political party or been elected to a political office. Yet, he was one of the most influential politicians of France, of Europe, and of the international community.

He had never studied economics in any educational institution. Yet, he was sought out by managers of money and

by governments in every part of the globe as a financial wizard.

He had never gone beyond the equivalent of high school. Yet, he was one of the best educated men in the world in his day.

He had brought into existence some of the most innovative international institutions in the history of the world. Yet, he had almost always been a behind-the-scenes operator rather than a highly visible leader. Because of that method of working, he was sometimes called "the mystery man of France."

The most ambitious of his many creative ideas was his plan for a United States of Europe. Some people claimed that this was an obsession. If so, it was a magnificent obsession.

As Walter Lippman, the noted American journalist and commentator, once said about Monnet, "In all his projects and enterprises there has been one central theme, which is how to induce and cajole men to work together for their common good."

The life of this rare human being began on March 9, 1888, in the town of Cognac in the southwestern part of France. There he was born into a family which had long been peasants and wine-growers. The men were short, stocky, and muscular—characteristics which Jean eventually developed as he grew to manhood. And the Monnets, like their relatives and neighbors, were practical people and miserly in the use of words.

Many of the Monnets were also long-lived. For instance, Jean Monnet's paternal grandfather lived to be 102. His father lived to be 88. And his mother lived to be 87.

In the local schools Jean was able to pass the tests which were so central in French education. But the type of education that prevailed, based almost exclusively on a good memory, did not appeal to him. On the basis of his school work, no one would have predicted a brilliant career for him.

Then, when Jean was 18, his father decided that this

young man had had enough formal education. It would be nonsense to think of sending him on to the university. Instead, Jean would enter the family business and eventually inherit a part of the brandy firm of J.G. Monnet and Company.

So Jean was sent to Canada as a salesman for the family firm. His territory included many of the Canadian boom towns of that period—places like Calgary, Moose Jaw, and Medicine Hat.

Life was raw in the northwestern part of Canada in those days. But Jean Monnet liked the life there and the people. What appealed to him most was that people were judged by their actions rather than by their ancestry.

The people liked him, too. His personality was appealing and his product in great demand.

In Canada he learned to speak English, a skill which he perfected later in the United States and one which served him well throughout his life.

In Canada he also became personal friends with many of the top officials of the Hudson Bay Company. Little did he know that he would have occasion to darw upon those friendships at a critical juncture in the history of France in a few years.

Then he moved on to the United States, still serving as a brandy salesman. At first he sold this product to saloon keepers. Eventually he shifted to the wholesalers and to the big importers.

All this time he was increasing the profits of the family business and earning a good living for himself. But he was also learning other important lessons. He was learning to deal with men directly and in practical terms. He was learning how to convince others. He was learning to meet and to work with people as equals—no matter what their social status or nationality was. Later in life he would have many opportunities to apply these lessons he had learned in the New World.

This phase of his life was to end, however, in 1914, when

he was 26. A world war was impending and soon he was on his way back to Europe.

The voyage across the Atlantic took eight days. During that time he thought often about the important role that naval transport would play in the coming conflict. In the ports in England and in France he was appalled by the fact that British and French merchants and even the French and British governments were competing with each other for the limited supplies of food and war materials, despite the fact that they would soon be allies in World War I.

Back home, he was rejected for military service because of a slight case of nephritis, an inflamation of the kidneys. But he was assigned as a civilian to the supply division of the army.

However, he did not forget his concern about the need for collaboration between France and Great Britain in the war effort. Fortunately one of his father's friends knew the Premier of France and arranged for Jean Monnet to meet him. A conference ensued and the Premier was so impressed with the young man and his ideas that he introduced him to the Minister of War. He, in turn, introduced Monnet to the Controller in charge of supplies.

Eventually the controller invited Monnet to accompany him to London to talk with British officials. On that trip Jean was to serve as the controller's adviser and his interpreter.

There were many objections to joint purchasing, but eventually they were overcome. The trip led, also, to Monnet's assignment to the Ministry of Commerce in London. In that post he was able to call upon his friends in the Hudson Bay Company to make a loan of a billion dollars in gold to purchase Canadian wheat.

By 1917 Jean Monnet, then only 29, was the French representative on the Interallied Executive Committee which was in charge of the distribution of common resources. And he was its chairman. By 1918 he had been appointed a member of the Supreme Economic Council.

To those jobs he brought many talents. Perhaps the

greatest was his care in taking no credit to himself for the accomplishments achieved.

In the many cooperative ventures in which he engaged during the was Monnet was impressed with how easily Americans, British, Frenchmen, and Italians could forget their different national backgrounds and work together on common problems.

At the close of the war, the League of Nations was formed to foster peace and international cooperation. As its first Secretary-General an Englishman was chosen: Sir Eric Drummond. And as its Deputy Secretary-General, a Frenchman was named. Yes, that man was Jean Monnet.

His primary responsibility in that position was to oversee the League's economic activities. Perhaps his greatest success was in arranging a large loan to Austria. He was also successful in helping to establish the frontier in Silesia between German and Poland.

But many of Monnet's dreams for that organization remained unrealized because the League had so little power. Commenting later on the League, he said, "In Geneva I was impressed with the power of a nation that can say no to an international body that has no supranational power. Goodwill between men, between nations is not enough. One must also have international laws and institutions. Except for certain practical but limited activities, the League was a disappointment." Years later he would remember those words and act upon them in forming institutions for a united Europe.

After three years in the League, Jean Monnet resigned. That was not because he was dissillusioned with the organization. It was due to a crisis in the family business in France. The brandy firm was going bankrupt and his two sisters pled with him to return and help them with its management. He did so and within two years it was in good shape, with capable personnel who could carry it on successfully.

In 1925 the Blair Foreign Corporation in New York City asked Monnet to join them as a partner. They were specialists

in loans to governments and to national banks which were trying to stabilize their currency. Monnet's background was ideal for such a position and he accepted their offer.

Once on the job, he surrounded himself with an able staff of specialists. To them he assigned the tasks of carrying out the details of various plans. For himself he retained the job of long-range planning.

Among the many jobs the firm undertook were the rehabilitation of the economies of Poland and of Rumania.

At that time the Blair Foreign Corporation was highly successful and Jean Monnet was able to amass a small fortune as one of its partners.

Then came the disastrous, world-wide depression of 1929 and the crash of the stock market in Wall Street. Like so many others, Monnet was reputed to have lost millions of dollars. By then the Blair organization had transferred its assets to a holding company known as Transamerica and Monnet had become its vice-president. Quickly he drafted a plan to salvage the company and its component parts. But his plan was too drastic for the governing board and eventually Monnet resigned.

Again he returned to France. But not for long. In Sweden a man named Ivar Kreuger had developed a thriving business, making matches. Gradually he became the world's "match king," with a global "empire." Then Kreuger committed suicide, leaving his complicated empire in ruins.

The Swedish government invited Monnet to their country to sort out the complicated affairs of the Kreuger organization, and Monnet accepted. Soon he was unravelling the secret strings by which the match king had manipulated his puppets in many parts of the world.

It was a difficult assignment but one in which Monnet was finally successful.

Then he was called to China. There he soon discovered that the economy was in chaos. He felt it would be impossible to salvage all parts of it. But he decided he could retrieve the railroads if he could set up a corporation which included

American, British, and French financiers, as well as Chinese. He presented his ambitious plan to the Chinese—and it was rejected.

Later he learned that it might have been accepted on the third or fourth presentation if he had persisted. He had been successful in the western world which he knew so well. But he had not known enough about China and the Chinese to deal effectively with them. This was a bitter but important lesson for him.

His time between 1934 and 1943 was devoted primarily to the financial firm of Monnet, Murmane and Company, an organization which specialized in the reorganization of holding companies which had been hit by the depression.

It was also in that period that he married. He had met his future wife at a dinner party in Paris in 1928. She was Silvia de Bondini, a dark, beautiful Italian and a talented painter. She was the daughter of a prominent Italian journalist and the wife of a diplomat. For five years she tried to obtain a divorce, but without success. Finally Monnet whisked her off to Moscow for a quick divorce and a quick wedding.

To them two daughters were born: Anne and Marianne.

Meanwhile Adolph Hitler had forced his way into power in Germany and was gradually adding other parts of the Continent to his realm. In 1938 he annexed Austria by force. That same year he threatened to take parts of Czechoslovakia. Concessions were made to appease him, especially the Munich Agreement, signed by Neville Chamberlain for the British government.

But men like Monnet considered that merely a temporary truce. They feared that Hitler's lust for power would eventually lead to another world war.

As a result of the Munich Agreement, a part of Czechoslovakia was yielded to Hitler. Then, six months after Munich, he took the rest of that country.

Soon Hitler arranged a peace pact with the Russians. That meant he would be able to move into Poland without Russian

opposition. That he did in the fall of 1939.

Britain and France, however, were ready by that time to try to stop Hitler's aggressions and in September of 1939 they declared war on Germany.

Then Hitler's army, his navy, and his air force started a series of invasions. It was Norway in April of 1940. It was The Netherlands in early May of the same year and Belgium in the latter part of May.

In June of 1940 the German army swept across France. On June 12 Paris was declared "an open city" so that it would not be destroyed. And on June 16 the French government sued for an armistice.

In all of these instances the power of the German air force had been decisive.

Like a few other well-informed, far-sighted men, Monnet had long feared that the air power of Germany might be the crucial factor if war came to Europe. As early as 1938 he had started pestering the French and the British governments to purchase thousands of planes in the United States and to pay for them in cash. In that way the American manufacturers would have the capital to expand their plants and eventually to produce more planes. Only in that way, Monnet maintained, would the French and British be able to meet the challenge of the German Luftwaffe.

It took Monnet six months to win the approval of the two governments of an overall plan for the purchase of planes in the U.S.A. Even then he was only partially successful. Instead of an order for 5000 planes, which he had recommended, they bought 600. But it was a start, and in the coming months they would order many more.

As soon as war on Germany was declared by Britain and France, he was pressed into service as chairman of the Anglo-French Committee for Coordinating the War Effort. It was almost too late for such a job. But he believed such cooperation was necessary and he took on this tough assignment.

Like many other Frenchman, Monnet was worried about

the possibility of the defeat of France. In a desperate effort to prepare for such an emergency, he concocted a novel and daring plan. It was to create a union of France and Great Britain, including a single currency, a customs union, and dual citizenship.

Quickly and quietly he shared this idea with a few men at the top level of the French government and won some support from them, especially from Paul Reynaud, the Premier.

Monnet also met with Charles de Gaulle, then the Undersecretary of State for War. He explained the plan to deGaulle without revealing that it was a Monnet Plan. At that time deGaulle supported the idea, although he later criticized it.

Soon Monnet and deGaulle met with Churchill in London. He was intrigued with the idea. He saw it as a difficult but exciting possibility.

But Churchill did not publicly support the idea until June 1940. Then he made an historic but futile attempt to put the plan into action, with his Declaration of a Franco-British Union. But the timing was wrong. It was too late for such a proposal.

As soon as the Hitler forces overwhelmed France, Monnet made another daring move. Obtaining a seaplane, he flew to Bordeaux where the French cabinet was located. There he tried to persuade Petan (then the Premier) and the entire cabinet to escape to London or to North Africa where they would set up a government, in exile, similar to those of other European nations which had been overrun by Hitler's men.

But Petain and other members of his cabinet refused to leave. They said that they did not want to be accused of running away at such a crucial time. Instead, Petain capitulated to the Germans and allowed them to take control of most of France.

Disappointed, Monnet returned to London in his seaplane, taking a load of refugees with him.

But there was plenty of work for him to do and the British were glad to use his talents. Churchill personally endorsed

Monnet's passport and sent him off to the United States to spearhead the Anglo-American plans for war supplies.

Before leaving London, Churchill had made Monnet a member of the British Supply Council in Washington. Subsequently Churchill appointed Monnet to several Anglo-American production boards.

Some of his fellow Frenchmen were critical of Monnet's decision to work so closely with the British and to go to the United States. They felt he should have remained in France or at least fled to North Africa to work with the Free French forces.

But Monnet felt he could do more for France and for the allied cause in London and Washington and time proved him right.

In Washington he was warmly welcomed by old friends and within a short time made many new friends. The Congress of the United States had passed a Neutrality Act to keep the U.S.A. out of the European conflict. But many people were ready to do anything, short of war, to insure a victory for England and her allies.

Among the most ardent supporters of the Allies was Franklin D. Roosevelt, then President of the United States. Monnet was introduced to him and soon submitted a plan for increasing the production of planes, tanks, and other war materials.

In 1941 President Roosevelt proposed a far-reaching Lend-Lease Program whereby Great Britain leased to the United States certain naval bases in the Caribbean Sea. In return, the United States loaned the British large sums of money with which they could purchase needed war materials in the U.S.A.

Some people have credited Monnet with this idea. He has insisted that it was Roosevelt's "brainstorm." But Monnet is credited with coining the phrase referring to the United States as "the arsenal of democracy," a phrase which Roosevelt used effectively to win support for his aid to the Allies.

Throughout the war Monnet was contributing quietly and unobtrusively, but significantly, to the eventual victory of the Allies.

Long before the war ended, however, he was turning his thoughts to plans for the future, especially for his own country. As early as 1943 he warned de Gaulle, the leader of the Free French, about his lofty statements about "le grandeur" of France. Monnet told de Gaulle bluntly that "If you are not careful, there will be no 'grandeur.' We are a small country. We have been plundered and our economic base has been largely destroyed. France may become a backwater of Europe."

De Gaulle grumbled and challenged Monnet to be more specific. His response was a compact yet comprehensive seven page memorandum on the restoration of the French economy at the close of World War II. Monnet's idea was to have a central committee to oversee the revitalization of their economy. That committee would be composed of representatives of labor and management and of every French political party.

That plan, only slightly modified, was put into effect in 1947, with Monnet serving as its chief administrator. It was called The Monnet Plan and was the only such program he ever devised which bore his name. Through it and the help of the United States through the Marshall Plan, the economy of France was salvaged and revitalized.

Meanwhile several other large and related problems bothered him, worried him, disturbed him. One was how to curb the hatred between France and Germany which had led three times in the last 75 years to war between those two nations. Another was how to meet the military challenge posed by Communist Russia. A third was how Europe could compete economically with the United States and the Union of Soviet Socialist Republics with their mass markets of consumers and their tariff-free territories. A fourth was how to eliminate war, especially now that the terrible new weapon of the atomic bomb had been produced.

As he pondered these interrelated problems, he could find

only one solution. That was the creation of a United States of Europe, similar to but not the same as the United States of America.

This was not a new idea. For centuries men as different as William Penn and Napoleon Bonaparte had called for a federated Europe. But the times had not been right for their proposals. Monnet felt that this was an idea whose time had come—or could come with proper guidance. The dream could be turned into a reality.

'But that would take careful planning. And who had had more experience in devising plans than he? Probably no one in the entire world. He knew full well that you cannot merely tell people to unite. They must discover the need for unity. They must gain experience in cooperation. They must experience success in joint undertakings. They must make the long journey to such a united Europe step by step. As he had said when he left the League of Nations, "Goodwill between men, between nations is not enough. One must also have international laws and institutions."

So he set out to create such institutions, one by one, over a period of many years. The rest of his active career would be devoted almost exclusively to bringing a fragmented Europe together and working towards an eventual United States of Europe.

There were to be many milestones on this long, hazardous journey towards a United States of Europe. The first milestone was the Coal and Steel Community, formed in 1951. By the treaty which established that "community," six nations transferred some of their power to a new Authority which would control the production and sale of coal, iron ore, steel, and scrap. Those six nations were Belgium, France, Germany, Italy, Luxembourg, and The Netherlands. They recorded thereby their resolve "to substitute for historic rivalries a fusion of their essential interests; to establish, by creating an economic community, the foundations of a wider and deeper

community among peoples long divided by bloody conflicts; and to lay the bases of institutions capable of giving direction to their common destiny."

The Authority which would henceforth control coal and steel in Central and Western Europe was presided over for the first few years by Jean Monnet. Under his direction this new federation was a spectacular success. Within a short time the production of steel doubled, all tariffs on coal and steel among the six participating nations were eliminated, and consumers were able to obtain these products at reduced prices. In addition, unemployed coal miners, especially in Italy, were trained for new jobs, with the Authority helping them to find new places of employment.

The plan bore the name of Robert Schuman, then the Foreign Minister of France, but the idea bore the marks of Monnet's creative mind and deft planning.

As Monnet pointed out, "Change begets change." People and governments realized that what at first seemed a utopian plan, had worked. Then they were ready for further changes.

In 1954 Eurovision, a European Broadcasting Union, was created. Then, in 1958 Eurotom, a European Atomic Energy Community, was formed. Its purpose was to foster research on the peaceful uses of atomic energy, to establish plants for the purposes of creating new sources of power from nuclear energy, and to control the production of such plants. In 1959 a Conference on European Post and Telecommunications was held and cooperation in those fields was furthered.

Each of these was another step towards cooperative planning on the part of European nations. Change was still begetting change.

In 1955 Monnet had retired as President of the High Authority of the Coal and Steel Community. But he announced that he would continue as a private citizen in his efforts to establish a United States of Europe. That year he formed an Action Committee for a United States of Europe

and it became the group through which he worked for the next 20 years.

At one point, however, the six nations stumbled—or one of them did. Encouraged by the success of the Coal and Steel Community, they decided to place the armed forces of their countries under joint control. This was to be a European Defense Community. But in 1954 the idea was rejected by the French National Assembly.

Convinced that economic unity was more easily achieved than political unity, the leaders of cooperative efforts decided to concentrate on the formation of a European Economic Community, known popularly as the Common Market. At a meeting in Venice in 1956 of the Foreign Ministers of the six countries involved, plans were made. And in Rome, in 1957, a treaty was signed which created for the first time in history a common market for Central Europe.

Its purpose was to stabilize the economies of the six nations, to encourage the growth of their economies, and to raise the standards of living of the 180,000,000 people in that part of the world.

This was an ambitious plan but it was based on wise planning. Over a period of 12 years the tariffs among those nations were to be abolished gradually. Thus a vast new market was to be created. Competition was to be promoted and prices on various goods lowered. Workers could also travel freely in this new "community." And capital for old and new industries would be more readily available.

Despite difficulties, the Common Market was a spectacular success. The prices of many goods dropped fantastically. For example, a raincoat produced in Italy sold for $8 in France, whereas that item had previously cost $22. And a camera produced in Germany dropped in cost in France from $75 to $50. Millions of workers found jobs outside their homelands and capital began to flow more easily from country to country. Even more important, the standard of living of most people in

the Common Market area had risen. And distrust among the people of these six nations had gradually diminished.

Although the Common Market was primarily an economic arrangement, it constituted an embryonic United States of Europe. It had an Executive branch, known as the Commission. It had a Court of Justice. And it had a parliament or congress, known as the Assembly, whose 132 members were appointed by the legislatures of their respective nations.

Meanwhile a spirited debate had gone on for years in Great Britain as to whether she should join the Common Market. Finally, in 1963, she applied for membership. But France opposed her admission and she failed therefore to become a member of The New Europe.

Ten years later, however, Great Britain, Ireland, and Denmark were admitted to the European Community or The Common Market. Thus it became a community of nine instead of six nations. In addition, it had special trading arrangements with more than 30 Southern European, Mediterranean, and African nations. Thus it had become the largest trading bloc in the world. And its population of 250 million people made it one of the largest aggregations of human beings anywhere on our globe, surpassed in size only by China and India.

Behind the scenes Monnet had worked on every phase of the expansion of the Coal and Steel Community. Sometimes he could be seen at meetings. But he was more likely to resort to personal diplomacy, utilizing his broad base of personal contacts to promote the cause of European unity. Thus, for example, he had seen personally hundreds of leaders in Great Britain during the long national debate which finally ended in her application for membership in the Common Market. Patiently and persistently he persuaded those key leaders that with the Empire dissolved, England's future lay with The New Europe. As he put it, "People in Britain and on the Continent must free their minds of the obsolete and static idea that Britain, because an island, is bound to be insular, that she does

not belong to Europe and that her commercial policies and interests will keep her forever apart from the natural trend towards European unity. Entry into Europe would be good for Britain, for Europe, for the West, and for world peace."

Of course he was elated when Great Britain finally decided to join the Common Market and the original six members accepted her.

In 1971 the members of the Common Market approved a plan to move slowly but consistently toward economic and monetary union by 1980. Thus the momentum it had gathered was continuing. Gradually it was moving toward the United States of Europe to which Monnet and a few others had devoted their lives.

Asked about that time what he thought such a United Europe would be like, he mentioned several characteristics. Such a union, he said, would promote corporate mergers across national lines, common health standards, common monetary institutions, and ultimately a common currency. He said, also, that The New Europe would include a more powerful Parliament, with its members elected by the citizens of the different countries rather than being appointed by their national legislatures.

Questioned as to whether national citizenship and national loyalty would disappear and people would eventually come to think of themselves as Europeans, he replied by referring to an English statement that "I like my town, but I like my street best." He continued by pointing out that "Many Frenchmen now think that they are both Frenchmen and Europeans. As in the United States, you can be a Texan and still be an American."

Then, at the age of 86, he announced his decision to retire. At the same time the Action Committee for a United States of Europe decided to disband because Monnet had in fact been that committee.

The date he selected for his official retirement was a symbolic one. It was May 8, 1975, the 25th anniversary of the

launching of the Paris press conference on the Schumann Plan for setting up the European Coal and Steel Community.

Papers all over the world paid tribute at that time to Jean Monnet. For example, the influential *New York Times* carried a feature story on him by James Reston, entitled "The Eternal Optimist." With a light touch Reston mentioned that Monnet had announced his "retirement," adding that "this cannot be true. He never quit anything in his life and he will go on until he is finally united with the soil of Europe." Reston continued, "Besides, he is only 86. He was benched for a while with pneumonia, but he was up and around his thatched-roof farmhouse outside Paris this morning, shouting over the phone that he was working on his Memoirs and was still optimistic about the future of the human race." Reston then called him "the architect of a united Europe" and "an inspiration these gloomy days."

The Washington Post praised him as the person who "more than any other individual . . . could claim credit for the economic and political unity that Western Europe has managed to achieve since 1945," saying that the last of the recent "giants of Europe" had retired.

Others spoke of him as "the most authentic new frontiersman of our time," as "the foremost private citizen of the European community," and as "the most constructive of peace-makers."

Still others tried to characterize him in a phrase. They referred to him as "the statesman and humanist," "the practical idealist," "The Father of Europe," and "The Human Dynamo."

Those who knew him as a friend commented on his generosity, his compassion, his warmth, and his thoughtfulness of others.

A few close friends also stressed the supporting role which his artist wife had played in his life. They referred to the fact that he often tried out ideas on her as she sat painting at her easel in their apartment on Avenue Foch in Paris or in their

converted straw-thatched farmhouse outside the city.

Other reminisced about his personal habits, pointing out that he had taken long walks every morning throughout his life to keep himself in good physical shape. Or that he went mountain climbing on vacations. And that he ate sparingly and drank little.

Some talked about his strategies for promoting the projects he felt were so important. One colleague pointed out that his method was "to find a common ground—the smallest ground on which agreement could be made. With that as a base, to proceed, one step at a time."

Jean Monnet was a small man. Some said a wispish man. But he was a "giant" in his time. The United States of Europe which he dreamed about and worked so long and so hard to bring into being, has not yet been fully constructed. But when it is finally built, Jean Monnet will certainly be considered its chief architect and one of its most untiring construction workers.

7

Alva Myrdal – Champion of Equality and Disarmament

If anyone has doubts about the effective role women can play in national and international politics, that person should examine the story of Alva Myrdal of Sweden. Her life is proof of the enormous contribution one person—and in this case a woman—can make to a nation and to the world community.

Within Sweden she served seven years as Minister of Disarmament and Church Affairs; was one of the catalysts in educational reform; championed the rights of children, women, and laborers; and helped to chart the programs of the Social Democratic Party.

Outside Sweden she served as Director of the Department of Social Affairs in the Secretariat of the United Nations; as Director of the Department of Social Sciences in the United Nations Educational, Scientific, and Cultural Organization (UNESCO); as Chairperson for 11 years of the U.N. Committee on Disarmament and Development; and as Ambassador from Sweden to India.

In addition she wrote several books, served on many commissions, and was a much sought-after speaker.

Public recognition of her talents and contributions to the world were frequent, especially in the later years of her life, including the Nobel Prize for Peace, awarded jointly in 1982 to her and to Alfonso Garcia Robles of Mexico.

Yet she somehow found the time and energy to be the wife of one of the world's most famous men—Gunnar Myrdal; the mother of three children, the grandmother of eight, and the great-grandmother of two.

The life of this famous woman began on January 31, 1902, in Uppsalla, the famous university city in Sweden. She was the oldest of five sons and daughters of Albert and Lowa Reiner and she led the normal life of a Swedish girl of that time. But as she looked back on her childhood later in life, she said it was not too satisfying. "I was impatient. I was much happier in later life."

In her early years two people exerted a tremendous influence on her. One was her father. The other was a teacher named Per Sundberg.

She adored her father and loved to go with him to work, often sitting at his feet under the old-fashioned desk, as he talked with his customers. He was a building contractor, often constructing cooperative apartments and houses. He was also active in politics, serving on the city council. Her father was also a non-conformist in many ways. For example, he was an atheist, a teetotler, and at times a vegetarian.

One of the most vivid recollections of her father that Alva Myrdal retained was an incident during World War I, in 1917. Housing at that time had come almost to a standstill and so the family had moved to her grandfather's farm. Food was scarce and every family had a rationing card. But the Reiners raised wheat and had a small mill on their farm and Alva and her mother urged Mr. Reiner to set aside a little extra flour for their two families, over and above the ration allowed by law. But he refused to do that, saying it was not only illegal but immoral, too.

Commenting upon her father's impact on her life, Alva

Myrdal once said, "I think I got the tradition of the community ideal from him."

Then there was the teacher—Per Sundberg. He came to the community where Alva lived when she was nine years old and he was only 20. In school he discussed current events with the students, which was something new in those days. And he introduced the use of intelligence tests which were new at that time. The girls went to school only half a day and that was in the afternoon. So the young teacher often walked home with them as it was dark early in the day in that northern location. On those walks there was often time for serious talk and Alva Reiner came to admire him greatly.

A few years later she went through a religious crisis, coming to the decision that she wanted to join the Lutheran Church. However, her father objected to that decision. Per Sundberg had left the community by that time but Alva wrote him for his advice. He urged her to maintain her independence, even against the wishes of her father, and eventually she took his advice and joined the church.

Over a period of many years she retained her friendship with that outstanding Swedish educator. Later in life he founded the famous Viggbyholme School in the suburbs of Stockholm and exerted a tremendous influence upon Alva Myrdal's educational philosophy, as well as upon other persons in their native land.

When Alva Reiner was 17, another person rode into her life. It was summer time and Karl Gunnar Myrdal and a chum from the University of Stockholm were on an extensive bicycle trip. They stopped at the Reiner farm and were served coffee. Alva was captivated by his good looks, his vitality, and his vivacity. She wheeled out her bike and toured with those two lads for the rest of the day. As she described it later in life, "We started to talk; we have never stopped since that day."

Five years later they were married. Meanwhile he had completed law school and she had finished her work for the B.A. degree at the University of Stockholm. To earn money, she also worked in the university library.

But that did not complete her formal education. Between 1925 and 1928 she continued her studies in London, Leipzig, and Stockholm and in 1934 she received her M.A. from Uppsalla University.

Meanwhile she and Gunnar Myrdal had both received fellowships from the Rockefeller Foundation to study and conduct research in the United States. So, during the year 1929–1930 she visited schools and social welfare agencies. Even more important, she was introduced to John Dewey and his friends in the progressive education movement, then at its height in the U.S.A. She also became acquainted with the leaders in the psychological testing field which was gaining prominence at that time.

Upon her return to Sweden, she conducted psychological tests in prisons and made a survey of nursery schools for a cooperative housing society.

People were impressed with her quick mind, her vivacity, her organizational ability, and her charm. Hence a group of women asked her to start a training school for teachers of young children. For the next 12 years she headed that pioneering project.

But that job did not occupy all her time or use all her energy. In the 1930s and the 1940s she was already serving with distinction on a number of Swedish government study commissions and as an officer in numerous organizations. For example, she was secretary of the Government Commission on the Work of Swedish Women (from 1935 until 1938), a member of the Royal Commission on the Handicapped (from 1943 until 1947), and a member of the Government Commission on Post-War Aid and Reconstruction (from 1943 until 1947). She was also Chairman of the Swedish Federation of Business and Professional Women (from 1938 until 1947) and Vice Chairman of the International Federation of Business and Professional Women (from 1938 until 1947).

In addition, she found time for writing. Usually it was magazine articles, but occasionally it was a book. Most of the

time she wrote alone. But occasionally she collaborated with her husband. Their first joint effort was in 1934 and it was a book about the declining birth rate in Sweden and its effect on that society. For two summers they worked on that volume while vacationing in Norway. In the morning they would hike—and talk. In the afternoons one of them would do the housework while the other wrote, taking turns at those two tasks. Even then, they were practicing equality—a major theme in her life.

That book appeared in 1934 and shocked the Swedish public. In it the Myrdals warned of the dangers of a falling birth rate in their country. But they also championed voluntary parenthood, sex education, and contraceptives—daring attitudes and recommendations in Sweden at that time.

Later the Myrdals collaborated on a volume called *Kontact Mit Amerika.* It was really a defense of society in the United States, written for Germans. Apparently the Nazis did not fathom what they were saying and allowed it to be published.

Throughout their long and productive lives Alva and Gunnar Myrdal shared many common interests. Each has stimulated the other. But each of them respected the right of the other to develop his or her own conclusions, especially in written form. For example, they made it a rule never to show their manuscripts to each other until they were almost ready for printing.

Gunnar Myrdal worked primarily as an economist and as an interpreter of the social scene. He first came into prominence in 1944 with the publication of *An American Dilemma: The Negro Problem and Modern Democracy,* a book based on exhaustive research which startled many Americans and helped prepare the way for the civil rights movement in later years in the U.S.A. Other books of his include a three-volume work called *Asian Drama,* a study of Southeast Asia; *The Challenge of World Poverty; Challenge to Affluence* — in the United States; and *An American Dilemma Revisited: The Racial Crisis in the United States in Perspective,* published in 1974. His career

was capped by the Nobel Prize in Economic Science in 1974.

Alva Myrdal's writings were even broader-based. Her first volume was on *City Children* and was published in 1935. After that she wrote several volumes, usually alone but sometimes with a collaborator. Among them are *Women in the Community, Nation and Family, Women's Two Roles, America's Role in International Social Welfare,* and *Disarmament—Reality or Illusion?*

In the 1940s Alva Myrdal became one of the leaders of the movement in Sweden to improve the educational system of that nation. She had written and spoken prior to that time about the necessity of major reforms. But people had not been ready for modifications in their school system. Now more people were demanding changes. Consequently a Parliamentary Commission was appointed in 1946. Alva Myrdal was selected as one of the members of that important body, taking a very active role in its work.

For four years that commission studied various plans and struggled with various proposals. Finally, in 1950, they submitted their report to the Swedish Riksdag or Congress. After a long debate, it accepted their recommendations.

What the commission suggested was a radical reform of Swedish public education. Heretofore there had been only seven years of compulsory, free education. They suggested that that be increased to nine years for everyone. Previously there had been two "tracks" or types of elementary schools. Actually they were schools for the rich and schools for the poor. Now the commission called for a single or comprehensive school to which all boys and girls would go. Heretofore there had been great differences between rural and urban schools, with most of the advantages for the children in the towns and cities. Now the commission called for an equalization of educational opportunities. In addition, it called for greater emphasis upon vocational education and more and better adult education.

That recasting of the Swedish educational system was drastic and placed Sweden in the forefront of European na-

tions at that time. Alva Myrdal had written and spoken widely and well for many years about the need for such changes; now other people were ready for a new type of education for all the children of all the people. It was an idea whose time had come.

Dr. Myrdal saw those changes as one more milestone on the road to the achievement of democracy in Sweden. As she phrased it:

> The very criterion of an education in the democratic direction should make as many as possible of the citizens as deeply engaged as possible as participants in modern civilization and civic life. Being active and not passive is the key difference between living in a democracy and living in something else. . . . If a country wants to be one country and a democratic nation, the general school system must be of one standard for all the people. No great regional differences and no backward districts can be tolerated.

At the end of World War II in 1945 the demand was great for men and women with international experience and an international outlook. People like the Myrdals were scarce and their talents were in great demand in a variety of institutions and movements.

In 1947 Gunnar Myrdal was selected as the executive secretary of the United Nations Economic Commission for Europe, a post which he held for the next ten years.

Even more rare were women with the background, expertise, and outlook for international work. Alva Myrdal was one of few who was qualified in all of those aspects. So she was called upon increasingly for work in different parts of the globe.

Thus, in 1945 and again in 1947, she was a delegate from Sweden to the conferences of the International Labor Organization in Paris and in Geneva. Then, in 1946 she was one of the Swedish delegates to the first General Conference of the new United Nations Educational, Scientific, and Cultural

Organization (UNESCO) in Paris. And from 1946 until 1949 she served as Chairman of the newly formed World Council on Preschool Education.

In 1949 she was asked to become the Principal Director of the Department of Social Affairs of the United Nations in New York City, one of the highest posts held by a woman in the world.

Following a short term with the U.N., she was called to Paris as the Director of the Department of Social Sciences of UNESCO. In that capacity she was responsible for a variety of important and innovative projects. Two were of special interest to her. One was the publication of a series of books in which various nations interpreted their ways of life to the people of the world. The other was entitled "Tensions Crucial to Peace." It was an attempt to discover the reasons for situations in nations or between nations which could lead to conflict, and to suggest ways in which those tensions might be alleviated. A Norwegian social scientist, Arvid Brodersen, was sent to Israel, at the request of that government, to study the tensions among the immigrants from many lands to that new nation, and to study tensions within the army. About the same time an American social scientist, Gardner Murphy, was sent on a similar mission to India, at the request of that government, to study some of the tensions among ethnic and religious groups in that vast new nation which might erupt in violence.

In connection with that overall project, Alva Myrdal and her colleagues developed what they called a "Tensions Barometer," based on public opinion polls which were being introduced at that time in several countries. Through that "barometer" they hoped to ascertain the major trouble spots in the world which could lead to international conflict.

That specific project was submitted to the UNESCO General Conference which was held in Montevideo, Uruguay in 1954. But it was too controversial and was defeated. Dr. Myrdal was disappointed in that action, although too wise in the ways of international diplomacy to be surprized. She felt,

however, that her usefulness in UNESCO had come to an end. She told friends that she was ready to return to Sweden, but not until she had had some experience in a new nation or developing country.

That desire was passed on to key government officials and soon she was asked to become Sweden's ambassador to India. For a time Burma was included in that assignment but later it was dropped and Ceylon (now Sri Lanka) and Nepal were added. At first there was opposition to her appointment by some of the business men of Sweden but their criticism was muted when they learned about her special rapport with Jawaharlal Nehru, the Prime Minister, and about her excellent reports to her Foreign Ministry.

After that period in India, she often referred to her friendship with Nehru and said that he was one of the great influences in her life, especially during the time when he was very optimistic about the chances of improving international relations.

During her tenure there, she visited every state except one in that far-flung country. Almost always she was asked to speak at political meetings. But she also spoke at the local universities on one of the themes in which she was an expert—psychology, education, or social affairs.

It was during that time that Gunnar Myrdal was making his monumental study of Southeast Asia which resulted in his three-volume work called *Asian Drama.* To that seminal study Alva Myrdal contributed the sections on education.

Toward the end of her term in India, the Swedish Foreign Minister asked Dr. Myrdal to help him in the preparation of an address at the General Assembly of the United Nations in disarmament. She plunged into that assignment with characteristic vigor and creativity, unaware that she would be devoting many years of her life in the future to that important and involved world problem.

Alva Myrdal was back in Sweden in 1962. At least that was to be her home base for several years. But she would con-

tinue to shuttle between Stockholm and many other places on our shrinking planet. For example, she served in 1964 on the United Nations Expert Group on South Africa, one of many attempts by that international body to try to avert bloodshed in that troubled land.

Back home, she was appointed to the First Chamber of the Swedish Parliament or its Senate—a position she occupied until 1970.

She was also selected as Chief of the Swedish Delegation to the Disarmament Conference in Geneva, an appointment which lasted for 12 years as the delegates from all over the world continued to wrestle with that high-priority problem.

The Swedish government considered disarmament such an important item on the agenda of a better world for people everywhere that they established a special Ministry of Disarmament. That was the first nation ever to create such a department or ministry. And to the post of Minister of Disarmament they appointed Alva Myrdal. That was in 1966 and she remained in that important job until 1970.

Over the next few years she became one of the leading experts in that field. She gathered facts from around the globe. Then she marshalled them in crisp, readable, practical plans. After that she goaded the diplomats and politicians of all nations to act upon those far reaching proposals. Through articles, pamphlets, and speeches she also appealed to the people of the world to bring pressure to bear on their governments to take measures which would permit the world to survive and to move on toward the construction of an international community which would be livable for everyone.

Her research brought her to the "terrifying conclusion," as she phrased it, that the two superpowers (the U.S.A. and the U.S.S.R.) really did not want peace. They were paranoic in their fear of each other and the military-industrial complex of which President Eisenhower warned the American people was too dependent on arms to allow disarmament. Of course the same situation existed in the Soviet Union. Instead of develop-

ing a balance of power, they had developed a balance of terror.

Describing the armaments race, she lamented the fact that:

> The insane road which the world is taking is most impressively illustrated by the fact that it is now spending $200 billion* annually on armaments—a sum which just about equals the total national income for the poorer half of the world.

She was discouraged or even despondent over the efforts made to achieve even a modicum of disarmament, saying:

> We can find hardly any tangible results of our work- . . . . The underlying cause must be that the superpowers have not tried seriously to achieve disarmament.

In addition, she called attention to the fact that a large number of the world's most eminent scientists were mobilized to find more and more deadly weapons for war instead of using their talents to alleviate poverty, cure disease, educate people, and provide justice for everyone in every part of the planet.

Furthermore, military training was "an abomination." As she put it:

> These are schools for immorality. Young men are conditioned to brutality, to the killing of other human beings. They grow proud of body counts, new and more "effective" weapons.

She did, however, find one tiny ray of hope—the cooperation of the United States and the U.S.S.R., with a few other countries, in exploring jointly the possibilities of the Antarctic.

To Dr. Myrdal the word disarmament had two meanings. The negative aspect was the reduction or eventual abolition of all weapons of war. The positive aspect was the transfer of

* The current figure is around $900 billion.

manpower and the brainpower of scientists and others to economic and social research. For example, that would mean turning from research on chemical and biological warfare to the search for high-yielding foods and edible proteins, pest and vector control, and communicable disease and cancer investigations. Or it would mean the transfer of the brainpower of civil engineers working in defense plants to research on urban renewal, waste disposal, pollution control, and housing.

Much of her thinking was briefly and cogently summarized in a pamphlet printed in 1973 by the United Nations on *Disarmament and Development.* That pamphlet was the report of a group of experts on the economic and social consequences of disarmament, chaired by Dr. Myrdal.

In her personal agenda for peace, Alva Myrdal suggested that there are three levels on which people can work effectively.

The first level was the demand for a World Disarmament Conference. To her such a spectacular event was needed to signal the start of a new era.

The second level was concentration on placing limits on the brutality of war, especially in outlawing chemical warfare.

The third level was work for the conversion of industrial production from military to civilian goods and a conscious effort to explode the myth that arms represent security to any nation.

Work on disarmament occupied much of Alva Myrdal's time, energy, and thought in the 1960s and 1970s. But it did not exclude an interest in measures to bring Sweden and the world a little further down the road toward equality for all people.

For generations the Lutheran Church had been the Established Church in Sweden. Everyone was supposed to be a member of it and it was supported in large part by government taxes. To some people that did not seem fair. Eventually the opposition became strong enough and loud enough to warrant a national commission to examine that question. In

1968 such a commission was formed, known as the Government Commission on the Disestablishment of the Swedish State Church. For the next four years Alva Myrdal was a member of that important group. In 1969 the government also decided to transfer the Department of Church Affairs to the Ministry of Disarmament. So Dr. Myrdal became the Minister of Disarmament and Church Affairs.

As a result of those discussions, the Lutheran Church was not disestablished but it was decided that everyone did not have to belong to it. And it was agreed that other religious groups would receive state aid in proportion to the number of members they had. In some ways this was a tiny step for Sweden to take; in other ways it was a giant step for the Swedes after centuries of one state-supported religious group.

In the early 1970s Gunnar and Alva Myrdal were both in the United States for several months. First they were both Fellows at the Center for the Study of Democratic Institutions in California. Then he taught at the City University of New York and she taught at the Massachusetts Institute of Technology. Meanwhile both of them were doing considerable writing.

Both of them were then in their 70s but they were still active in a wide variety of fields. For example, Gunnar Myrdal was working on a sequel to *An American Dilemma,* to be called *An American Dilemma Revisited: The Racial Crisis in the United States in Perspective.*

As you have read about the life of this remarkable woman, you have undoubtedly been struck by the number of fields in which she has been prominent. Perhaps you have wondered if there was any common theme in her life or any common thread which tied those many interests together.

Dr. Myrdal believes there has been. It was the quest for equality for everyone, everywhere. Asked about this, she told this writer that her life had been one of championing the underdog. She worked for the equality of children with adults, of women with men, of the handicapped with the physically sound, of the poor with the rich, of poor countries with rich

countries, and of the weaker powers with the more powerful ones.

Actually that theme was taken as the title of a far-reaching report to the Swedish Social Democratic Party, published in Stockholm in 1971. That paperback was called *Towards Equality: The Alva Myrdal Report to the Swedish Social Democratic Party.* In it were the findings of a committee appointed to suggest An Action Program for Greater Equality. Alva Myrdal was its chairperson.

That report opened with a brief discussion of the importance of equality in a democracy. Then it enumerated some of the gains made in Sweden in recent years in increasing equality. But the thrust of the report was on the future and on ways in which the base of democracy could be broadened still farther. It called for more emphasis upon early childhood education, upon the education of adults, and upon the use of radio and television for public education. It decried the segregation of older people into special communities and encouraged housing where older people would be in close proximity to persons of a wide range of ages. It also pointed out the need for the protection of children, whether their parents were married, divorced, or living together without being married. And it supported greater participation by workers in the decisions of companies and called for a higher standard of living for everyone.

Although the emphasis of that report was on Sweden, there was a section in it on achieving equality in the world community. The authors stressed the fact that national and international goals are interdependent and urged the Riksdag to assign one percent of the gross national product of Sweden to foreign aid.

Obviously Alva Myrdal felt that much of her life-long thinking on the many aspects of equality had been brought together in that intensely interesting and important document.

Many honors were bestowed upon Alva Myrdal. One of

the most meaningful and appropriate came in 1970. At that time she and Gunnar Myrdal were named as the recipients of the West Germany Peace Prize. That award is considered the highest possible honor in West Germany in literature and in public service. It was presented to the Myrdals in Frankfurt at the time of the annual international book fair. It was especially appropriate because it honored a couple who had gone their own ways in many respects but had also collaborated on many causes. They were one of the few couples in the world in which both parties were renowned. Others had been Pierre and Marie Curie, Beatrice and Sidney Webb, Will and Ariel Durant, Franklin and Eleanor Roosevelt, and Charles and Mary Beard.

Five years later they were given jointly the Ralph Bunche Institute Award by the City University of New York.

But the highest accolade came to her in 1982 when she was awarded the Nobel Prize for Peace, shared with Alfonso Garcia Robles of Mexico. On previous occasions two husband and wife teams had been honored with Nobel Prizes—Pierre and Marie Curie in 1903 and Carl and Getty Cori in 1947. This was the first instance in which a husband and wife had received Nobel Prizes in separate fields.

In its citation for the awards to Robles and Myrdal, the Nobel Committee declared:

> In today's world the work to promote peace, disarmament, and the brotherhood of mankind is carried on in different ways. There is the patient and meticulous work undertaken in international organizations on mutual disarmament and there is also the work of numerous peace movements with their greater emphasis on influencing the climate of public opinion and appeal to the emotions. In the opinion of the committee this year's prizewinners are worthy representatives of both.

In public ceremonies in Oslo, Norway, the Mexican and the Swede were both given gold medals, Nobel diplomas, and $75,000 each.

In her response to that award, Alva Myrdal reiterated her belief that:

> There is no doubt that what the superpowers are now planning and in which they are investing billions of dollars is precisely the preparation for waging war.

With horror she commented on the present state of the world, saying:

> The age in which we live can only be described as one of barbarism. Our civilization is in the process of not only being militarized, but also being brutalized.

Turning to one example of such brutalization, she commented on the bravery of Lech Walensa, the Polish labor leader, saying:

> Many countries persecute their own citizens and intern them in prisons or concentration camps. Oppression is becoming more and more a part of the system, and Lech Walensa's sufferings may stand as a symbol of the way in which human rights are being trampled down in one country after another.

Obviously Alva Myrdal took part in a host of disparate but interrelated movements. Asked which of them had appealed to her most or which of her many accomplishments she was most proud, Dr. Myrdal once told this writer:

> From the standpoint of achievements, my most productive work has probably been in the field of social welfare in Sweden and to some extent in other parts of the world. But from the standpoint of my own conscience, the most satisfying work has been in the field of disarmament.

Asked if being a citizen of a small, non-aligned nation had been an advantage or a disadvantage, she said that it had definitely been an asset. Commenting on that, she averred that:

> . . . because Sweden has been independent in world politics, we Swedes have been able to express our convictions freely. And because we are a technologically advanced country and a nation with an educated people, we have also had the knowledge to carry out our goals. Since other people are not likely to learn the Swedish language, we have had to learn the major languages of the world, so we have had those highly important skills for communication in the international community.

Alva Myrdal is a good example of all of those points. She studied widely and was a world-famous sociologist and educator. Therefore her expertise was in great demand. Furthermore, she always had the courage to speak frankly and firmly on the major issues of her times. And she was adept as a linguist. Of course Swedish was her mother tongue and because of its similarities with other Scandinavian languages, she could handle Norwegian and Danish well. Her English was almost perfect, with only a slight, charming accent. In addition, she spoke French and German. While in India, she learned a little Hindi but she maintained that she was still in the "kindergarten" in that language.

Mention has already been made of four of the people who influenced her most. They were her father, Per Sundberg, Gunnar Myrdal, and Nehru. But there were other factors which helped to shape her thinking and her actions. One was her wide reading. Another was her extensive travels. A third was her exposure to many important people through her own contacts and those of her husband.

Her effectiveness was also enhanced by other assets. She was a beautiful person, with her wavy, sandy-colored hair, her bright blue eyes, and her Nordic good looks. And she was a beautiful person in other ways, too: cordial, poised, unhurried, and friendly. She was direct but not blunt; competent but not egotistical; quick and keen but not forbidding or dogmatic; and very feminine. She was also a good speaker and writer.

Many times in their lives Alva and Gunnary Myrdal's work meant months of separation. But they often contrived to

work in the same part of the world on their own separate projects and assignments. During the time their children were growing up, however, they were based primarily in Stockholm, thus giving the children roots in their own country.

The Myrdals had three children, one son and two daughters. Each has become distinguished in his or her own right. The son, Jan, has been a left-wing writer who wrote admiringly of the Chinese and their policies—and often disparingly of his father's political and economic views. One daughter is Sissela Bok, a well-known authority in the field of ethics and the author of a volume on *Lying*. She married Derek C. Bok, who became the distinguished president of Harvard University. Their third child was Kaj Ffolster, an educational sociologist married to a German tropical soil specialist who worked for a time in Africa. Later she ran a social service agency in Goettingen, West Germany.

By the time most people reach their 70s they have gone into retirement. Their pace has slackened as their energy has diminished. Seldom do they take on new interests or new tasks.

But such was not the case with Alva Myrdal. In her 70s she still was active in a number of organizations and several national and international movements. She continued, also to serve on various high-level commissions, to write, and to speak.

One might think that a busy person like Alva Myrdal would have had little leisure time. But she found or made time for herself and her special interests. She worked rapidly and saved time for some leisure interests. Reading was one of those hobbies. Cooking was another; she was a gourmet chef and loved to prepare and serve a variety of dishes to her family and friends. In her early life she did considerable embroidery. She enjoyed immensely good conversation and there was much of it throughout her life—with her husband, with their friends, and with a host of visitors from around the world.

But time eventually caught up with this indefatiguable

worker and in the last few months of her life she suffered from heart trouble. She fought this difficulty bravely but finally succumbed to it, dying in February 1986. Of those last few years the Prime Minister of Sweden, Olof Palme, said:

> Alva devoted the last years of her life mainly to the struggle for peace. With her unique perseverance and will to fight, she gave hope and confidence to those in despair over the madness of the arms race.

Upon her death tributes came from representatives of many organizations, movements, and governments as well as a host of individuals whose lives had been enriched by her sojourn on Planet Earth. Many were from people in Sweden of which she was a very distinguished citizen. But many were from other parts of the globe for she was also an outstanding citizen of the world. Despite the many causes she supported and led, she will probably be remembered best as a champion of equality for everyone and of peace and justice globally.

8

Raul Prebisch— Spokesman for the Third World

There are many ways of dividing our planet—for example, by continents, countries, religions, and languages.

After World War II it became popular to divide the globe into the East and the West, with the East referring to the Union of Soviet Socialist Republics and its allies, and the West referring to the United States and its friends. Thus many people thought, spoke, and wrote about the political and economic world as revolving on an East-West axis.

More recently another way of dividing the world has emerged, known in a popular kind of shorthand as the North-South axis. The North refers to the industrialized nations of Western Europe, North America, and Japan, plus a few other countries. The South refers to the nonindustrialized or economically developing nations, located largely in Asia, Africa, and Latin America.

In more blunt terms those two groups are the rich and the poor countries of the world. And the widening gap between them may well be the central problem on our globe for many years to come.

Another way to describe this new division of our planet is

to write and speak about the First World, the Second World, and the Third World. Many people resent this categorization of countries into classes, but these catch-phrases have become imbedded in the language of our day and represent important ideas, even if crudely expressed.

Those three worlds can be illustrated by a triangle or a pyramid.

At the top are 22 countries, with only 700 million of the world's five billion inhabitants. However, they produce 70 percent of the world's wealth and their per capita income if over $4000 a year. Included in that small, exclusive club of nations are the industrialized countries of Western Europe and North America, plus Japan, Australia, and New Zealand.

Then comes the Second World, composed of 15 countries and well over a billion persons. That group includes China and the Soviet Union, plus the other nations with a communist or extreme socialist form of economy and government. The per capita income of those nations is approximately $1500 a year.

At the bottom of the triangle or pyramid are the poorer nations of the world. They include most of the countries and a vast majority of the people on our planet. Of the 160 nations on our globe, 123 are usually included in the Third World. Their total population is over three billion persons and their per capita income is less than $800 per year.

Sometimes, however, the Third World is divided and a Fourth World is added to the categories. In it are the poorest of the poor, some 40 nations with a per capita income of less than $200 per year.

There are many spokesmen for the Third World—or for the Third and Fourth Worlds. But one of the most able and articulate champions of that large segment of humanity has been the eminent economist Raul Prebisch of Argentina. He spent a long life devising strategies for creating a more peaceful, just, and equitable economic and social order for Argentina, then for Latin America, and finally for the world, working against almost insuperable obstacles and opposition.

Raul Prebisch was born on April 17, 1910 in Tucuman, Argentina. That city of over 150,000 inhabitants was one of the oldest settlements in the Western Hemisphere, having been founded in 1565 by Spanish colonists who had crossed the Andes from Chile to Peru. It was also the place where the Republic of Argentina was proclaimed in 1816. At the time of his birth it was the center of the sugar industry and a crossroads city between the Atlantic Ocean and Northern Argentina.

Raul had seven brothers and sisters. He was the sixth child and the youngest son. His father, Alben Prebish, was born in Germany and migrated to Argentina as a young man. His mother was Rosa Linarves Uriburu and was of Spanish descent. One part of her family was from one of the oldest families in the country; an ancestor had served with Pizarro in his conquest of Peru. Raul's father was a Protestant and his mother was a Catholic but they were able to marry, despite that difference, largely because of the intervention of a liberal relative who was also a Senator.

Raul led the life of a normal Argentinian boy of that time except for the fact that he attended a very good school run by French priests until the latter part of his secondary school years when he was transferred to a government or public school. He was a bright lad and his studies came easily to him. History was his favorite subject.

When he was still a boy, his father died and it was his mother who influenced him most in his childhood and youth. She was understanding and supportive, but not domineering or pushy.

After completing his secondary school work in Tucuman, he enrolled in the University of Buenos Aires where he majored in the newly created Faculty of Economics. Ever since he was 13 years old he had been interested in that subject but he had not been able to take courses in it because it was not taught in secondary schools. He recalls a visit with his oldest brother to a corner shop when Raul was 13. His brother expected more change than he received and asked the shopkeeper why he didn't receive the usual amount. The reply was

that it was "due to the monetary crisis," a statement which no one in his family could explain to the inquiring lad. He recalls, too, that he asked an older sister why the government didn't print more money so that everyone could be rich, a question which she could not answer.

At the university his classes in economics were taught largely by lawyers rather than bankers, and the instruction was often dull. Many days Raul skipped classes and read in the library, finding answers to some of his question but not all of them.

In those formative years much of his inspiration came from reading, especially the work of two prominent Argentinians, both of whom were doctors interested in economics and politics. One was Justo, the founder of the socialist party in Argentina and a man who had translated the works of Karl Marx from German into Spanish. Justo considered socialism the final stage of capitalism, with free trade and monetary stability providing the wherewithal for an eventual socialist society, a novel interpretation of Marx. Raul was also captivated by the writings of Bunge, a left-wing socialist, but not a communist.

Raul Prebisch graduated from the University of Buenos Aires in 1923. By 1925 he had begun his duel career as a professor of political economy in the School of Economics at the University of Buenos Aires and as a government official, a combination which has long been characteristic of Latin Americans.

From 1925 until 1927 he was Deputy Director of the Department of Statistics in the Argentinian government. From 1927 until 1930 he was Director of the Division of Economic Research of the National Bank of Argentina. And from 1930 until 1932 he was Undersecretary of Finance. Then, from 1933 until 1935, he was adviser to the Minister of Finance and Agriculture.

Following those short-term jobs came a lengthier period as one of the founders and the first Director-General of the Cen-

tral Bank of Argentina, from 1935 until 1943. In that post he instituted many changes. Probably the most radical was the establishment of the income tax, Argentina being one of the first Latin American nations to do that. That move was made to fight inflation and cut the deficits of the government and was an economic rather than a social measure. Meanwhile, Prebisch was concerned with ways to ease fluctuations in the cyclical curve, and he began to see the need for government planning to accomplish that purpose.

Then something happened which cut short his promising career. Juan Peron seized power as the head of a junta of military officers, aided and abetted by the masses of laboring men and women, often inflamed by the passionate oratory of Peron's wife, Eva.

Soon Argentina, long a bastion of democracy, was on its way to becoming a dictatorship similar in nature to the fascist regimes of Italy and Germany. Newspaper and radio stations that opposed Peron were closed. Free elections were suspended. The banks, railroads, and public utilities were nationalized. Industrialization was encouraged, and agriculture, hitherto the backbone of the economy, was largely ignored. Taxes soared and the foreign debt rose. Opposition groups were outlawed and persons who opposed Peron were deported, jailed, or fired from their jobs.

One of the victims of that oppressive regime was Raul Prebisch, whom Peron deemed dangerous. Investigations of the Central Bank were launched and some of the newspapers which were pro-Nazi reported that it was controlled by bankers in the United States and England. Prebisch had kept meticulous notes of his talks with important government officials from abroad and with the leading bankers of Argentina, which he made available.

But trumped-up charges were levelled against him and eventually he was forced to resign. For a while he was under the illusion that he could retain his post as a professor indefinitely. But pressures were exerted on him as to what he

should teach and how. So, within a few months, he also left his university post.

Adversity can sometimes be turned to advantage and Prebisch utilized his enforced idleness to read, study, reflect, and write. Heretofore he had read little of the writings of John Maynard Keynes, the English economist. Prebisch had been favorably impressed by a series of articles by Keynes and decided to delve deeper into his works. When he did so, he was disappointed. He discovered that Keynes' economic practices were generally good, but that the theoretical foundations of his recommendations were often poor. In that regard Prebisch was particularly impressed with the fact that Keynes had no specific ideas about the economies of the developing nations, considering them mere carbon copies of the industrialized countries. Soon Prebisch was at work on a volume summarizing his reactions to Keynes.

Within a short time the government of Mexico asked him to come there as a consultant on their Central Bank, sharing with them his experiences in Argentina. Following that, he was invited to advise the government of Paraguay on the improvement of their Central Bank. And the government of Venezuela asked him to consult with them on modifications of their finances and banking laws.

Those experiences marked a major turning point in his life. Previously he had been chiefly concerned with economic affairs in Argentina and tremendously interested in what went on in the United States and in England. Now he turned his attention to Latin America as a whole, becoming a leading expert on the economic affairs of that vast and important region.

Meanwhile he had been approached by emissaries from Argentina who admitted that Peron had made a mistake in seeking his ouster, resulting in his self-exile. They begged him to return to his homeland. But he refused, saying that his wounds were still open and raw and that he could not and would not consider their offer.

Meanwhile others were also seeking his economic expertise and counsel. Over the objections of the United States, the United Nations had set up an Economic Commission for Latin America (ECLA) and a representative of the Secretary-General's office in the U.N. approached Prebisch to ask him to become the Secretary-General of ECLA. At that time he declined, due largely to his distrust of international organizations. That feeling had grown out of an experience he had had while attending an economic conference in London in the 1930s, called by the League of Nations. At that meeting he became acutely aware of the lack of interest on the part of the industrialized nations in the non-industrialized countries and of the fact that the decision-making processes were completely in the hands of those so-called developed nations.

So he declined the U.N. job. But he was later persuaded to accept a one-year appointment as director of research for ECLA, when he was promised that he could recruit his own staff without interference and that he could submit his reports to the governments of the region without sending them first to the U.N. headquarters for approval, except in special situations where political problems of a very sensitive nature were involved. Prebisch maintains that the top U.N. officials always kept those promises.

When that year was over, he felt assured that he could work well with the United Nations officials and still maintain his intellectual independence. Consequently he accepted appointment as Executive Secretary of ECLA, a post he hald until 1963.

Gathering a group of able assistants, some of them young men and a few of them former students, he turned ECLA into a kind of "think tank." Together they collected data and issued annual surveys of the economics of Latin America. When requested to do so, they made special studies of the problems of countries, such as immigration in Brazil and in Chile. They examined the agricultural products of Latin America, such as

wheat, sugar cane, coffee, and cocoa. In a similar fashion they studied the industries of the region, such as iron and steel, pulp and paper, electrical and nuclear energy.

Many of their reports were seminal in nature, often years ahead of their time in the policy recommendations they contained. Three of the earliest of them were *The Economic Survey of Latin America* (1949), *The Economic Development of Latin America and Its Principal Problems* (1950), and *Theoretical and Practical Problems of Economic Growth* (1951).

Meanwhile a whole new generation of economists were being educated; many of them later became leaders on a world-wide scale of the movement for a new international economic order. Sometimes people referred to that group as The Latin American School, with Raul Prebisch as its "dean."

Writing recently on that period, one of the members of the ECLA staff recalled Prebisch as "a hard-driving leader, a brilliant theoretician, and a skilled practitioner," saying:

> Although the entire Secretariat collaborated as a cohesive team in producing these and other ECLA studies, it was common knowledge that the person largely responsible for their integral design and theoretical substance was Raul Prebisch, ECLA's Executive Secretary from 1949 through 1963.

Latin America therefore became the larger laboratory in which Prebisch tested his economic theories and then refashioned them in the light of practical experience. Gradually all his reading and thinking fit into place, like a giant jigsaw puzzle. What emerged was a comprehensive, coherent, and controversial interpretation of economics and a many-pronged program for Latin America.

Central in his thinking was the idea of "the centers" and "the peripheral countries." For centuries the centers were the metropolitan countries and the periphery the colonial areas, with the latter supplying the food and raw materials and the

former carrying on the manufacturing and financial activities for the world.

In more recent times the centers have been the U.S.A., the European Community, and Japan, plus the U.S.S.R. in a special category in relation to the other socialist states.

According to traditional economic theory this system was a highly commendable one and would work well in a free market, eventually bringing about economic efficiency and social equality.

Prebisch maintained that that was not true. Instead, the centers would always be the gainers and the peripheral nations the losers, especially in times of depression. He further pointed out that the increasing industrialization of the world, with the substitution often of synthetic goods for authentic materials (such as rubber) placed the peripheral countries at a decided disadvantage. And he cited chapter and verse to show that neither economic efficiency nor social equality had in fact occurred from this much-vaunted system.

In his plans for Latin America, Prebisch gave industrialization top priority, saying:

> Although industrialization is not an end in itself, it is the principal means at the disposal of countries for obtaining a share of the benefits of technical progress and of progressively raising the standards of living of the masses.

Even though the myth persists that Latin America is fabulously rich in minerals, that is not completely true. It does have petroleum, especially in Venezuela. There is some gold and silver, particularly in Mexico. Iron ore is available in Brazil, Chile, Venezuela and a few other nations. Tin is found in Bolivia; Chile has copper. Unfortunately, the continent is deficient in coal, and the lack of accessibility of many of its minerals and the high cost of transportation account further for the slowness of the region to industrialize.

However, instead of developing its own industries, the

Latin American countries have allowed their minerals to be shipped abroad for refining, or permitted foreign investors to develop those resources within the region. Prebisch and his colleagues pointed out that in the 1940s and 1950s foreign corporations, especially those from the United States, controlled or decisively influenced between 70 and 90 percent of the raw material resources of Latin America and probably more than half of its modern manufacturing, banking, commerce and foreign trade, as well as much of its public utilities. He called for much more local ownership and/or control by all the Latin American nations.

Prebisch recommended first the industrialization of those items whose manufacture is simple. As a second step he suggested the manufacture of goods which were technically more complex to produce.

Of course industrialization demands capital and that can come from various sources, such as savings, taxes, loans, foreign investments, and aid. Prebisch advocated that every possible way be used to accumulate such surplus funds, even at the risk of temporarily postponing needed social reforms. He agreed that the accumulation of surplus capital required governmental intervention. But he maintained that that need not mean government ownership. In fact he has written:

> The state has no need of socializing the means of production, nor is it to be recommended. But the state does have the obligation of guaranteeing that the surplus generated by the economic system is distributed in a more equitable manner in order to realize those political and ideological objectives.

Even though Dr. Prebisch emphasized industrialization, he was painfully aware of the need for improvements in agriculture throughout the region. Repeatedly he urged changes in the archaic land ownership system in large parts of Latin America, whereby a few large landowners held most of the fertile areas and the masses of farmers either worked for them

or eked out a precarious existence on small plots of soil that had become exhausted by planting the same crops on them for centuries.

He called for taking idle land from the rich and giving it to the poor, with compensation to the original owners in the form of long-term, low-interest bonds. He also pointed out the need to introduce fallowing, crop rotation, fertilizers, contour plowing, and the use of cover crops to restore the exhausted soil and increase production. He was likewise concerned with the cutting of timber, leading to soil erosion, and the need for the control of plant and animal diseases. He urged the establishment of experimental stations and demonstration farms where local farmers could see what could be done with modern methods and machinery. "How can you believe in miracles, if you have never seen one?" he asked.

For both industry and agriculture, he was concerned with a larger and more modern transportation system, expanding and improving especially the railroads of the region and reducing the freight rates.

Better use of the water of the entire area was another of Dr. Prebisch's concerns as Executive Secretary of ECLA. Under his leadership several conflicts between countries over water rights were settled and various projects developed to utilize the potentially rich water resources of the region better. He was particularly impressed by what the United States had done in the rehabilitation of a large region through the development of the Tennessee Valley Authority, and urged similar action in Latin America.

Another concern of his was the undue reliance of several nations on a single crop or a single mineral resource. That was true, for example, of Bolivia and its reliance on tin, and of Chile and its dependence on copper. He urged all the countries to diversify their economies and many did take steps to do so.

But he was troubled lest the various nations duplicate their efforts and compete with each other in the markets of Latin

America and the world. Instead, he recommended planning on a regional or sub-regional basis, with each country becoming a specialist in a limited number of fields.

That led to his espousal of common markets, similar to the European Common Market. Considerable progress has been made in creating such groups, making Latin America better integrated now, economically, than any region outside Western Europe. First came the formation of the Central American Common Market, including Costa Rica, Honduras, El Salvador, Guatemala, and Nicaragua. Later the Latin American Free Trade Association was organized, including eventually all the South American countries, plus Mexico. Fearing domination by the larger nations, Bolivia, Chile, Colombia, Ecuador, Peru, and Venezuela then formed the Andean Pact.

To make all those and other changes possible, Dr. Prebisch was well aware that inflation must be attacked, that the undue proportion of wealth held by a small segment of society must be shared more widely, that a new and better type of education was essential, that the Catholic Church would need to increase its effectiveness as an agent of change, and that a political climate would have to be created in which acceptance of change and even pressures for innovations would be fostered.

When Juan Peron was overthrown in 1955, Prebisch was invited back to Argentina to help restore the financial stability of that country. He took a leave of absence from ECLA and returned to his homeland to help rescue it from the bankrupcy into which it had been dragged by its long-time dictator. To combat inflation and rebuild the economy, he helped impose rigid financial austerity, devalued the peso, removed the Central Bank from politics, bolstered agriculture, and encouraged investments in Argentina by foreigners. In carrying out this program he antagonized much of the labor union movement which had been almost fanatical in its support of Peron. As the American commentator, Edward R. Murrow, said at that time, "The measures he (Prebisch) has advocated have made

him the most unpopular man in the country." But he achieved much of what he had set out to do in salvaging Argentina economically.

Many of the ideas that he promoted do not sound radical today but they were considered so when they were first promulgated. Particularly virulent in their attacks on him were many economists and financial magnates in the United States. Although Prebisch would deny it, he was a David taking on the giant Goliath. He was accused of being a communist or at least a Marxist, although he was neither. Even his penchant for government planning was attacked by businessmen who engaged in a great deal of private planning in their own industries and institutions. But government planning in those days was associated with the Soviet Union and Prebisch was therefore suspected of guilt by association.

Relations between the United States and Latin American countries became progressively strained in the 1950s, culminating in the stoning of Vice President Nixon on his trip to Latin America in 1958. It was not until John F. Kennedy assumed the presidency that relations between the different parts of the Western Hemisphere temporarily improved. In an attempt to improve relations and bolster trade, Kennedy instituted the Alliance for Progress. Dr. Prebisch became the coordinator of a panel of nine economic experts for that plan, sometimes dubbed The Nine Wise Men. As Arthur M. Schlesinger, Jr. has stated:

> . . . in its ideas the Alliance for Progress was essentially a Latin American product, drawing from Raul Prebisch and the United Nations ECLA.

Looking back on efforts to promote more trade, Dr. Prebisch said:

> . . . while admitting the pace of the integration process has been slow, especially in the case of LAFTA (the Latin American Free Trade Association) there can be no denying that it has been a very positive instrument.

Dr. Prebisch was afraid that many of the gains brought about under the leadership of ECLA would be wiped out by the perilous rise in the population of that region. He cited, for example, the fact that the rate of increase is greater in Latin America than in any part of the world—almost a three percent gain each year.

Coupled with that was his concern over the movement of people to the cities. For a long time there have been more cities of over a million inhabitants in Latin America than in North America and those cities have been bursting at the seams. Prebisch quoted the projections of the U.N. for the year 2000, which predict 30 million people for Mexico City and 26 million for Sau Paulo. Consequently he called for strenuous efforts to halt the expansion of cities.

Perhaps you have been wondering how one man could accomplish so much. Let us, therefore, consider for a moment his work habits and his means of relaxing from his demanding duties.

Certainly he was equipped with an enormous amount of energy. He worked hard and for many hours each day, but in a disciplined way. For example, he learned not to spend all his time seeing visitors, important as that often was in his work. For approximately half of each day he secluded himself in his office where he studied, pondered problems, and wrote.

As head of various organizations, he believed it his duty to concentrate on overall plans, serving primarily as a strategist. Then he would prepare a paper or memorandum summarizing his conclusions, circulating it among his colleagues for their reactions. And he expected frank reactions from them, being unalterably opposed to "yes men."

After receiving their reactions, or even without circulating such a memo, he would gather several of his colleagues together for a discussion or brain-storming session. All of those who worked with him referred to his ability to listen intently and with an open mind. They referred to this characteristic as

"fabulous," "fantastic," "incredible." Some of them even named him The Sponge.

People who work hard and often in tense situations need relaxation even more than other men and women. Dr. Prebisch had several ways in which to unwind and to renew himself.

One way was to take a siesta every day, no matter where he was or what he was doing. It was often a short nap, but he insisted upon it and usually emerged from it refreshed and ready for more work.

Over a period of many years he also did considerable gardening and drove his automobile himself. In his later years, however, he largely gave up those forms of relaxation.

He always enjoyed good food and good wines and was a connoisseur of both. In fact he had a famous "cave" or collection of fine wines in his home, many of them purchased over the years in various parts of Europe.

Readers may have wondered what Raul Prebisch looked like. He was five feet, eight inches tall, and fairly heavy, although his carefully tailored clothes helped to hid his heaviness. His hair, once brown, turned grey or silver later in life. He had hazel eyes, a square chin, and a ruddy complexion. In his later years he looked much younger than he actually was.

The life of Raul Prebisch can be encapsulated in four chapters. The first (1901–1948) was his early life, education, and work within Argentina. The second (1949–1963) was the period of several years when he served as Executive Secretary of the United Nations Economic Commission for Latin America (ECLA). The third (1963–1969) consisted of six stormy and strenuous years as Secretary General of the United Nations Conference on Trade and Development (UNCTAD). And the fourth was the period of semi-retirement.

During the years that Dr. Prebisch was wrestling with the economic problems of Latin America, enormous changes were taking place throughout the globe. Especially important was

the winning of independence by over 100 nations and their entry into the United Nations and its specialized agencies, commission, and programs.

Even though the Charter of the U.N. states as one of its major aims "to promote social progress and better standards of life in larger freedom" and "to employ international machinery for the promotion of the economic and social advancement of all peoples," the original members of the U.N. paid little heed to the pleas of the new nations for drastic changes in the economic conditions in their countries. Often they turned to the regional economic commissions of the U.N. and to the regional banks of the U.N. for help.

Gradually, however, the economically developed countries began to listen more, and more intently, to the suggestions of the new nations as to what needed to be done. Attitudes towards planning also changed, with people looking upon it more favorably. The number of new nations in the U.N. also gave them a great deal of clout even though they did not always vote as a group.

In 1962 a conference on The Problems of Developing Countries was held in Cairo, Egypt, and U Thant, the Secretary General of the U.N., asked Raul Prebisch to attend as an observer for that important international organization.

Meanwhile the idea of a world conference of U.N. nations on trade and development had been approved and U Thant asked Dr. Prebisch to serve as secretary of that important meeting. Prebisch accepted, mindful of the problems but optimistic about the possibilities of such a conference, the first of its kind in world history.

In preparation for that occasion, Dr. Prebisch jetted to 20 capitals of nations, consulting government leaders, economists, and specialists in the U.N. and its various agencies, gathering data, assembling ideas, and winning support for the conference.

The meeting took place in Geneva, Switzerland, in March 1964, with 2000 delegates from 150 nations. Before it was a

statement by the developing countries and a monumental study by Dr. Prebisch entitled *Towards a New Trade Policy for Development.*

The atmosphere of that meeting was often tense and the debates frequently acrimonious. The rich, industrialized nations of the First World tried hard to bolster the existing economic situation and its organizations such as GATT (the General Agreement on Tariffs and Trade) rather than to establish a new and broader U.N. organization on trade and development.

In the end, however, some progress was made on a cluster of difficult global problems. The theory of the economic equality of nations had been exploded. Consensus had been reached on the dynamic link between trade and development. A slightly larger commitment had been made by the developed nations to the developing countries. A shift was noted from emphasis upon economic stability to economic growth and distribution, and from aid to trade. The delegates recommended the establishment of the United Nations Conference on Trade and Development (UNCTAD) as a permanent part of the U.N. System. And it was apparent that the debate on a new international economic order world continue, with increased vigor.

Late in 1964 the General Assembly of the U.N. agreed to the establishment of UNCTAD as a permanent organization and Raul Prebisch became its first Secretary General.

What Dr. Prebisch had tried to do in the laboratory of Argentina and then in the larger Latin American laboratory of ECLA, he was now able to attempt in an even more extensive laboratory—the entire world.

Obviously he and his staff in the UNCTAD headquarters in Geneva were not going to revamp the entire international economic structure of the world in a few years. There were too many self-serving interests to make that possible. Yet UNCTAD could serve as a forum for the discussion of the economic problems of the globe and as a catalyst for changes.

So they made a beginning, laying the foundations for sev-

eral substantial gains in the 1970s. Their efforts were concentrated on the problems which had been assigned to the six main committees of the conference: (1) Commodities; (2) Manufactures; (3) Invisibles (Insurance) and Financing Related to Trade; (4) The Transfer of Technology; (5) Economic Cooperation Among Developing Countries; and (6) Shipping. Because of the overlapping of several of those topics with the work of other parts of the U.N. System, UNCTAD often collaborated with other agencies, commissions, and programs.

There were many disappointments for this new global group. Nevertheless Raul Prebisch was able to maintain his basic optimism. Writing in a document on *Trade: Sorrow and Concern,* in 1967, he pointed out that:

> The world is showing a considerable ability to solve problems which only a half century ago were considered insoluble. . . . men are learning to influence in a conscious and deliberate way economic and social processes.

But he countered his cautious optimism with the warning that "the world still lacks a global economic development policy which recognizes the advances of science and technology. He stressed the urgency of reforms, saying:

> It seems that only a complete reorganization of the world trading system, an entirely new order capable of recognizing the special problems of the developing countries as well as the existing differences between the economic and social systems, will be conducive to new forms of multilateralism or to new forms of non-discrimination.

Beginnings were made in reaching worldwide agreements on such items as sugar and tin, but an attempt to regulate cocoa was thwarted, largely due to the opposition of the United States.

For the UNCTAD conference in New Delhi in 1968 Prebisch wrote a powerful statement entitled *Towards a Global*

Strategy for Development. Poignantly and crisply he commented, "A Development Decade without a development policy—no wonder its results are so meager." In that document he presented the skeleton outline for such a strategy for the 1970s and highlighted the areas of UNCTAD's special competence.

Even though the New Delhi conference was disappointing to the delegates from the developing countries, a few gains were made. There was agreement on the early establishment of a general system of preferences for the manufactured goods of the developing nations. Considerable progress was made in providing better conditions for shipping by the developing nations through shippers councils and consultation machinery. The right of UNCTAD to handle problems of East-West trade was also recognized for the first time. Furthermore, a statement was adopted which urged the developed countries to contribute one percent of their Gross National Product to aid. And a resolution was agreed to which urged the developing nations to accelerate their economic and social development as "a primary and inescapable responsibility of each peripheral country," with international cooperation recognized as essential in doing that.

Soon after the conference Dr. Prebisch resigned as Secretary General of UNCTAD, citing poor health as the reason. But friends said that he had become weary with the interminable struggle to champion the rights of the world's majority to a better share in the wealth of our planet.

Leaving Geneva, he returned to Washington, D.C. and to Santiago, Chile, spending eight months in the former locality and four months in the latter each year. Then he began to serve as a part-time consultant to ECLA, entrusted with stimulating the intellectual activity of the Secretariat and helping them to produce the journal, called *Cepal Review* (Cepal being the Spanish name for ECLA).

In 1984 Raul Prebisch returned to Argentina after the

democratically elected Alfonsin replaced a military dictatorship and Prebisch advised the new government on ways to pay its staggering foreign debts.

Meanwhile many honors had come to him, including honorary degrees from universities in Bolivia, Columbia, and the United States. Also, a book of essays was prepared by 26 economists from all over the world, dedicated to him, called *International Economics: Essays in Honor of Raul Prebisch.*

On April 29, 1986, he died suddenly of a heart attack in Santiago, Chile, and was mourned as an economic strategist and spokesman for the developing nations, as well as for people everywhere—a trailblazer of the slowly emerging world community.


CHAIRMAN

9

Maurice Strong– Defender of the Environment

The blare of trumpets announced the opening of a very special event in Nairobi, Kenya, on October 2, 1973. Then a color guard of game wardens and forest rangers filed past the platform, and the flag of the United Nations was raised to the top of a large pole.

That event was the opening of the headquarters of the United Nations Environment Program, at that time the newest and one of the most important of the many agencies of that worldwide organization.

Present for that occasion were diplomats from many nations, members of the Secretariat of the U.N. Environment Program, a large number of government officials of Kenya, and scores of school children and adults from the relatively new nation of Kenya, in East Africa.

As that historic ceremony opened, the President of Kenya, Jomo Kenyatta, stepped to the podium and shouted "Harambee." Immediately he brought the crowd to their feet and they called back "Harambee," which means "Let's pull together." Several times he shouted that familiar slogan of Kenyans and

each time the crowd replied with the same word.

Then, speaking in Swahili, the common language of the divergent tribes of Kenya and of some other parts of East Africa, President Kenyatta welcomed the staff of the U.N. Environment Program and urged his countrymen to aid them as they worked for an improved environment in Kenya, in Africa, and throughout the world.

That event was unique in world history for it marked the first time that one of the U.N. agencies had been established outside the Western World. Unique, too, was the use of forest rangers and game wardens, instead of soldiers, as the color guard for such an occasion. Even more unique, it marked the first time that the nations of the world had combined their efforts to salvage the environment of our planet.

At the close of his remarks, President Kenyatta welcomed Maurice Strong, the new Executive Director of the United Nations Environment Program.

As Mr. Strong stepped to the podium, the audience could see that he was an unpretentious person, short in stature and slight in build. Many of them noticed his gendarme moustache and his receding hairline. Those who were close to the platform could see his penetrating eyes.

Obviously Mr. Strong was not an imposing figure physically. Nor was he a charasmatic character like Jomo Kenyatta. But those who knew him or knew about him realized that he was an unusual human being who had accomplished much in the short span of the 44 years of his life.

Maurice Strong thanked President Kenyatta and the people of Kenya for their warm welcome and read a letter of greetings from the Secretary-General of the United Nations, Kurt Waldheim. Then Strong launched into his own remarks. As he did so, people began to sense the assurance and the conviction with which he spoke.

Almost immediately he referred to the fact that the government of Kenya had made it possible for the new U.N. agency to be housed in the new, striking, 29 story circular-

towered building known as Kenyatta Center, which Strong called "the centerpiece of your city."

Then, speaking more directly about the work of the environment agency, he said:

> As we take our offices here . . . we shall be looking beyond to a world of some three and a half billion people, a single community of man living together on the spaceship we call "Earth,"—all of us depending upon its precious supplies of water, of soil, of sunlight, and air—the common riches which support life for all men on this planet.

He spoke next of the challenge which faced every person on our planet, to preserve and enhance the environment. Then he turned to the significance of launching a worldwide environment program, saying:

> We are beginning a new journey of hope that must take us on to higher and better ways of living if we are to survive and thrive. The flowers, the fish, the animals, and the birds with whom we share this home, can be destroyed by our carelessness. But their fate is but one indication, one foreboding, of the risk which we, too, face. Man cannot see himself apart from the fragile web of life that encircles the earth which he has now the capacity to destroy and thus the responsibility to care for.

Strong described next a little of the work which had been done to create this new international agency and at the close of his remarks, referred back to the Kenya slogan of Harambee, commenting that:

> Working together—Harambee—is a theme with which you are all familiar. It gives me a thrill to hear it repeated here. Perhaps it should become the theme as well for a world that now has the capacity, knowledge, and opportunity to create a better human environment for all people. The ingredient most needed to bring about this kind of world is the spirit of Harambee—let's work together. We shall accept your slogan and its spirit and we hope that you will

> join us in the total challenge of creating a new world environment on this "Only One Earth" that we share and that can sustain the lives and fulfill the hopes of the entire human community.

What events had brought this man to this important place at this critical juncture in history? Behind him lay 44 years of a crowded and exciting life. It is a modern Horatio Alger story, with one modification. It started in poverty, went on to affluence, and then led to service for humanity.

Maurice Frederick Strong was born on April 29, 1929, the first of four children in the family of Frederick and Mary Fyfe Strong. His birthplace was in Oak Lane, Manitoba, Canada, a town of approximately 400. Fifty years before Maurice Strong was born, Oak Lake had been a booming city of 6000, the western terminus of the Canadian Pacific Railroad and the locale for a thriving flour mill. But history had by-passed it in recent times and it was now no more than a whistle stop on that famous transcontinental railroad.

1929 was a significant date in world history for it marked the beginning of the world-wide depression. It was significant for the Strongs, too, for Maurice's father lost his job as an assistant station agent and was out of work most of the time for the next few years. So the Strongs experienced poverty. The family moved from house to house, trying desperately to find a place they could afford. Food was scarce and heat was rare, even when the temperature dropped to 40 or 50 degrees below zero.

Only the valiant efforts of Maurice's mother to earn a living and keep the family together, saved the Strongs in those harrowing times. And her efforts were so strenuous that she finally suffered a nervous breakdown from which she never recovered.

Speaking in later life of his years as a boy, Maurice Strong once said, "Because of my experiences I feel that the elimination of basic poverty should be man's top priority," adding

that "The existence of mass poverty is totally incompatible with the concept of human dignity."

In his early years Maurice Strong respected his father, but it was his mother who influenced him most. She was a college graduate and a devotee of great literature. So she read aloud to her children from her favorite poets, dramatists, and novelists, instilling in them her love of literature.

She was also a Sunday School teacher in the local congregation of the United Church of Christ, an amalgamation of several Protestant denominations in Canada. Maurice Strong still cherishes a certificate citing him for seven years of perfect attendance in the Sunday School of that church.

As already indicated, poverty left its imprint on his life, too. So did nature. He was fond of walking over the fields, through the woods, and climbing the hills around Oak Lane, often alone. In later life he said, "I got my larger thoughts sitting in the hills."

An uncle helped him by lending him copies of the various financial magazines to which he subscribed. That was the beginning of his interest in finances and economics.

An especially important influence was a local teacher who was also the high school principal—a man named Clarence E. Heapy. Although he had never travelled far from Oak Lake, Heapy was a man of broad interests. He was also a voracious reader. He loaned books to Strong, talked with him on any subject which interested the young man, and encouraged him in other ways. Today Strong contends that many of the people he knew in Oak Lake seem "smaller" from the perspective of his broad travels and experiences, but that Heapy seems even broader than he did when Strong was a student of his.

Maurice Strong was a bright lad and a superior student. He skipped several grades and was only 13 when he completed his junior year in high school. By that time World War II had erupted and most of his classmates had enlisted for service overseas. Maurice could not understand why he could

compete with them in school and in athletics and yet be barred from the armed services because of his age.

So he left home, intending to enlist. He was unable to persuade the army and navy recruiting officers that he was 18. But he was able to become an officer's messboy on a Canadian merchant marine vessel which had been loaned to the United States to transport troops to Alaska. After a few such trips, his father persuaded him to return to Oak Lake to complete his high school work. When that was accomplished, his father agreed that Maurice would be free to do anything he wanted to do.

So, at 15, he was attracted by an ad in a newspaper in Manitoba, inviting men and boys to work as apprentices to fur traders for the Hudson Bay Company in the Canadian Arctic. With the help of a moustache, he was able to convince the officials to take him on and he was sent into the Northwest Territory.

Immediately he came into contact with the local Eskimos and he worked alongside them, instead of letting them do all the manual labor as the other "white men" did. He became intensely interested in them and even learned their local dialect. And he might have stayed on in that job if he had not been repulsed by the Hudson Bay Company's discrimination against the Eskimos.

With him on his trip into the northern regions of Canada Strong had taken a collection of books on economics and geology and in his spare time he pored over those volumes.

A few months after his arrival in northern Canada, a mineral prospector discovered Strong's interest in minerals and saw his small collection of rocks. Soon they decided to team up and start a prospecting company called New Horizons Exploration, Limited. Strong was only 17 but the papers which incorporated the company indicated he was 21.

While visiting his family in Toronto in 1946, he met the treasurer of the United Nations and through him he obtained a job at the U.N. headquarters in New York City. The U.N. was

a new institution then but Strong had followed it with fascination. His job there was a lowly one, acting as an assistant identification officer, making out and issuing passes, helping ready the conference rooms for meetings, and assisting the delegates during conferences. He says now that he was probably a brash young man at that time, but many people were kind to him. Intrigued by the U.N. and the people he met, even if casually, he wrote in his diary: "This is for me." He even pictured himself as a delegate from Canada in the future to such meetings.

After a year on that job, he returned to Canada where he studied economics and security analysis on his own and got a job in a brokerage house which was involved in mining and in the oil and gas investment field, in which he made out extremely well.

In that period in his life he met Pauline Olivette Williams, a college girl. Within two hours he said that he would marry her soon. He did so, but months later, when he was 21 and she was 20.

After a relatively short time with the brokerage firm, he became the assistant to the manager of an oil company. There he made out well, too.

He and his wife were very young and in a good financial position. Also, they had not yet started to raise a family. So Maurice Strong suggested that they take several months off and see the world. Selling their new home, they set off for Europe and then Africa.

When they reached Kenya, in East Africa, they were intrigued by it and decided to stay. That was at the time of the Mau Mau movement and before independence had been achieved. So they settled in for a stay of several months. In that period Maurice Strong tackled Swahili, the lingua franca of East Africa, adding it to the Eskimo dialect he had already acquired.

Back in Canada, he became vice president and treasurer of Dowe Petroleum, Limited. Then he founded his own firm, the

M.F. Strong Management Company, and became its president. Within three years he joined the Power Corporation of Canada, Limited, and within a few months became its president, at the age of 35. He also became a governor of the International Bank for Reconstruction and the Asian Development Bank.

Here was a young man who was not only going places; he had already arrived. Eventually he came to the attention of Lester B. Pearson, a leading political figure in Canada and a world stateman. "Mike" Pearson invited Strong to head Canada's External Aid Office, later renamed the Canadian International Development Agency. During the four years Strong held that post, Canada's aid to other countries soared from 80 million dollars to 400 million. Consequently Strong's job grew in importance.

He had not obtained a college education and many jobs were not open to him because the job descriptions specifically called for a college degree. But the higher posts were often open because they were not so specific in their requirements. Thus Strong has said, "I am a product of my handicaps."

Meanwhile the world had finally become aware of the damage it was doing to Planet Earth and of the disastrous consequences of the many ways in which people were despoiling the globe. Slowly, and often reluctantly, they were beginning to realize that the care of the environment is an international problem. Finally they decided to hold a worldwide conference on The Human Environment, to consider ways of rescuing Planet Earth and its people from disaster. Such a conference was set for Stockholm, Sweden, in the summer of 1972.

U. Thant, then Secretary-General of the U.N., cast about for someone who could prepare for such a significant meeting and finally asked Maurice Strong to come to the U.N. as an Under Secretary-General in charge of environmental affairs, with the special assignment of preparing for the Stockholm meeting. Strong assumed that office on January 1, 1971, although he had been working part time on it prior to that date.

The task before him was enormous and the time in which to mount such a conference was short. Strong was not a renowned environmentalist but he had a quick and retentive memory, an extraordinary ability to organize, a world point of view, and unusual persuasive powers as a "salesman" for the global environment.

He tackled that overwhelming task with his usual zeal. He called upon governments and non-governmental organizations to furnish information. He travelled to scores of countries in all parts of the globe to meet scientists, environmentalists, and government officials. Determined that this meeting should be action-oriented rather than filled with speeches, he called upon the small secretariat for the conference to draft a Declaration of Principles and an Action Program, using the data supplied by governmental and non-governmental groups. Those could be the basis for discussion—and action.

Fully aware of the importance of public opinion, he asked Barbara Ward (Lady Jackson), an English economist with the ability to popularize ideas in writing, to prepare a book on the topic *Only One Earth: The Care and Maintenance of a Small Planet*. Writing in an unofficial capacity insured a more frank approach than if officials had been assigned to that publication. But, in order to foster wide participation, he asked her to submit her manuscript to scores of experts around the world. She did that, giving them 30 days to respond, and 70 sent in their comments, which were used to reshape the book.

The publication, bearing Barbara Ward and Rene Dubos' names, appeared well before the Stockholm conference, giving people a chance to absorb its fascinating findings, written in highly readable prose. Eventually it was published in 18 languages. That helped enormously in raising the level of consciousness of the public on the global problems of the environment, as well as providing a common background for the delegates.

Using another approach to involve people, Strong asked each country in the U.N. to submit a report on its

environmental problems. Eighty nations did so. Thus he had an incredible amount of information. And the governments had become involved in the work of the forthcoming meetings.

Up to that point in history, the problems of the environment had been associated largely with the rich, industrial nations of the North. The so-called developing countries of the South were either not interested or suspicious of the Stockholm meeting, fearing that their much-needed funds for development would be siphoned off for improving the environment or that they would be saddled with the costs of repairing the damage done to their lands and resources in the past by the colonial rulers.

Strong assembled a group of 27 experts in Switzerland in 1971 to discuss the relationships between the environment and development. Their report then became the basis for a series of regional meetings in Bangkok, Thailand; Addis Ababa, Ethiopia; Beirut, Lebanon; and Mexico City, where leaders of the developing nations began to see the many ways in which those two issues were linked.

Some commentators have said that even if the conference in Stockholm had never met, the world would have been alerted for the first time to the high priority problem of the global environment. Certainly the preparation for that meeting had been comprehensive, careful, and imaginative.

When the U.N. Conference on the Human Environment convened in Stockholm, Sweden, on June 5, 1972, there were 1200 delegates from 113 nations. Unfortunately, the U.S.S.R. and some of its allies were not present, as a protest against the unwillingness of the conference to seat the delegation from East Germany as a full, voting group—an issue which was later resolved. But the rest of the world was there in full force, with some of its best known spokesmen and spokeswomen.

The conference was NEWS and 1500 journalists were present to cover it and report back to their readers in every part of the planet.

There were headliners and headlines. Robert McNamara,

the president of the World Bank, labelled poverty as the world's greatest pollutant. Indira Gandhi warned about the ever widening gap between the rich and the poor nations and declared that the developing nations should not postpone improvements within their boundaries for environmental reasons. Prime Minister Palme of the host country, Sweden, was eloquent in his comments on the disastrous damage done by war, especially chemical warfare.

There were other speeches, too: days and days of them. But there were work sessions as well, with the six major items on the conference agenda divided equally among the three big committees. Those items were:

1. The planning and management of human settlements.
2. The environmental aspects of natural resource management.
3. The identification and control of pollutants and nuisances of broad international significance.
4. Educational, information, social and cultural aspects of the environment.
5. Environment and development.
6. International organizational implications of the action proposals.

One important topic was obviously missing from the agenda. That was the population problem as it related to the environment issue. Those responsible for the meeting claimed that was because the U.N. had called a World Conference on Population for 1974 as a part of Population Year. It would probably be more accurate to say that the population problem was so complicated and so controversial that it might jeopardize the entire environment conference and was therefore omitted.

There were explosive moments and times when it looked as if the conference would end in failure. France was attacked bitterly for the nuclear tests it was conducting in the Pacific

area. The U.S.A. was attacked for its actions in Vietnam. South Africa, Portugal, and Rhodesia were attacked for their racial policies.

Maurice Strong was evident everywhere, especially at the opening session when he spoke to the plenary session. There he was at his best, making a cogent and sometimes an eloquent case for concentration by every country on its own problems concerning the environment, and joint action on the global dimensions of this issue.

He came to the point in his opening sentence when he asserted that:

> We have come together today to affirm our common responsibility for the environmental problems of an earth whose vulnerability we all share. We have done so not merely for ourselves, but also on behalf of future generations. For we meet as trustees for all life on this planet, and for life in the future.

After several introductory remarks, he referred to work on the environment as "a new liberation movement . . . liberation from the destructive forces of mass poverty, racial prejudice, economic injustice, and the technologies of modern warfare."

In a very practical vein, he spoke of of the linkage between local, national, and international problems of the environment, saying:

> The same automobile exhausts the belching chimneys which foul the local air, contribute to the risk of global climate change and ocean pollution. The wastes that pour from our homes and factories poison the water supplies and endanger the health of our neighbors. In some cases by solving our own local environmental problems, we help solve the larger international problems. In other cases we solve our own problems by adding to the problems of others.

Soon after that he elaborated on the care of the 70 per cent of the global environment—the oceans and atmosphere—

which lie beyond the jurisdiction of any nation, yet are not regulated by any group.

Raising the question as to the future of our planet, he maintained that

> . . . one does not have to accept the inevitability of environmental catastrophe to accept the possibility of catastrophe. We need subscribe to no doomsday threat to be convinced that we cannot—we dare not—wait for all the evidence to be in. Time is no ally unless we make it one.

Later we warned that "the environment issue contains a greater potential for conflict, both nationally and internationally—than is generally recognized."

After speaking at considerable length about the aims and organization of the Stockholm Conference, he highlighted three aspects of the environment problem—water, the demonstrable deterioration of the oceans, and the uncontrolled growth of cities.

At the close of a long and perceptive address, Strong commented on the enormity of the task before the delegates, asserting that "its very size must not daunt us." Then, in an obvious reference to the first men to walk on the moon, he ended with these words:

> We begin here today a new journey of hope. We must take here the first steps. And this, Mr. President, I know is what we shall do.

Throughout the speech Maurice Strong's broad comprehension of the pitfalls and the possibilities in the environment movement were evident, as well as his deep personal commitment to that cause.

Despite difficulties, disagreements, and disappointments, the Stockholm Conference added enormous momentum to the environmental movement. The recommendations of the delegates, plus the follow-up actions of the General Assembly of

the U.N., opened a new era in this international movement.

By action of the General Assembly of the U.N. the United Nations Environment Program became a permanent organization, known, however, as a program rather than as an agency. In order to avoid overlapping with the work of other parts of the vast U.N. System, it was understood that the Environment Program would serve primarily as a coordinating body and catalytic agent. An Environmental Co-Ordination Board was also set up, composed of the heads of the U.N. agencies involved in environmental work.

It was also decided that the headquarters of the U.N. Environment Program should be in Nairobi, Kenya. There was considerable criticism of that suggestion but in the end it was agreed upon as a means of involving the developing countries in the Program and in making the U.N. System really universal rather than Europe-dominated. Strong maintained that there was symbolic meaning to the decision, too, since it was in Kenya that "man" probably originated on this planet.

An Environment Fund was established and a goal of $100 million set for the first five years. That fund was to be a voluntary one and the goal was oversubscribed in that initial period by contributions from the many member nations.

Then a very ambitious list of action projects was suggested. Space precludes more than the mention of a few of them. One was the drafting of a world-wide State of the Environment, which would be up-dated at frequent intervals. Another was the establishment of EARTHWATCH, a monitoring program in various parts of the world to detect significant changes in environmental parameters in the oceans, key ecological systems, and the atmosphere, and to point up problems requiring action by national governments while something could be done about them. Eventually there would be 100 such monitoring stations, funded by national governments and largely on land, although a few might be in international waters. Likewise an Information Referral Service was to be es-

tablished, acting as a kind of Bank for the governments of the world regarding the environment.

The Secretariat was also asked to work on several other projects, collaborating with the other agencies of the U.N., with the scientific community, and with national governments. Those included concentration on cleaning up the Mediterranean Sea, emphasis upon the problems of slums and marginal settlements, assessment of the worst pollutants affecting health, environmental education, and emphasis on endemic diseases.

The U.N. selected Maurice Strong as the Executive Director of the Environment Program for a four year term and he went to work immediately to set up a small secretariat. His four chief assistants were from different countries and from four different disciplines relating to the environment. His deputy director was Mostofa Kanal Tolba, a microbiologist from Egypt. The other three assistants were S.A. Evteev, a Russian specializing in the outer limits of man's sociological condition; Leitia Obeng of Ghana, a specialist in waterborne diseases; and Robert Frosch, an American with expertise on man's relationships with the oceans.

Obviously the Stockholm Conference had been overly ambitious in its suggested programs, so one of the first tasks of the Secretariat, in conjunction with the Governing Board, was to prune the program, deciding upon priorities.

Even though their job was overwhelming at times, considerable progress was made even in the first few months of the organization's history.

A preliminary report on The State of the Environment was drafted and segments of the Earthwatch started. With money from the Environment Fund, 200 projects were launched and by January 1975, 50 had been completed.

In addition, nearly all of the maritime powers agreed on an Ocean Dumping Convention and 80 nations signed a treaty to protect endangered species of animals and plants. The 10 Year

Moratorium on Whaling recommended by the Stockholm Convention was not ratified by the Whaling Commission but the quotas on three species were reduced, three others were added to the prohibited list, and the enforcement machinery tightened. A convention was also signed by many nations, setting up a World Heritage Trust to preserve certain areas of the earth of natural, historical, or cultural significance. Equally encouraging was the agreement signed by the Soviet Union and the United States for the exchange of information gained by the research projects of their scientists on the environment.

The Secretariat was also busy preparing for several upcoming conferences. One was on the Law of the Sea, held in Caracas, Venezuela. Another was the World Population Conference held in Bucharest, Rumania.

Even more important was the meeting called by the Environment Program on Human Settlements, to be held in Vancouver, Canada, in 1976. The success of the book by Barbara Ward and Rene DuBos for the Stockholm meeting on *Only One Earth* prompted Strong and his staff to ask Barbara Ward to prepare a similar volume for the Vancouver gathering. She did so and it appeared with the title *The Home of Man.*

June 5 was also set aside around the globe as World Environment Day as a way of reminding people everywhere of their membership in the worldwide family of human beings and of the importance of their efforts to safeguard the health of the planet: their planet.

Early in the 1970s Maurice Strong had been "loaned" to the United Nations at the insistence of U Thant and others. Now, in the mid 1970s, Pierre Trudeau, the Prime Minister of Canada, urged Strong to return to his home and become the head of Petro-Canada, a new petroleum and energy corporation established by the Canadian Parliament. He accepted.

Asked what he was most proud of during his short stay with the U.N.'s environmental program, Strong once said that there were three interrelated factors which pleased him most. Back in the early years, he said, only a few countries had been

interested in the environment as a top priority problem; by 1975 almost every nation was concerned. In the early years it had been almost solely the industrialized countries which were aware of the importance of this topic; by 1975 the developing nations were well aware of the centrality of this issue. And in 1975 there was a global organization to carry on the widespread and highly important work on that global problem, the first time in world history such an organization had existed.

Back in Canada he devoted himself for the next decade to heading Petro-Canada, the Canada Development Investment Corporation, and other activities of the Canadian government related to energy, the environment, and development, with international as well as national dimensions to his jobs. In his various positions he was able to show that with the cooperation of the potentially affected parties, good communication, and forward looking planning, a government could combine energy-related developments with environmental and social factors. If that could be done in the vast stretches of Canada, second only to the Soviet Union in the extent of its land, Strong felt that other nations could profit from such pioneering.

In 1984, however, the Conservatives came to power in Canada and Maurice Strong resigned from the federal government.

In that same year the people and nations of the world suddenly became aware of the deterioration of food conditions in the African continent affecting an estimated 150 million people in ten countries. There had been famines previously but now they had become acute and more widespread than ever before. Millions were dying and millions more were fleeing their homes in the hope of finding food elsewhere and thereby surviving.

Horrified by the extent of the suffering and the longtime implications of that situation, the United Nations created a U.N. Office of Emergency Operations in Africa. And they turned to Maurice Strong to be the Executive Coordinator of

that newly formed agency. His credentials were obvious. He was an acknowledged expert on the environment. He was well acquainted with the African continent. He was adept at organizing new enterprises. And he was well acquainted with the United Nations.

He accepted the U.N.'s invitation and set to work immediately to place a large section of the African continent on what resembled a wartime footing in what he characterized as a "monumental undertaking—one of the greatest human tragedies and one of the greatest human challenges that mankind was ever faced."

To him "the drought (in Africa) is the world's largest single example of environmental breakdown." He characterized it as "a slow, insidious process of environmental destruction, like a cancer."

Three tasks confronted him. One was to urge the member nations of the U.N. to contribute to relief work channeled through that organization and therefore more free from politics than aid given by a single nation. The second was to organize and oversee the distribution of such aid. The third was to encourage African nations to concentrate on measures that would halt the march of deserts and to restore at least some of the land to the growing of crops.

In one of his many statements on the long-term implications of that enormous task, he stated that "environmental protection is at least as important as the effort to reduce nuclear arms."

The results of the first two tasks are already evident; the results of the third task will not be known for years, even though a start has been made.

Throughout the last few years the list of organizations to which he has been appointed and the honors he has received has been very long.

For example, he was awarded the Tyler Ecology Award, the U.N. Environment Prize, the National Audubon Society Award, the Mellon Award, the Order of the Golden Ark (in

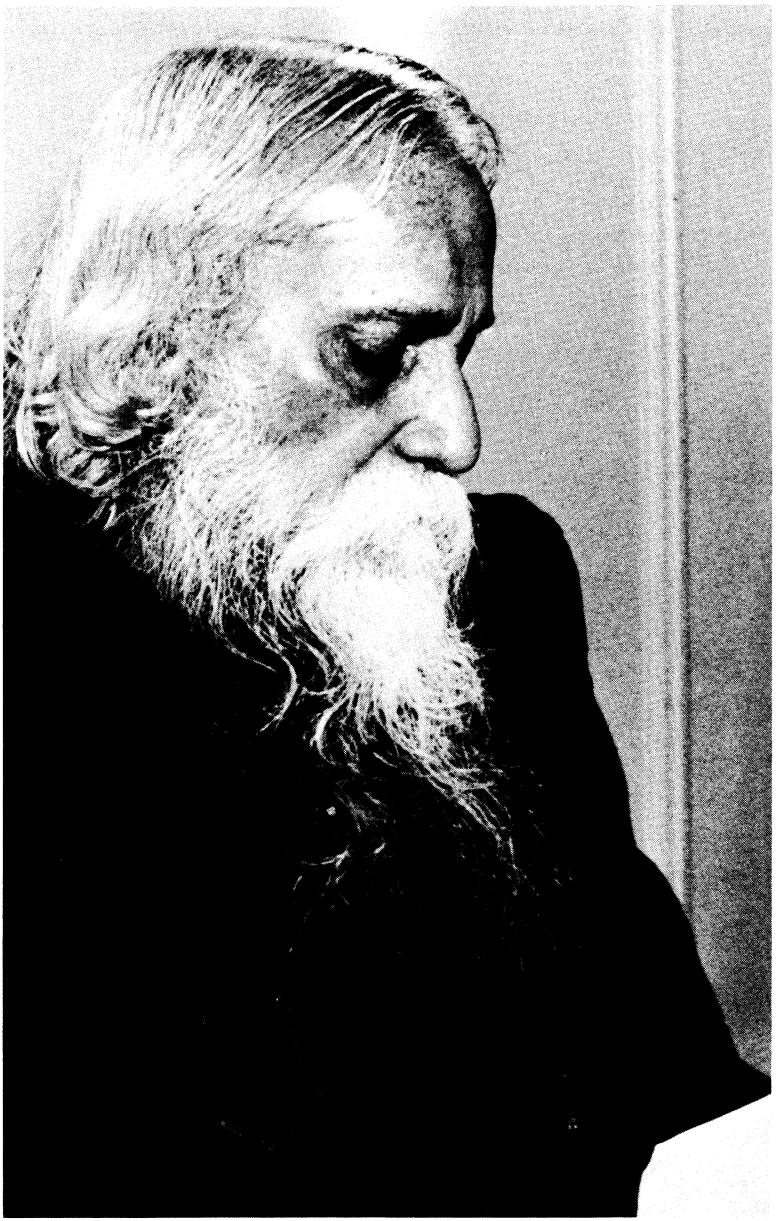
the Netherlands), the Henri Pettier Order (of Venezuela), and the Order of Canada.

Among the boards and foundations on which he has served in recent years have been the Dag Hammarskjold Foundation of Sweden, the Rockefeller Institute of the U.S.A., the board of the Institute of Ecology of Indonesia, the board of the United Nations University in Japan, and the board of the International Foundation for Development Alternatives in Switzerland.

Meanwhile he has maintained his interest in church affairs, serving as president of the National Council of YMCA's of Canada and as a member of the Executive Committee of the World Alliance of YMCAs, and on several committees of the United Church of Christ in Canada.

Over 20 colleges and universities in several nations have also awarded him honorary degrees to attest to his pioneering efforts to preserve and enhance the world environment.

His life has already been a fantastic one and he has not even reached the age of 60. So it looks as if he will be contributing to the enhancement of Planet Earth for a considerable time ahead just as he has been doing in such an outstanding way in the past. Surely he is one of the pioneers or trailblazers of the world community we need desperately to build.



10

Rabindranath Tagore— Bridge-Builder Between East and West

When the Nobel Prize in Literature was awarded in 1913 to Rabindranath Tagore, many people in the Western World were astounded that a poet from India should be cited as the winner of that prestigious prize, never before given to an Asian. Some people said that it must have been a bad year for writers and therefore given to an Indian. Others thought it might have been a political move by the Swedes to embarrass the British colonialists. A few doubted if the author had really translated the poems in his famous book, *Gitanjali*, from the original Bengali to English.

Such critics were merely exhibiting their lack of knowledge of Indian culture and of Indians, demonstrating their prejudice against Asians and colonial people.

Fortunately many individuals in the literary world were impressed with the writings of the little-known Indian, Tagore. For example, the review of his works in the *Times Literary Supplement* in London said, "As we read his pieces, we seem to be reading the Psalms of a David of our own time." In his introduction to *Gitanjali* the famed Irish poet and

dramatist, William Yeats, spoke of the poems as being "full of color and of metrical invention," displaying in their thought "a world I have dreamed of all my life." He called them "the work of a supreme culture."

As Tagore wrote more and more and as his prodigious outpouring of literary productions were increasingly translated, people everywhere began to realize that he was a literary genius. Albert Schweitzer called him "the Goethe of India."

But people also became aware that he was much more than a poet—he was an artist, dramatist, linguist, educator, songwriter, philosopher, sociologist, and statesman. Gandhi called him "The Great Teacher," asserting that India owed him much as "the one who by his poetic genius and singular purity of life has raised India in the estimation of the world."

In brief here is the story of this multi-faceted man, this bridge-builder between East and West, this trailblazer of world community.

Rabindranath Tagore was born May 7, 1861, in a palatial house in the center of Calcutta, in the southeastern part of India. He was the fourteenth child in the family, which had some disadvantages, but also some advantages as we shall see later.

Rabindranath chose his ancestors well. Several of them were famous and wealthy, although some of that wealth had disappeared by the time Rabindranath entered the world.

The Tagores were among a group of Brahmins who were brought to the area of India called Bengal, in the 8th century, to help revive orthodox Hinduism in an area which had become increasingly influenced by the Buddhist religion. Rabindranath's grandfather had had extensive business activities in indigo, sugar, tea, and coal, and his cargo fleet plied the waters between England and India. The grandfather had founded the first modern Indian bank, spearheaded the movement for religious reforms, advocated a system of educa-

tion which emphasized modern science, and gained high office in British India.

Rabindranath's father was well-to-do but also a concerned citizen and a religious leader of a sect which stressed the belief in One God, castigated differences brought about by the caste system, frowned upon child marriages, and encouraged the full development of individuals—female as well as male. He was the patriarch of a large, extended family which he dominated by the force of his commanding personality. Sometimes he was referred to as the Maharshi or great saint.

As a child, Rabi's world was circumscribed. He and his playmates (his next older brother and the son of a sister) were confined to the rambling, three-story mansion and the yard. But they soon discovered that they could see the street outside from one corner of the verandah, watching the horse-drawn carriages as they clattered down Chitpore street, listening to the hawkers as they plied their wares, or watching people as they strolled by. They also discovered a discarded palanquin which had once been a magnificent "coach" for riders, with eight men required for each of the two poles. Now it was neglected but became the private playground for the boys.

There was much coming and going in that large family but the children were often shunted aside, being told to "run away and play."

In addition, they were given few toys and thus thrown back on their own imagination for games. In later life Tagore insisted that that was good for them, writing

> When children have too many ready-made toys, their natural powers of imagination and invention have no chance to grow. They lose the greatest joy of play, the joy of creation. . . .

Rabi's mother was not well and he was entrusted much of the time to the servants. In order to make life easier for themselves, some of them resorted to such strict measures as draw-

ing a circle around Rabi, warning him of dire consequences if he ventured out of that area.

Life was often lonely for this lad. Even playing with the older boys became troublesome at times because he was resented as "the baby."

But there were many good times, too. Sometimes he spent evenings in the rooms of the servants where stories were told and recitations given from the Indian epic, the Ramayana. Other times were spent in his mother's room, curled up on her divan, as his mother or aunt told fairy tales. At times he explored the remote parts of the roomy old house, enjoying especially the dark, mysterious rooms on the ground floor where the drinking water from the river Ganges was stored. Or he sat on the knee of a clerk in his father's office and listened to his stories and doggerel. Often in the morning he would run into the garden and relish the smell and touch of the dew on the grass and plants, or the rain during the rainy season.

All these experiences were stored in his memory and became the themes of poems and plays in later life. But even as a child he was beginning to make up stories and rhymes.

Rabi was not old enough to go to school when his playmates were ready to go. But he was nevertheless allowed to accompany them, after he begged his parents for this privilege. He hoped thereby to escape the prison of his own home. But he soon discovered that the school was merely another prison, with strict discipline and uninspired teaching.

In addition, there was private tutoring at home, overseen by an older brother. That made a long day and he often faked excuses to escape this rigorous schedule of studies.

But there were times of family fun, too, especially as he grew older. He was taken on a trip by his father to the Himalayan mountains; there he felt like a caged bird which had finally escaped and he drank in the beauty of that area of India. During that trip his father began to teach him English

and Sanskrit and told him about the stars as they roamed together at night.

Rabi revered his father and in his *Reminiscences* paid tribute to him in such passages as the following:

> To the end of his life he never stood in the way of our independence. Many a time I have said or done things repugnant to his taste and his judgement. With a word he could have stopped me, but he preferred to wait till the prompting to refrain came from within. He knew that mere acquiescence without love is empty. He also knew that truth, if strayed from, can be found again, but a forced or blind acceptance of it from the outside effectually bars the way in.

When Rabi was 13, his mother died. This was a loss, but her place was largely taken by a sister-in-law who cared for him, loved him, and became his chief literary critic.

As he became older, he was included more and more, too, in the literary, artistic, and intellectual life of this large, distinguished, and talented family.

His oldest brother was a man of many accomplishments. He composed a long poem which became a Bengali classic, invented shorthand in the Bengali language, composed music, and apparently introduced the use of the piano in Bengali music.

Another brother published translations of the Sanskrit classics, wrote a book on Buddhism, and translated his father's autobiography into English. His wife was a non-conformist, appearing in public without a veil, a very daring thing to do in those days.

A third brother was a genius, composing music, writing poetry and dramas, and painting.

And one of his sisters was an able writer and musician, becoming the first woman novelist in Bengal.

Writing about that period in his life, Tagore later said "We wrote, we sang, we acted, we poured ourselves out on every

side." Certainly that is a terse understatement of the influence of that stimulating environment. He could have reacted against it, but he didn't. Instead, he immersed himself in that atmosphere, filtered the many experiences through his mind and his emotions, and began his life-long productivity in many different but related fields.

When Rabindranath was about 16 he heard the story of the English writer, Chatterton, who wrote imitations of ancient English poetry and submitted them for publication as authentic literary discoveries. Tagore decided to do the same and wrote a series of poems similar in style to the poets of the Middle Ages in India, submitting them as material which had just been discovered in a library. The imitations were so good that people could not believe later that they were actually the poems of a very young Bengal poet of their day.

Then, at 16, he became a regular contributor of poems and stories to a literary magazine edited by one of his brothers, and a member of the editorial committee for that publication.

At 17 it was decided that he should go to England. As preparation for that journey, he went to live with a brother who had entered the British civil service and knew the ways of the English. His official residence at Ahmedabad had formerly been a palace and Rabindranath was fascinated by it and the surrounding countryside, writing later a famous story called "Hungry Stones," filled with tales of the intrigue in the Moghul court.

He stayed in England 17 months but did not come back with any degree to show for his time there. However, it was a great experience for he learned about England first-hand rather than from books, and made many good friends.

When he was 20 years old, he took over the management of the family estates in East Bengal. But before doing that he had begun to experiment with other forms of writing, especially plays and musical dramas. Some of the music was taken from the many Irish and English melodies he had learned dur-

ing his stay in England. Further experiments with music aided greatly in the growth of a new and vigorous type of Bengali music.

When he was 21, he had a rare experience, probably best described as a spiritual awakening. Standing on the verandah one morning, he had an overpowering feeling. He described it later in these words:

> While I stood watching (the sunrise), I suddenly felt as if some ancient mist had in a moment lifted from my sight and the morning light on the face of the world revealed an inner radiance of joy.

Life seemed to take on a new meaning for him, making the most ordinary things seem extraordinary. Nothing was dull. Even the most commonplace activities seemed filled with life and joy. For four days this experience lasted, during which he wrote one of his most quoted poems, "The Awakening of the Fountain."

Much of the ecstasy of this experience faded, but some of it remained with him throughout his life, permeating many of his writings.

At 22 he helped to found the Literary Academy which would later provide leadership for the movement to make everyday, simple Bengali also the language of its literature rather than the stilted, classical form in vogue hitherto.

In 1883 he was married, and several children were eventually born to the Tagores, bringing much satisfaction to this lover of boys and girls.

For the next 15 years he lived almost exclusively in Bengal, helping to raise his family, writing voluminously, and serving as secretary of one branch of the Brahmo Samaj religious society his father had founded. Gradually, however, he withdrew from that group. Perhaps it was because he had grown beyond even that very liberal Hindu organization. Already he was reaching out for a worldview. Of his religious convictions,

Marjorie Sykes, an English Quaker who worked with Tagore many years, has written:

> He believed in the power of the Spirit of God to unite men in one Humanity; but the different religious organizations seemed to him more often to divide men than to unite them, and so he had no faith in organizations. When he spoke of his religion, he preferred to speak simply of the Religion of Man.

Two overriding concerns developed in Tagore's mind in this period of his life.

One was his concern for the development of a spirit of pride in Bengal and in its language. He deplored the fact that children studied in English in the schools and that many people, especially the political leaders, downgraded their own rich cultural heritage, especially their own language. So he fought for the recognition of Bengali in the schools and institutions of higher learning and in the political meetings of that time. And he collected and published many stories and poems in Bengali for children. After years of vigorous effort, he was successful in helping to restore the pride of his people in their cultural background and the use of their own language in schools and public meetings.

The other concern was for the improvement of life in the thousands of villages in Bengal. His concern arose largely as a result of his work overseeing the Tagore estates. That job took him into many villages, often by boat. There he found that many of the landlords had moved to the cities and paid little attention to the needs of the villagers who worked on their estates. In the old days the land owners were at least partially aware of local needs because they lived in the villages. Even if they often acted in a paternalistic way, they often acted. Now the landowners neglected the villagers even more. And, in addition, the villagers were ruled politically by a foreign regime whose officials also lived in far-away places.

Coupled with these conditions was the ever-present feeling of fatalism or hopelessness on the part of the villagers. They seemed to accept their lives of poverty as "God's Will," feeling that there was nothing they could do to alleviate the miserable conditions under which they lived.

Rabindranath Tagore's father was an old man by 1900, spending much of his time in his private devotions. Rabindranath wrote a book of hymns of devotion about this time, dedicating it to his father. When it was published, he went to his father for his blessing and for a special favor. That favor was for permission to establish a school for boys which would be conducted in much the same way that his father had used in educating him. The older man gave his youngest son his blessing and granted his request for the creation of the school.

So, in 1901, Rabindranath and his family moved to Santineketan, about 100 miles from Calcutta, and established the school he wanted so badly.

His school was a very special place, based on principles of education which are accepted today by many people, at least verbally. But those principles were radical in 1901 in India.

Santineketan was in the country, far from the hustle and bustle of the growing cities. And it was in the midst of the trees which have meant so much in the Indian culture—and to Tagore.

Even the name Santineketan had significance. It meant The Abode of Peace, and Tagore hoped it would become such a place.

This was to be no ordinary school with its "cram and exam curriculum." It was to be a school where the teachers would capitalize upon the natural curiosity of children. In place of lifeless lessons from books, the pupils would learn from life around them—exploring, experiencing, and experimenting, acquiring their education as much as possible through vivid, concrete, first-hand experiences.

Because Tagore believed so strongly in the education of the

emotions as well as the intellect, a high priority was to be given music, art, the dance, and acting.

Every morning the children would be wakened by the singing of a small, roving band of students. Holidays and the change of the seasons would be celebrated with music, poetry, and pageants. Often the end of term exercises would highlight a play in which the students performed.

Many of the poems, songs, and plays were to be written by Tagore and he was frequently one of the actors in a play or pageant.

He believed there was great value in silent meditation and so the pupils were asked to observe fifteen minutes of silent meditation at sunrise and at sunset, followed by a prayer said in unison. The sacred writings of various religions were to be studied and the chief holy days of those faiths observed. Santineketan was to be a combination, therefore, of a home and a temple.

Instruction was to be in the local language, Bengali, although the pupils would study other tongues, too.

Freedom was to be emphasized, but not license. There were to be rules, but rules which the pupils developed and enforced.

The teachers were to be carefully chosen on the basis of their competence, their caring for children, and their catalytic power. Wherever possible, he employed teachers from other parts of the world to accent the international dimension of education.

The inscription on the gate to Santineketan reveals some of Tagore's hopes for the school. It read: "Here in this ashrama the One Invisible God is to be worshipped." Three things were required to preserve that spirit. One was that no idol or image of God was to be used. A second was that people were to avoid speaking ill of the religious beliefs of others. The third was that no one was to do injury to the birds or beasts.

One quotation from the writings of Rabindranath Tagore

captures much of his educational philosophy and his view of children. Here is what he wrote:

> The child's mind is extraordinarily aware of the things he sees around him and is much more receptive than his teachers to sense-impressions. He learns with his limbs and with his senses long before he learns with his brain. He must therefore be provided with an environment which will stimulate and feed his curiosity and make his introduction to the world around him easy and joyful. He should be encouraged to *do* things for himself and should lean as little as possible on his teacher.

The school was small at first, consisting of four boys and one of Tagore's sons. But it grew as time went on and eventually included girls.

The early years of the 20th century were full of joy for Tagore. Then came a series of disasters—the death of his father and of his wife, the death of a daughter and of his youngest son, and the death of a young, promising teacher in the school for whom Tagore had a special affection.

He was deeply bereaved by these events but they did not deter him from taking part in a wide range of experiences to improve life in Bengal and in all of India. In 1905 he became the editor of a new magazine, called *Bhandar,* whose purpose was to discuss the perplexing problems of India in that period. At the same time the British proposed to divide Bengal into two parts—East and West—and Tagore became one of the leaders of the opposition to such a partition, championing a campaign of non-cooperation, a forerunner of Gandhi's "satyagraha" or peaceful resistance. He was distressed, too, by the growing animosity between Muslims and Hindus and the formation of separate political parties by these two groups. Although a Hindu himself, he was well aware of the great gifts the Muslims had made to India, saying:

> The Mohommedan has come to India from outside, laden with his stores of knowledge and feeling, and his wonder-

> ful religious democracy . . . In our music, our architecture, our picture art, our literature, Mohommedans have made their permanent and previous contributions.

He acknowledged that there were serious differences between Hindus and Muslims, but pled for greater tolerance and understanding.

Tagore was proud of being a Bengal. He was also proud of being an Indian. He was a patriot and nationalist of the highest order, proud of the best his culture and country had produced and remorseful at the depths to which India had sometimes sunk. One of the finest statements in existence anywhere about the ideal of nationalism is the one he penned about India, as follows:

> Where the mind is without fear and the head is held high;
> Where knowledge is free;
> Where the world has not been broken up into fragments by narrow domestic walls;
> Where words come out from the depths of truth;
> Where tireless striving stretches its arms towards perfection;
> Where the clear stream of reason has not lost its way into the dreary desert sands of dead habit;
> Where the mind is led forward by Thee into ever-widening thought and action—
> Into that heaven of freedom, my Father, let my country awake.

But by 1912 Tagore was weary, tired, and spent. He planned a trip to England and then the United States but had to postpone it because he fell ill. As he recuperated, he did not feel able to write. But he did try his hand at translating some of his poems into English. It was that collection of translations which eventually found their way into the hands of an Englishman named William Rothenstein, who had heard of the Bengali poet and asked for some of his writings. And it was the publication of those poems in the book *Gitanjali* which

won him acclaim in England and then the Nobel Prize in Literature.

Eventually he made the trip to England and the United States. From then on he travelled frequently and to many parts of the world for many years, especially after he became famous for receiving the Nobel Prize. In 1916 he went to Burma and Hong Kong en route to Japan. He avoided Canada on his return trip as a protest against their restrictions on Asian immigrants. But he did go to the United States again. And in the decade of the 1920s he visited many of the countries of Europe, toured parts of South America, travelled in Southeast Asia, and went to China. In 1932 he made a trip to Iran in the Middle East.

Because of World War I and his trips to different parts of the globe, he became even more interested than before in the evils of misguided nationalism, of racial discrimination, and social injustices, and sensed acutely the need for international education, international justice, international cooperation, and international peace.

He was impressed with accounts of an Indian University which had existed in the past at Nalanda and resolved to start such a national institution where the contributions of people from all over that vast sub-continent would be emphasized and where students from the many ethnic groups of India would study the varied cultures of that part of the world together.

But he wanted this institution to go far beyond that. He wanted it to introduce Indians and students from other countries to the rich and varied cultures of all of Asia and of the West, too.

This would be a university in the best sense of that word, international and intercultural in its student body and faculty, and universal in its outlook.

This was an ambitious undertaking but it did not daunt Rabindranath Tagore. He laid the foundation for such a study

center in 1918. But it was not ready to open until 1921.

At the opening of that new international institution, Tagore spoke, saying in part:

> I have founded Visva-Bharati as a school in which men of different civilizations and traditions may learn to live together. You may think it is a very small place in which to begin such a huge task. The smallness of the beginning does not frighten me. All great ideas have to be born, like men, as very small babies. Visva-Bharati is a big idea. If it is alive, it will grow, as all living things grow. People who are anxious to see a big outward form, imposing buildings, and large sums of money, do not really believe in the power of the living Truth, which can grow and spread from very small beginnings.

The name of this world university was to be called Visva-Bharati, a combination of the words "world" and "India." Its motto was to be "Where the whole world meets in one place." It was to open its doors to "lovers of truth and of men from all parts of the world." Its duty was "to bring about a true meeting of the East and the West, beyond the boundaries of politics, race, and creed."

Gradually it grew, adding faculty from several parts of the world and students from many countries. It never achieved all that Tagore had hoped it might accomplish. But it has been a symbol for the world of what a university could become. In a sense it was the forerunner of the United Nations University established after World War II in Japan.

Meanwhile Tagore was involved, also, in the movement in India to combat the erosion of Indian culture and to speak out against the excesses of the British rule in that part of the world. In one of his most dramatic gestures, Tagore resigned the knighthood which the King of England had conferred upon him in 1915, saying he was ashamed to hold such an honor when his fellow countrymen were being treated in a way "not fit for human beings."

In the 1920s Mahatma Gandhi came to the fore in the

struggle for independence for India. He and Tagore were good friends. In fact Gandhi enrolled the students he had brought with him on his return from his years in South Africa in Tagore's school in Santineketan. Both were zealous in promoting freedom in their native land.

But they did not always agree. Several times Gandhi visited Tagore and pled with him to support his program for the spinning of cotton in Indian homes. Tagore declined as he felt that this was not a basic remedy for the economic ills of India. Gandhi never brought himself to the point of approving the modern birth-control movement; Tagore did. Upon several occasions Tagore stated publicly how distasteful it was for him to disagree with Gandhi on any principle or method. But he occasionally found it necessary to do so.

Perhaps their basic difference was in temperament and the areas of their special competence. Tagore was basically the poet and prophet and Gandhi essentially the politician. So they cooperated on most measures and agreed to disagree on others.

Over the years Rabindranath Tagore had been haunted by what he had seen and heard in the villages of Bengal. In his mind he turned over many different approaches to the plight of these people. Finally he decided that what was needed was a rural reconstruction center or a community development institute to bring about needed changes in the villages of that area and serve as a model for other parts of India.

Acting upon this idea, he obtained land and a large house near Santineketan and established a village life center there. It was to be connected with his world university but run separately. Particularly helpful in this enterprise was his eldest son, who had studied agriculture for three years in the United States, and an English authority on village life who had also had considerable experience in the United States.

Tagore called this center Sriniketan, a word which contains the idea of welfare achieved by the efforts of the people involved, leading to health and beauty. That name therefore

epitomized his ideal of what should happen as a result of the establishment of this institution.

Tagore and his colleagues realized that there were many aspects to the revitalization of village life and they set up a many-pronged program to meet those varied needs.

They set about finding ways of improving the rice and sugar-cane crops of the area and of planting trees and shrubs to stop the erosion of the soil and coax it back to life.

They established a dairy and experimented with ways of improving and increasing fodder for the cattle during the long, dry season when no pasture was available.

They also developed an orchard and encouraged the villagers of that area to purchase young trees at a low cost, planting them in their courtyards and on their land and using the fruit for their families and for sale as a new "cash crop."

But that was not all. They established a health clinic and formed a health cooperative society with which to pay for the medical services of their new center. An expert on malaria was also brought to Sriniketan to devise methods for curtailing the deadly disease of malaria, so prevalent in the villages of that region.

Tagore was always insistent that education was at the heart of any movement for changes. So he set out to combat illiteracy and to provide simple, practical reading materials for the new literates, writing some of that material himself.

Then he established a teacher education program with practical experiences in the villages as an integral part of that training.

In addition to all this, he set up a school of crafts which included carpentry, weaving, pottery, leather work, and book binding.

Tagore's work at Sriniketan was one of the earliest attempts at rural reconstruction. Many of the ideas he developed there were adopted two decades later by Gandhi when he started his movement for Basic Schools and basic education. A little later many of the programs developed at Sriniketan were

incorporated in the community development program of India and in their reform of primary education, after independence. Ideas from Sriniketan were also adopted and adapted in the worldwide movement in fundamental education sponsored by the United Nations Educational, Scientific, and Cultural Organization after its establishment in 1945.

Despite all these activities Tagore continued to write. It is estimated that the English poet John Milton wrote approximately 18,000 printed lines during his life. Experts estimate that Tagore wrote over 100,000. Included in that staggering total were 1300 to 1400 songs, 50 dramas, 3000 poems and 100 books of verse, 40 novels, and 15 books of essays, plus several volumes of his letters.

But it was not quantity which marked his output; it was quality. Space permits only a few selections which should illustrate the depth, breadth, and imagery in his poems and poetic prose. Here are a few such quotations:

On vistas near at hand, he wrote:

> God, the Great Giver, can open the whole universe to our gaze in the narrow space of a single lane.

On love, he said:

> You smiled and talked to me of nothing and I felt that for this I had been waiting long.

On work he maintained that:

> . . . work expresses your life so long as it flows with it, but when it clings, then it impedes, and shows, not the life, but itself.

On nature he penned such comments as these:

> Bees sip honey from flowers and hum their thanks when they leave. The gaudy butterfly is sure that the flowers owe thanks to him.
>
> Be still, my heart, these trees are prayers.

On a world point of view he commented:

> The best and noblest gifts of humanity cannot be the monopoly of a particular race or country. . . .
>
> The most important single fact in the world today is that East and West have met.

The life of this incredible human being came to an end on August 7, 1941 when he died in the house in which he had been born. He was 80 years old—or should we say 80 years young.

Honors of many kinds had been heaped upon him throughout much of his life, especially in his later years. Upon his death there were more tributes.

Dr. Radhakrishnan hailed him as "the greatest figure of the modern Indian Renaissance."

Nehru said:

> I have met many big people in various parts of the world. But I have no doubt in my mind that the two biggest I have had the privilege of meeting have been Gandhi and Tagore. I think they have been the two outstanding personalities in the world during the last quarter century. As time goes by, I am sure that this will be recognized, when all the generals and field marshals and dictators and shouting politicians are long dead and largely forgotten.

Gandhi called him "the greatest poet of the age," adding "There was hardly any public activity on which he has not left the impress of his powerful personality."

In a slightly different vein Albert Einstein commented:

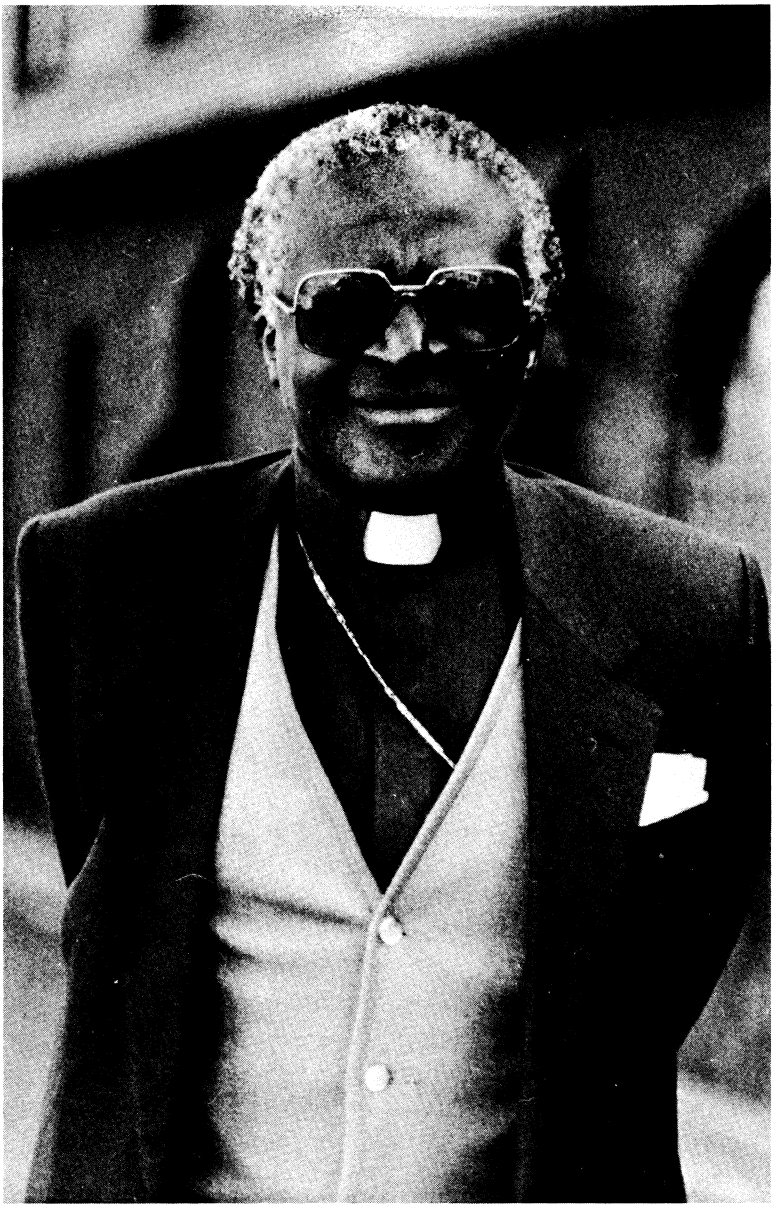
> Thou sawest the fierce strife of creatures, a strife that wells forth from need and dark desire. Thou sawest the escape in calm meditation and in creations of beauty. Cherishing these, thou hast served mankind all through a long and fruitful life, spreading everywhere a gentle and free thought in a manner such as the Seers of thy people have proclaimed as the ideal.

But it was not only the mighty and the well-known who praised him. Many a villager in Bengal and in India rose up and blessed his name.

Before his death he had composed a song which he asked

should be sung at his death. It is still sung at each anniversary of his passing:

> In front lies the ocean of peace,
> launch the boat, Helmsman,
> you will be the comrade ever . . .
> May the mortal bonds perish,
> may the vast universe take him in its arms
> and may he know in his fearless heart
> the Great Unknown.



11

Desmond M. Tutu— Opponent of Apartheid and Exponent of Applied Christianity

In many ways South Africa is a fabulous country, one of the choice spots on this planet.

Flanking the Atlantic and Indian Oceans, it is blessed with rivers like the Limpopo, the Orange, and the Zambezi, and with millions of acres of rich farmland. It has a bracing climate and sufficient rain in most places, much of it sweeping in from the Antarctic.

Imbedded in its subsoil are incredible mineral resources—the largest deposits in the world of gold and diamonds, 80 percent of its chromium, 78 percent of its manganese, 77 percent of its platinum, plus other minerals—riches upon which the rest of the world is dependent for the making of automobiles, airplanes, and other products. Yet its greatest wealth comes from farming and fishing: corn, sheep and wool, citrus fruits, and other commodities. If, as Robert Frost once con-

tended, the basis of a viable country is a good piece of geography, South Africa meets that criterion.

Yet, South Africa is also a tragic country, one of the hellholes on this planet.

It is like a giant prison in which a large majority of its people suffer from prejudice. In various ways they are victims of what is commonly called "apartheid"—a kind of shorthand developed in the 1940s to describe the tragic segregation of human beings in South Africa by racial and economic castes.

As a background for this account of the outspoken and outstanding efforts of Bishop Tuto to correct such conditions, let us mention briefly some of the highlights of that vicious system.

Basically apartheid categorizes people by race, and then, upon that background, regulates their lives—telling them where they can live and work, where and how they are to be educated, and how they are to be governed. Therefore a more accurate term for apartheid would be "institutionalized racism." But, in an attempt to wrap this deplorable situation in a pretty package, the government prefers to call it "cooperative coexistence."

According to recent figures approximately 70 percent of the 30 million people of South Africa are labelled as Blacks, 18 percent as Whites, 9 percent as Coloreds (or people of a mixed origin), and 3 percent Indians (people from India or Sri Lanka at some point in the past).

Under this system:

> . . . all Blacks are disenfranchised, being treated like foreigners in their own country, without any say in the selection of their legislators or President.
>
> . . . Blacks are discriminated against in employment, almost always holding the most menial jobs, and with a very high level of unemployment, especially among Black youths.
>
> . . . Blacks are denied freedom of choice in the places they live, with millions of them herded into segregated

areas where some have cheap, standardized pillbox houses and others shanties constructed from any castaway materials they can find in dumpheaps.

. . . Blacks are educated in separate schools which most of them attend for only a few years. In those schools the teacher-pupil ratio is one to 60, whereas in the schools for Whites, the ratio is one to 20. And the per capita expenditure on a Black child is $60 annually but $700 on a White student. Furthermore only a few Blacks ever obtain a high school or college education.

. . . Blacks suffer from abominable conditions healthwise, too. Whereas there is one doctor in South Africa for every 400 Whites, there is only one physician for every 44,000 Blacks. And while infant mortality for Whites is only 27 per 1000, it is 400 for Blacks in rural regions and 200 for them per 1000 in urban areas.

. . . Blacks are also dehumanized by being required to carry at all times a "pass" which is like a passport, used by the government to control their movements in this police-type state.

. . . Further, every conceivable method is used by the police against Blacks who protest the policies of the government, including billy clubs, whiplashes, tear gas, dogs, water hoses, harsh detention, physical torture, and increasingly, death.

Such, in skeleton form, is the status of Blacks and to a lesser degree of Coloreds and Indians, in the South African Republic today. However, it falls short of describing the horrendous suffering inflicted on the vast majority of the inhabitants of that land politically, economically, socially, educationally, and psychologically.

Bleak as that picture is, there are some bright spots on the canvas of South Africa today, with a few such touches being added from time to time as the pressures against the present government and its practices mount—from inside South Africa and from abroad.

One of those bright spots is the presence in South Africa of Desmond Tutu, a rare and remarkable human being who is

a prominent church leader, an ardent and eloquent opponent of apartheid, and an effective champion of human rights for all the people of that nation—and of the world.

For many years Tutu has striven patiently, persistently, and passionately for drastic changes in his homeland. Then, suddenly, the spotlight of world attention was focused on him in 1984 when the Norwegian Storting or Parliament awarded him the Nobel Prize for Peace, the most pretigious award on our planet.

In the citation for that award he was described as "a unifying leader" and "a hope for the future" in the fight against apartheid in South Africa. He was depicted as "an exponent of the only form for conflict solving which is worthy of civilized nations," demonstrating that "to campaign for the cause of peace is not a question of silent acceptance but rather of arousing consciences and a sense of indignation, strengthening the will and inspiring the human spirit so that it recognizes both its value and its power of victory."

His acceptance speech was delivered in the auditorium of the National University in Oslo, Norway, in the presence of King Olaf V and other government officials, many well-known clergymen from different parts of the world, and scores of Norwegians, many of them young people.

Before he rose to speak, those in the audience could see on the brightly lit stage many huge floral arrangements and behind the lecturn the mural of the dawn of a new day, painted by the famous Norwegian painter, sculptor, and muralist, Edvard Munch.

As he rose to speak, people could see that Bishop Tutu was a short, stocky man with streaks of gray in his hair. But as he spoke he seemed to grow larger because of the conviction and passion in his vibrant voice.

With firmness and compassion he opened his address with a litany of persons whom he had known who had suffered from the brutalities of racial separateness in South Africa.

Then he moved on to the effects of the politics of exclusion, saying:

> Blacks are expected to exercise their political ambitions in unviable, poverty-stricken, arid, bantustan homelands, ghettoes of misery, inexhaustible reservoirs of cheap black labor, bantustans into which South Africa is being balkanized.

Such a repressive regime, he maintained is:

> . . . totally indefensible by normally acceptable methods (and) relies on a whole phalanx of draconian laws, such as the security legislation which is almost peculiar to South Africa.

Of peace he said:

> There is no peace in Southern Africa. There is no peace because there is no justice. There can be no real peace and security until there be, first, justice enjoyed by all the inhabitants of that beautiful land.

Of the ruling Whites, he observed that:

> In dehumanizing others, they have dehumanized themselves.

Then he went on to describe South Africa as a microcosm of the world, citing other areas on the globe in which injustice and violence still exist.

Only once did he chide the audience for their lack of support for the opponents of apartheid in South Africa, merely saying that:

> There has been little revulsion or outrage by the West at this wanton destruction of life.

Nevertheless, he made his point.

Building to a climax, he raised his arms and quoted from

Revelations in the New Testament where a picture is painted of worldwide reconciliation and peace.

It was a magnificent and moving message and the excitement and emotion of that event was enhanced by the gospel songs sung by a trio of women from the Xhosas tribe, dressed in their traditional costumes. Moreover the tension in the air was acute because of the postponement of the address for 80 minutes because of a bomb scare.

Who was this tiny, Black Anglican clergyman who had been catapulted so suddenly to worldwide fame? Here in brief is the story of his life.

Desmond M. Tutu was born on October 7, 1941, in Klerkdorp, a small town in the Western Transvaal region of South Africa, 70 miles west of Johannesburg. There was nothing in his family background to indicate the fame which would be thrust upon him later in life. His grandfather had been a cleric in an independent Christian church and his father was a schoolteacher. His mother had no formal education, which was typical of Black girls in her era in South Africa.

So far as his tribal affiliation was concerned, Desmond's father belonged to the Xhosas and his mother to the Tswanas.

Religiously the Tutus were identified at first with the Methodist Church. But when one of their daughters enrolled in an Anglican school, they transferred to that denomination.

Desmond was educated in a Swedish Mission School and then went on to obtain a high school diploma. For three years he studied to be a teacher and in 1954 gained his M.A. degree. Following his graduation he taught in Johannesburg and in Krugersdorp. It was during that time that he married Leah Shenxani, who was also a teacher and a former pupil of Desmond's father.

In a far-reaching decision Prime Minister Verwoerd introduced in 1953 the Bantu Education Act which took the control of the education of Black children out of the hand of the churches and placed it in the hands of civil authorities in a

segregated, two-tiered system.

Tutu was strongly opposed to that measure and decided he could not continue as a teacher. So he shifted to the ministry. Actually that was his third vocational choice. Early in life he had wanted to become a doctor and had even been admitted to a school which would prepare him for that profession. But the fees were high and his family could not find the resources to finance that long and expensive training. At that point he had turned to teaching. Now he was to begin again as a Christian clergyman.

One of the determining factors in his selection of the ministry as a lifetime vocation may well have been the influence of Trevor Huddleston, a Church of England clergyman who had spent several years in South Africa where he had become an eloquent and powerful critic of apartheid. As a lad Desmond Tutu had joined with many other boys and girls in admiring that compassionate and courageous minister on his visits to their area. Then, at the age of 14, Desmond had contracted tuberculosis and was hospitalized for several months. During that time Huddleston visited him frequently. Years later, Desmond Tutu named his son Trevor as a tribute to that outstanding English clergyman.

Tutu's ordination training was at the St. Peter's Technological College and much of his work was done in the ensuing months in East Johannesburg.

In 1962 his horizon was broadened by further theological work in England. There he received his B.A. degree in 1965 and his master's in theology in 1966. During that period abroad he worked with the staff of St. Alban's and for the World Council of Churches, with a further broadening of his horizon by a two months trip to the Holy Land. Without being fully aware of how important those experiences would be in his later life, he studied and worked hard and made many friends.

Between 1970 and 1974 he was back in southern Africa,

serving as a lecturer at the universities of Botswana, Lesotho, and Swaziland.

Then, from 1972 until 1975, he was in England, serving as the director of the Theological Education Fund of the World Council of Churches, the broad-based organization composed of most of the Protestant and some of the Orthodox churches globally.

In 1975 he was made the Anglican Dean of Johannesburg, the first Black ever appointed to that post. In 1976 he was made Bishop of Lesotho. At one point he was nominated as the Archbishop of Cape Town. But the members of the church assembly were unable to agree upon his appointment, many of them fearing that his elevation to that post would inaugurate a period of confrontation between the Anglican Church and the government. So he was not chosen.

But he was placed in a pivotal position of leadership in 1978 when he was selected as the General Secretary of the large and influential South African Council of Churches, an organization composed of 13 million Christians, about 80 percent of them Blacks.

Then, in 1979, he made a tour of Europe and on that journey attracted worldwide attention when he called upon the Danes to boycott the purchase of South African coal. He was bitterly condemned by officials in the South African government and his passport was confiscated. But he was defended by the Archbishop of Canterbury and 24 bishops in England, as well as by many influential church leaders around the world.

Eventually his passport was restored and in 1981 he made another trip to Europe and the United States. On that journey he lashed out against the government of South Africa, saying it was the most vicious system in the world since the days of the Nazis in Germany in the 1930s and 1940s. So his passport was again revoked.

With his increasing prominence in the world, however, it has been difficult for the South African government to forbid

him from traveling abroad without making him a martyr. Thus, in 1986, he was permitted to visit the United States again, a trip about which we will report later in this chapter.

Shortly after that journey, he was made the Archbishop of Cape Town and thus the titular head of the Anglican Church in South Africa. He was the first black man ever to hold that post.

To many people Bishop Tutu's views on religion are radical. In a sense he belongs to the growing number of priests and ministers around the world, and especially in Latin America and Africa, who adhere to what is often called "liberation theology."

His views are conceived as an abomination, particularly by conservative theologians and church-goers in South Africa who think they find justification in the Bible for the separation of the races and who believe that they have been entrusted by God with the mission of overseeing the non-White people of that region. For many such individuals, especially in the Dutch Reformed Church, there is more than a touch of the theory of predestination gone wrong, giving them a special role as God's Chosen People.

No wonder, then, that Tutu's ideas of religion in general and of Christianity in particular, are denounced, for he is interested in an active rather than a passive role for Christians, a religion based on a life-affirming rather than a life-denying approach to existence on our planet, and one which is much more concerned with the here than the hereafter. In the following passage he spells out succinctly his views of God's world and the mission of the Christian Church:

> . . . despite all appearances to the contrary, it must say that this is God's world. He cares and cares enormously; his is ultimately a moral universe that we inhabit, in which right and wrong matter, and that the resurrection of Jesus Christ proclaims that right will prevail. God and love, Justice and Peace are not illusory or mirages that forever elude our grasp. We must say that Jesus Christ inaugu-

> rated the Kingdom of God which is the Kingdom of Justice, Peace, and Love, or fulness of life, and that God is on the side of the oppressed, the marginalized, and the exploited. He is a God of the poor, of the hungry, of the naked, with whom the Church identifies and has solidarity.

Speaking more specifically about the application of this Christian faith to the situation in South Africa, Bishop Tutu has said:

> . . . apartheid says that what makes us valuable in the sight of God is a biological attribute and by that criterion it talks about something that cannot be universal. If your value depends on something like the color of your skin, it means that not everybody can have the same value. This is contrary—totally contrary—to the Scriptures which say our value is because we are created in the image of God. Apartheid says we are created for separation; the Scriptures say "Rubbish;" we are created for unity, for fellowship, for communion. Apartheid says people are fundamentally irreconcilable; the Scriptures know nothing of this. It is denying what we might call the central work of Christ—attaining reconciliation. God was concerned with reconciling the world to himself.

His view of the Bible is that it is "the most revolutionary of books," and he asserts that he has become increasingly aware of its relevance to our times—in South Africa and elsewhere.

Denounced by those at home and abroad who claim that the Church should not intervene in temporal matters but should confine itself to spiritual affairs, Bishop Tutu claims that religion consists of the vertical relationship with God and the horizontal relationship with other human beings. He considers them as inseparable as the two sides of a coin or the two sides of a door. On this inseparability he has said:

> Christianity can never be a merely personal matter. It has public consequences and we must make public choices. Many people think Christians should be neutral or that the

> Church should be neutral. But in a situation of injustice and oppression such as we have in South Africa, not to choose to oppose is in fact to have chosen to sides with the powerful, with the exploiter, with the oppressor.

Upon more than one occasion he has cited several reasons why the Church should be deeply concerned with the plight of various groups in South Africa. First, he has asserted that the Church has a "calling" to plead the cause of the poor and the oppressed as "their parent and protector." Second, he has maintained that the Church, at its best, is able to act without compromising—far more so than other human groups. Third, he has said that "the Christian doctrine is the best antidote there is to capitalism on the one hand and communism on the other." And fourth, he has contended that the conditions in the southern tip of the African continent are still "redeemable" if Christians are faithful to their calling.

He is painfully aware, however, of the price of such action, warning that:

> Identification with the poor is a costly business. It leads to vilification and ostracism.

And he has raised the question:

> Is it being emotional or melodramatic to say that it is becoming increasingly criminal to be a Christian in South Africa?

Faced with such a distressing situation in South Africa, with the overwhelming power in the hands of the government, what does Tutu see as the necessary step to correct this abominable state of affairs? Upon several occasions he has listed them in brief and understandable form as:

1. The creation of a common citizenship for all.
2. The abolition of the Pass Laws.
3. A halt to population removals.
4. The establishment of a uniform educational system.

Any one of those changes would constitute a tremendous upheaval in life in South Africa. But they are not impossible as evidenced by the changes brought about in nearby Zimbabwe (formerly Rhodesia).

What methods, many people ask, would Bishop Tutu use to right the wrongs of the present situation? Tutu considers himself a man of peace but he is not a pacifist. To date he has used non-violent methods to try to bring about changes but he has never ruled out the use of violence. Several times he has referred to the use of force in the American and French Revolutions and stated that:

> There can come a time when it is justificable to overthrow a government by violence. Otherwise there would have been no justification for fighting Hitler and Naziism.

In a similar vein was a statement issued by the South African Council of Churches and presumably written by Tutu which said:

> We as a Council deplore all forms of violence . . . but oppressed people will become desperate, and desperate people will use desperate methods.

Many people ask, also, what one man or one minister do in such a complex and tragic situation? What influence, they ask, can he have? What power can he wield?

At one level there is the impact of this personal participation in demonstrations and in clashes between the police and the rank and file of Blacks, a role of increasing importance as he has become a prestige person in South Africa and a symbol of moderation in righting the wrongs of the current system.

One example occurred in 1981 when 15,000 people attended the funeral of a Black lawyer identified with the outlawed African National Congress. Bishop Tutu was there, a fact which was important in itself. Even more important was the fact that he came to the rescue of a Black security police-

man whom the crowd was attacking as a traitor, shielding the officer with his body. Gradually the crowd withdrew and Tutu returned to the speaker's platform, believing that he had saved the man's life. But the crowd returned and killed the policeman. Thus Tutu was unsuccessful. But he had made his public testimony against mob rule and on the value of every human being.

In a similar situation in 1986 he was more successful, persuading thousands of persons to disperse rather than risking their lives against the heavily-armed soldiers and policemen in a crisis in a Black township very close to a White suburb of Johannesburg.

Then there has been his influence on his fellow clergymen, both Black and White, urging them to continue and even increase their efforts against the inquitous policies of the government. That influence was enhanced when he was selected as Bishop and as Executive Secretary of the South African Council of Churches.

Through his early work with the World Council of Churches, he made many friends among the world's religious leaders and he has used those friendships to increase the interest of those men and women in the plight of the people of South Africa as well as bringing some financial support from the World Council to needy groups in his homeland.

Of course the awarding of the Nobel Peace Prize in 1984 to Bishop Tutu gave him increased visibility worldwide and greatly enhanced his influence around the globe.

Added to those spheres of influence have been his occasional trips abroad, such as the one to the United States in 1986 where he was treated as a global celebrity. With the Nobel Prize behind him and the growing debate in the United States over the question of whether American businesses and colleges should divest themselves of their investments in South Africa, his tour was a triumphant one. Everywhere he went on his three week, 13 city journey, there were overflow

crowds and an unending demand for newspaper, radio, and television interviews. Adding to the timeliness of his visit was the fact that the United States was celebrating for the first time the new national holiday honoring Martin Luther King, Jr., the American Black minister and leader of the civil rights movement in the 1950s and 1960s.

On that trip his support of the divestment program won allies for that step and he was able to raise over $400,000 for worthy causes in South Africa.

Questioned frequently about President Reagan's cautious program of "constructive engagement" with the government of South Africa, Bishop Tutu upbraided the American administration for not taking more firm action to oppose apartheid in his native land. And upon some occasions he linked the Reagan policies with those of Margaret Thatcher, the Prime Minister of England, and with Helmut Kohl, the Chancellor of West Germany.

Much of Bishop Tutu's power in South Africa and in other countries has always been as a speaker, a role in which he excels. A part of that power lies in his use of his splendid speaking voice which he uses like an organ with several manuals and many stops. Sometimes he speaks in a quiet, low-keyed manner, with a rich and resonant pitch. At other times he can become somber, melancholy, or mournful. But he often becomes joyful, sometimes breaking into high-pitched yelps of delight.

Another part of his power as a speaker comes from the many quotable phrases and sentences in his talks. For example, he says that "The Bible describes God as creating the universe as a cosmos rather than a chaos" or he will maintain that "Blacks don't want crumbs of concessions from the master's table; they want to be there determining the menu." Commenting on the fact that some Whites in South Africa have told him that apartheid is already dead, he has replied, "Sadly we have not been invited to the funeral nor have we seen the corpse." Describing success-oriented societies, he will com-

ment that "Our culture is one in which ulcers are status symbols."

In his sermons and talks he also uses humor effectively. Referring to his Black skin, he will remark that "The one advantage of being my complexion is that I can blush and no one will notice." Or he will tell a story or make a pithy comment and then zero in on the point he wants to make. Thus he likes to tell about the Zambian and South African who were talking together. The Zambian boasted about their Minister of Naval Affairs and the South African asked, "How can you brag about him when you have no access to the sea and no navy?" To which the Zambian replied, "Well, in South Africa you have a Minister of Justice, don't you?"

Aware of the powerful impact of the mass media in determining public opinion these days, Tutu has availed himself of opportunities, especially on trips abroad, to speak at large public meetings and to use other occasions to form and mobilize public opinion to combat the racism and oppression of the South African government. But his standards are high in using the mass media. On that point he had this to say to a group of journalists in 1979:

> Yours is a high calling, because you are searchers after truth. And when you have found it, you are obliged to disseminate it as far as humanly possible, without distortion or embellishments.

But he is fully aware of the costs of such stewardship. On that he once said:

> It can be a very costly and demanding vocation because the powerful are not loath to use their power to crush those who have information which could have embarrassing or even disastrous consequences for them.

So far, however, Bishop Tutu has not made full use of the written word as a method of presenting his views and winning public support for the measures he feels are right. Only two

books are yet available which present his ideas about Christianity, social justice, and the creation of a more just, humane, and peaceful community. One was published in the United States in 1982 with the title *Crying in the Wilderness: The Struggle for Justice in South Africa,* introduced and edited by John Webster. The other was published in the U.S.A. in 1983 with the title *Hope and Suffering: Sermons and Speeches,* compiled by Mothobi Mutloatse and edited by John Webster. Both have prefaces by Tutu's good friend, Trevor Huddleston. Many people will await other publications in the near future.

Outsiders often wonder how it is possible for 18 percent of the people of South Africa to control the other 82 percent. In a single word the answer is POWER. If two words were used to explain that phenomenon, it would be POWER and FEAR.

That small minority of Whites controls almost all the wealth of that nation—its land, its industries, its mines, its banks, and almost all other enterprises. They have seized all political power, too, using it to subjugate the vast majority of South Africans. Aiding and abetting them has been their control of the army and the police. Furthermore, they have curbed the education of Blacks except for a small group whom they have needed in carrying out their repressive regime. And they have dominated the mass media, withholding news that is unfavorable to them. In addition, they have instilled in many non-Whites a feeling of helplessness, even fortifying their position by declaring that it is God's will that Whites should hold sway in South Africa.

However, that does not mean that there have not been a few people who have opposed the status quo in that part of the world. Some such persons and a few groups have existed for years, fighting courageously for freedom. The earliest of those organizations were the African Nationalist Congress and the Pan-Africanist Congress, dating back to the early part of the 20th century, but banned in the 1960s.

Fortunately there have also been some Whites who have opposed the tactics of the ruling group. Among them have

been such well-known writers as Nadine Gordimer, Alan Paton, and Laurens van der Post. For a long time there has also been a small band of White women, known as the Black Sash movement who have publicly protested against the oppressive and repressive measures of the government. And there have been some church leaders who have publicly protested the policies and strategies of the ruling minority.

As long ago as the 1950s public protests became frequent. Thus there was a demonstration in 1956 against the treason trials in Johannesburg and public protests in 1958 against the decree that women should carry "passes."

But the watershed probably occurred in 1960 in what has been called the Sharpeville confrontation when a crowd of 15,000 to 30,000, mostly migrant workers, protested against the use of passes. Marching together for eight miles to within three blocks of the Parliament building in Cape Town, they were followed by an air force helicopter and met with armored cars and White troops at their destination. Attacked, 60 of the protesters were killed and 160 injured.

Another important protest occurred in 1976 when thousands of children marched against the government's decree that the Afrikaaner language (the language of the Boers or Dutch in South Africa) be taught in their schools. The first fatality of that mass demonstration was a 13-year-old Black lad who was shot in the back. On that occasion and shortly thereafter a total of around 500 Blacks were killed in riots, largely in the segregated area of Soweto.

Still another important protest occurred in 1977 when many Indians with businesses in the downtown district of Johannesburg were told to leave and reestablish their enterprises in other areas where the rents were higher and business likely to be less brisk.

Since that time public protests have increased in size and frequency, and in violence, with hundreds of Blacks killed in recent demonstrations. Many young Blacks have fled to Zimbabwe where they are trained in guerilla tactics in the expecta-

tion that they will take part some day in an uprising in South Africa. In desperation some of them have become Communists, although their number is still small.

Among the outstanding opposition groups in South Africa today are the outlawed African National Congress; the Inkatha movement, composed primarily of members of the Zulu tribe; the United Democratic Front, considered as a successor to the African National Congress; and the Soweto Committee of Ten, concentrated in the urban Black area of Johannesburg but reaching out to the concentrations of Blacks in other cities.

Caught between an increasingly militant White group and an increasingly militant Black movement, the present government under President Botha, has been trying to walk a tight rope in this highly divided land, making some concessions to the increasingly violent demands of the Blacks without losing the support of reactionary Whites. One group denounces the current government as making too few concessions and too late; the other denounces it for making too many concessions and too soon.

Despite the grim picture we have painted of conditions for Blacks and others in South Africa, there have been some changes in recent years, due in part to the efforts of Bishop Tutu—a retouching as it were of the canvas here and there, even though it remains in total a very dark one. For example:

> . . . in 1979 labor unions were legalized and they have gained thousands of members since then, with half of the country's workers now on their rolls.
>
> . . . after years of strict segregation of the races in separate colleges and universities, there has been some enrollment of Blacks in institutions of higher learning which were previously all White.
>
> . . . in the 1980s laws prohibiting the intermarriage of persons of different races, or of sex relations between persons of different races, have been relaxed.
>
> . . . in 1982 local councils were set up to give Blacks some say in political affairs in their home communities.
>
> . . . multiracial parties have also been permitted in re-

cent months and two new sections of the national legislature organized: one for Coloreds and one for Indians.

Many of the opponents of apartheid, however, consider such changes minor rather than major ones, as cosmetic rather than basic, as shadows rather than substance. As Bishop Tutu has said bluntly: "We don't want apartheid liberalized; we want it abolished."

Of course conservatives have bemoaned such alterations in the basic structure of their predominately White society, denouncing such changes as far too many and introduced far too fast.

In carrying out his crusade for the application of Christianity in his beloved land, Bishop keeps a strenuous, even terrifying schedule. He is usually up at 4:45 and at 5:30 jogs near his home in Soweto in order to combat the sedentary life he leads. By 6:30 he is ready to drive to the cathedral in downtown Johannesburg where he takes the Eucharist at 7. By 8 he is in his office, taking a quick look at the newspapers and carrying on his private devotional reading. Then by 8:30 he is ready for a staff meeting. The rest of the day is then devoted to interviews, conferences, meetings, telephone calls, and visits here and there. The staff usually quits at 4:40 but he almost always stays on, often doing more devotional readings and saying prayers. Sometimes he is home by 6, but often he has evening meetings to attend. By 10 or 11 he is ready to retire. Only a man with enormous energy and a passionate devotion to his work could maintain such a regimen.

Aiding him tremendously in his pressing and sometimes dangerous work is his wife Leah. There is little doubt that it is she who has had the greatest influence on him throughout their years of marriage. She, too, is a person with enormous energy and many talents. In addition to raising four children, she has been an activist, serving in such groups as the South African Institute of Race Relations and in the Domestic Workers Project.

Even though Bishop Tutu's chief concern has been with

the situation in South Africa, he is deeply interested in the people of other parts of the African continent and in other parts of the world, especially in the more than 100 countries grouped together under the rubric of the Third World. In an address on The Affluent West and the Third World, he pointed out how the colonial powers had planned the economies of their colonial possessions so that the mother countries would profit from the growing of cash crops for export, at the expense of the indigenous population. He showed how that policy had been prolonged in many places by the governments of the new nations, with an emphasis upon industry rather than on agriculture. Consequently one of the reasons for the widespread famines in parts of the African continent has been the neglect of agriculture. In that speech he bemoaned the fact that local farmers in Third World countries often receive as little as two percent of the final price on the world market. Looking ahead to needed changes, he has pled for a new technology, "somewhere between the sickle and the combine harvester," improvements focused on the needs of farmers in the Third World with their small plots of land.

In speeches and interviews he often refers to South Africa as a micrososm of the world, pointing out that in other places there is also injustice and where it exists, peace is invariably a casualty. In his acceptance speech for the Nobel Prize he said of this situation:

> In El Salvador, in Nicaragua, and elsewhere in Latin America there have been repressive regimes which have aroused opposition. . . . Fellow citizens are pitted against one another, sometimes attracting the unhelpful attention and interest of outside powers who want to extend their sphere of influence. We see this in the Middle East, in Korea, in Afghanistan, in Mozambique, in Angola, in Zimbabwe, and behind the Iron Curtain.

He has also lashed out against the enormous sums of

money spent in many countries on armaments, saying, for example, that:

> Because there is global insecurity, nations are engaged in a mad arms race, spending billions of dollars wastefully on instruments of destruction when millions are starving. And yet just a fraction of what is expended so obscenely on defense budgets would make the difference in enabling God's children to fill their stomachs, be educated, and given the chance to lead fulfilled and happy lives. We have the capacity to feed ourselves several times over, but we are daily haunted by the spectacle of the gaunt dregs of humanity shuffling along in endless queues, with bowls, to collect what the charity of the world has provided—too little and too late. When will we learn, when will the people of the world get up and say—Enough is enough?

Many honors have been bestowed upon Bishop Tutu for his leadership inside South Africa, for his interchurch work, and for his passionate concern for the creation of a better world. Many of those honors were given to him before he became the recipient of the Nobel Prize in 1985. Several of them have been honorary degrees from various universities. For example, he was elected a Fellow of King's College in England in 1978, awarded an honorary Doctorate of Divinity from the General Theological Seminary, and given an Honorary Doctorate of Civil Law from the University of Kent in Canterbury, England. Then recognition came from several countries: the Prix d'Athene Prize in Greece, an Honorary Doctorate of Divinity from the Aberdeen University in Scotland, an Honorary Doctorate in Law from Harvard University, and a similar degree in Sacred Theology from Columbia University. Several others have been awarded in more recent years.

Often it must seem to Bishop Tutu that the odds against which he and his cohorts are fighting are overwhelming. But his efforts are buttressed by his belief in God and in the rightness of what he is attempting to do. Despite obstacles, he

maintains his faith in the future. On this point he has said recently:

> I believe now that humanity's conscience has been aroused the South African government can be compelled ultimately to make a choice it has assiduously avoided—a choice between joining the human race or becoming completely isolated—an island fortress of racist tyranny besieged by decency.

Fully aware of the entrenched power of the reactionary forces in his native land, he nevertheless believes that a brighter future is possible in the tip of the African continent, asserting that:

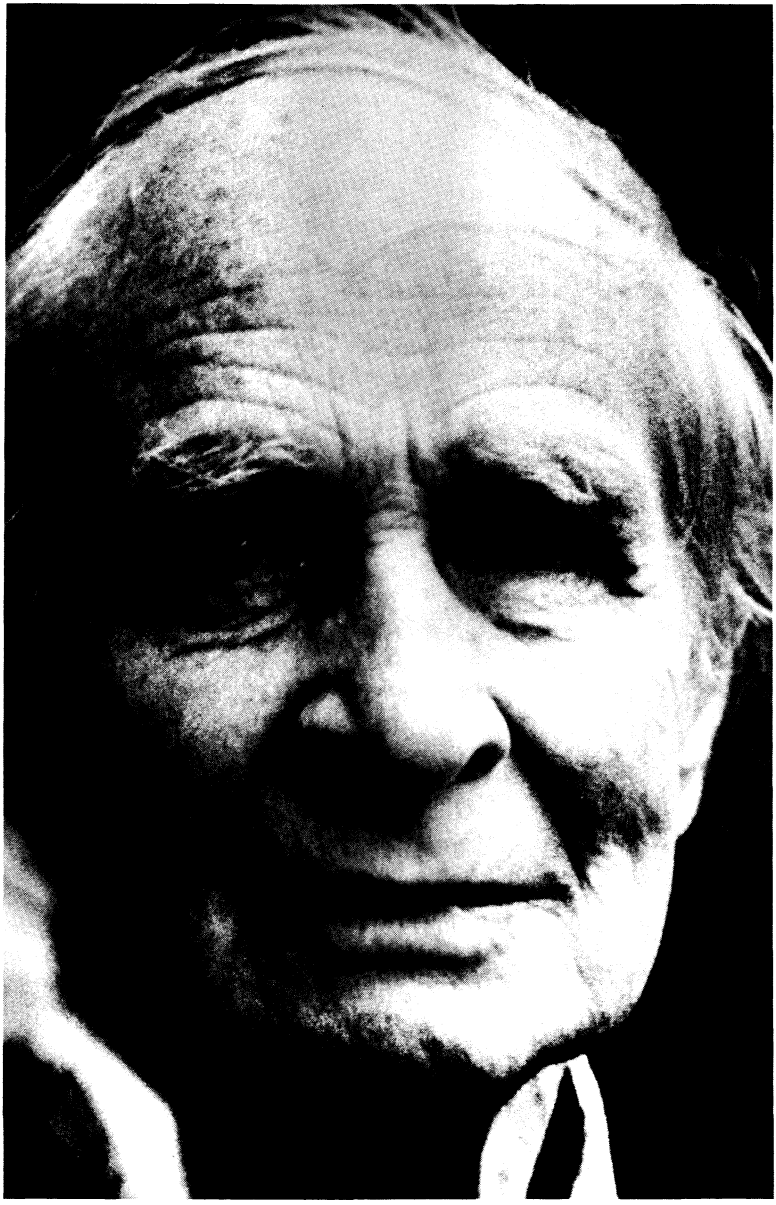
> I believe that we can indeed free South Africa so that we can have a reconciled society of Blacks and Whites working together in a democratic, nonracist society.

And of his part in that enormous undertaking, he said:

> My life is dedicated to ending apartheid at whatever cost. I can do no less. And although I have become a symbolic spokesperson, I am not alone in my dedication.

Perhaps he has summed up his life and his task best in this terse statement:

> If it weren't for my faith, I would have given up long ago.



12

Laurens van der Post— Interpreter of Africa and Proponent of Wholeness

Laurens van der Post is one of the most remarkable men on our planet today. Although best known as a novelist and interpreter of Africa, he has led a fabulous and many-faceted life as a farmer, linguist, explorer, soldier, diplomat, historian, philosopher, and commentator on the contemporary global scene.

Better than anyone he has sought to interpret the African continent and its people to the rest of the world. But he has also helped many individuals to understand and appreciate other countries and their citizens, especially Japan and the Soviet Union.

Painfully aware of the sickness of contemporary society, his life has been a continuing quest for wholeness—for himself and for the world. Despite seemingly insurmountable difficulties, he has not despaired of mankind. Instead, he has affirmed his belief in the future because of his confidence in human beings. Continuously he has striven for a better world in which the so-called "primitives" and the so-called "civilized" aspects of society could be melded.

In his voluminous writings he has combined extraordinary intuitive insights with objective observations based on his wide reading and his worldwide travels.

He is an example of the type of citizens of the world about which he has written with such insight, understanding, and passion.

Born on December 13, 1906, he was the 13th child in a family of 15 boys and girls; already some of the older ones had exited from the van der Post homestead.

His ancestors were of a sturdy stock, almost equally divided between French Huguenots and Dutch Reformed vortrekkers who settled in South Africa and moved inland to escape the inroads of the British as they extended their control of the southernmost part of Africa.

There were many influences on Laurens as a lad, but five stand out as worthy of special mention.

One was that of his wise, stern, upright old grandfather whose life was based on *The Book*—as he always referred to the *Bible*—and to a large extent on the Old Testament part of it. It was that wise old man who instilled in Laurens a love of the Bible and of the African countryside and penetrated his subconscious with the important of dreams—a factor of deep significance in Laurens's life about which we will write later in this chapter.

Even more Laurens was influenced by his father, Oom Pieter. Born in The Netherlands, he married a girl of French ancestry who was especially interested in music and art. Accompanying his father to South Africa, he capitalized upon his European background by hiring himself out as a teacher. Meanwhile he studied law, became a barrister, and later had a large legal practice in the Orange Free State. Like others of his time and place, he took part in a wide range of enterprises: farming, mining, the construction of railroads, and politics.

At the close of the bitter war between the British and the Dutch or Boers around the turn of the 20th century, Oom Pieter refused to take the oath of allegiance to the new British

government and was barred from returning to the Free State. For four years he refused to become a British subject, but at his wife's urgent behest, he did eventually return to his homeland.

Laurens' father was a superb horseman, an omnivorous reader, and the master of many African crafts—traits which he passed on to his son. For example, on Laurens' fifth birthday his father gave him a book on the myths of Greece and Rome and from that day on the mythology of those regions became a chart in his mind by which he navigated.

At the time of Oom Pieter's death, just before the outbreak of World War I, he owned perhaps 500,000 acres. But the van der Post family relied chiefly for cash on the income from his law practice and from the royalties on the books he had written.

Then there was Laurens' mother, Maria Magdalena, a third influence on his life. Her mind was filled with the myths, legends, and stories of Africa as well as with the literature of Europe, and Laurens reveled in the stories she told him, especially on their long trips to the nearest town. Of her Laurens once wrote that she was "the most remarkable woman I have ever known."

Maria Magdalena was his schoolteacher, but Laurens was not especially interested in formal learning, barely passing his school-leaving exams. But he was a leader in the small group of boys he knew, enjoying and excelling in games, in riding, and in exploring the countryside.

A fourth influence on young Laurens was the servants. Two of them were tiny old Bushmen whom his grandfather had saved when they were very young children. Even more important was Laurens' nurse, whose mother was a member of that tribe. So important was she in his early life that he learned to speak in Sindakwena before he spoke in Afrikaans or English. At the age of six one of the Takwena headman had his youngest son attached to Laurens as his constant companion. From those individuals and from others he acquired his

respect for the ways of that vanishing group and his love of so-called primitive people.

Nature was the fifth great influence on his life and the countryside became his larger classroom. He came to know the birds, animals, trees, and plants intimately and to feel a special affinity for them. Particularly strong was his fascination with the sea, even though the van der Posts lived a thousand miles inland. The large family library contained such books as *Robinson Crusoe, Moby Dick,* and *Two Years Before the Mast.* He read those and other volumes avidly and spent much of his time building and sailing boats. Later in life he deepened his love of the sea, sailing on many kinds of ships—sloops, frigates, cargo boats, destroyers, warships, and luxury liners.

Unlike most young people, he had no difficulty knowing what he wanted to do in life. From the time he was a child he knew he wanted to write. And from a very early age he did so.

Fortunately an older brother learned of an opening in a newspaper office in Durban and Laurens was able to land a job there when he was 17, despite his rural and Dutch background in a city which was predominately English. There he went to night school to learn typing and shorthand and earned even more as a translator than as a newspapermen because he was one of the few people in that city who knew both English and Dutch or Afrikaans.

But his real education came from his observation of the many kinds of people in Durban: the English, the Dutch, and other Europeans; the East Indians; and the many African tribesmen. He was especially intrigued by the music of the East Indians and the Zulus, and captivated by the beaded leather aprons and glittering metal bangles which the Zulu women wore.

And his love affair with the sea became greater as he spent hours in the harbor watching the ships come and go like a giant outdoor pageant. He sometimes thought of them as individual volumes in a large nautical library. And from the sailors

he learned not only of their love of the sea but also their fear of it.

In 1929, at the age of 23, he was married to Mariorie Wendt. In 1947 they were divorced, and in 1949 he married Ingaret Giffard, a writer who often edited his writings.

For years he wrote voluminously and travelled far and wide in South Africa, in other parts of that continent, and abroad.

Then World War II erupted and there was an interlude in his life of ten years in which he was enlisted in the British army. During that time he was an officer behind the lines in Abyssinia or Ethiopia, in the Western Desert between Libya and Egypt, and on the Syrian and Transjordan frontier.

With the fall of Singapore, he was sent to Java in what is now Indonesia. Then, when Malaya fell, Java was evacuated by the British and Dutch troops. But a small task force of British soldiers was left behind. One morning on his way to visit the troops under his command, he was ambushed by a band of Japanese soldiers who fully intended to kill him. Out of the depths of his subconscious he greeted them in Japanese with words he had learned many years before—the equivalent of "Would you please be so kind as to condescend to wait an honorable moment." Stunned by his use of Japanese and by the very polite Japanese manner of addressing his captors, he was saved from being beheaded.

For over three years he and his fellow officer were in charge of 6000 soldiers in a Japanese internment camp. He and their men were humiliated by their capture and subjected to horrendous torture. Only the incredible and astute leadership of van der Post and his fellow commanding officer gave the prisoners the courage to endure tremendous hardships and to develop a remarkable sense of comaraderie.

Furthermore, van der Post has asserted that that large cadre of soldiers emerged from their imprisonment at the end of the war

. . . not only without any feelings of bitterness for the

> Japanese but with that extraordinary liberating conviction that their enemies had been forgiven because they truly had not known what they were doing.

That was an incredible achievement and says much about the inner resources of Laurens van der Post and his friend, John Lawrence. The almost unbelievable story of those three years of imprisonment was later recorded by van der Post in a short book entitled *A Bar of Shadow* and later reprinted in a collection of stories under the title *Merry Christmas, Mr. Lawrence,* with the title taken from the words of their Japanese oppressor who was finally able to utter them to Lawrence and van der Post when the Japanese surrendered.

Turning down the offer of a high post in the British army at the end of World War II, van der Post returned to civilian life even though he was occasionally called upon by the British for special missions, including one with Lord Mountbatten.

However, his adjustment to civilian life in South Africa and in England, was not easy. Of it he wrote:

> Comparing what I had experienced in the army, I was horrified by the brutality, selfishness, and deviousness of civilian life and the disloyalties and extraordinary greed of ordinary men and women.

How different that was from his experience in captivity of which he wrote:

> (it was) the only true community of men I myself had ever known, a community of men joined, however inadequately and imperfectly, for the service of something all believed greater than themselves.

In his later years he became a British subject and many honors were heaped upon him: he was made a Fellow of the Royal Society, a Commander of the Order of the British Empire, and in 1980 knighted by the Queen.

Such is the briefest outline of his long and active life. Now

we turn to an amplification of a few of its most salient features.

Despite his journeys into many parts of the globe and his residence abroad, especially in England, Laurens van der Post was at heart "indelibly and irrevocably in and of Africa" and his chief contribution to the world was in interpreting that continent and its people to thousands of individuals: some within Africa; many outside it.

Decades ago Africa was dubbed The Dark Continent by Europeans and Westerners, but, as van der Post often pointed out, that was because they had woven and drawn a dark curtain between it and themselves.

Much of his life was dedicated to lifting that curtain and throwing a giant searchlight on that vast continent, interpreting it through novels, short stories, non-fiction, lectures, and eventually through films and television programs.

In his long and productive life he was able to do much to destroy some of the ignorance about that part of the world and to help to dispel some of the myths about it because he knew it so well and loved it deeply and had the skills with which to portray it so vividly and sympathetically.

After all, he was a product of Africa—born in the interior of its southernmost country and working as a young man in one of its chief cities. Furthermore he had crisscrossed that continent on many trips and expeditions, including journeys into the Kalahari Desert and Nyasaland, parts of the Western Desert between Libya and Egypt, and as a soldier in Abyssinia or Ethiopia. Perhaps he knew that continent better than anyone.

Thus he became knowledgeable about Africa as a giant stage on which so much history had taken place—some of it recorded and much of it unrecorded or even unknown until recent times.

He knew its mountains and considered them the original skyscrapers, like Kilimanjaro, jutting into the sky 19,000 feet and wearing a snowcap on its head—or Mount Elgon and

Mount Kenya not far away. Of those and other mountains he wrote:

> I thought what an artist Africa is in the way it displays its great mountains. The greatest of them are never jumbled as they are in Switzerland, the Himalayas, or the Caucasus. They are set in great open spaces and around them are immense plains, rolling uplands, and blue lakes like seas so that they can see and be seen and take their proper place in the tremendous physical drama of Africa.

He also loved the African deserts, commenting frequently on the beauty of their changing patterns and the fact that the natives had devised so many words to express their varying moods.

But to him there were nothing more wonderful than the African birds. Often he thought of them as people. In one passage, for example, he wrote:

> Of all the creatures, none dressed so well as the birds of Africa. They had their summer and winter dresses, special silks for making love, coats and skirts for travel, and more practical clothes that did not show the dirt and wear and tear of domestic use. Even the somberest ones among them which went about the country as austere as elders of the Dutch Reformed Church collecting from parsimonious congregations on Sunday mornings—the old-fashioned storks in black and white or the secretary birds with their stiff starched fronts and frock coats—their dress was always of impeccable taste.

The same could be said about his love of the animals, the snakes, and the flora. Proudly he wrote and spoke about the fact that no continent had the variety and abundance of natural life as Africa.

Knowing his geography well, he realized why that continent had been bypassed by outsiders for so long. He knew well how the abrupt rise in the rivers near the coastlines had discouraged Europeans and Middle Easterns from exploring

the inland regions, and how the tsetse flies and mosquitoes had long prevented forays deep into Africa. With tongue in cheek, he proposed a monument to those insects for delaying the ravage of the continent by outsiders. Proud as he was of the natural beauty of Africa, he was even more proud of its people and an expert on their varied ways of life, some of which were becoming extinct in his day.

Above all he was the interpreter and defender of the Bushmen, those tiny, yellow-skinned tribesmen with slant eyes like Mongolians, who were fast disappearing from the southern part of the African continent. Whereas most people considered them hardly human, he felt that they were charged with some special kind of magic, making them able to live in extraordinary intimacy with nature in a harsh and hostile environment. He continued to marvel at their keen eyes, keen ears, and keen sense of smell. To him they were rich where the Europeans were poor, especially in their incredible intuition. Of his admiration for them he wrote many passages like the following:

> The more I know of "primitive" man in Africa, the more I respect him and the more I realize how much and how profoundly we must learn from him. I believe our need of him is as great as his is of us. I see us as two halves designed by life to make a whole.

In another passage he wrote:

> But in the Bushman's knowing, no matter how practical, there was a dimension that I miss in the life of my own time. He knew . . . things in the full context and commitment of his life. . . . He and his needs were committed to the nature of Africa and the swing of its seasons as a fish to the sea. He and they all participated so deeply in one another's being that the experience could almost be called mystical. For instance, he seemed to *know* what it actually felt like to be an elephant, a lion, an antelope, a steenbuck, a lizard, a striped mouse, mantis, boabab tree, yellow-crested cobra, or starry-eyed amaryllis. . . . Even as a child

> it seemed to me that his world was one without secrets between one form of being and another.

Hence van der Post tried to preserve what he knew about the Bushmen, to add to it as he could, to save them from extinction, to learn from them, to interpret them to others, and to try to help others to recapture some of the best attributes of such so-called primitives.

Several of his books were either devoted chiefly to accounts of the Bushman or included some of them in his cast of characters. Thus his book, *The Heart of the Hunter,* was subtitled *Customs and Myths of the African Bushman* and *The Lost World of the Kalahari* was a self-contained volume, but in reality a continuation of *The Heart of the Hunter.* Further, *A Mantis Carol* was an account of his search for a Bushman who was working in a circus in the United States, and *A Story Like the Wind* and its sequel, *A Far-Off Place,* featured those fascinating little people.

But van der Post was interested in far more than one group of Africans; he was interested in the people of the entire continent and in their relations with the rest of the world.

What he decried most was the arrogant attitude of Europeans and Westerners in general toward the Africans. In a powerful passage in his book on *The Dark Eye in Africa,* van der Post said:

> European man arrived in Africa already despising Africa and African beings. Walking into Africa in that mood, he was . . . incapable of understanding Africa, let alone of appreciating the raw material of mind and spirit with which this granary of fate, this ancient treasure house of the lost, original way of life, was so richly filled. He had, it is true, an insatiable eye for the riches in the rocks, for diamonds and gold. But for the diamonds and gold of an ancient, lost world sparkling in the many dark eyes raised in wonder and bewilderment to him, for the precious metal ringing true in the deep-toned laughter of the indigenous peoples around him, he had no interest.

To van der Post the unrest and rebellion in Africa was merely a part of similar conditions in all parts of the globe. That continent was charged like one of the electronic piles used to split the atom. Frequently he used the figure of speech of Africa as a mirror into which modern man stared, hypnotized, not recognizing in it the reflection of their hidden selves.

Long before others, he foresaw the downfall of white rule in Africa, telling the white people of South Africa, Rhodesia, Kenya, and other places that they were like individuals walking in their sleep, traumatized by their own power. With deep conviction and tremendous power he pled for reconciliation between blacks and whites throughout that vast continent and for the creation of a partnership between them.

Horrible as the period of incarceration by the Japanese was, to which we have alluded before, it had one redeeming feature. It gave van der Post time to reflect on life and the needs of our global society and it served as a launching pad for a new or renewed search for wholeness for himself and for the world. He described his resolve in these words:

> My instinct was to get back as soon as I could where the war had interrupted it (my life). It seemed to me by far the most important thing in the world to do (was) to begin trying to give myself the wholeness, the singleness, that I so wanted life and the world to have.

Before or simultaneously with his search for wholeness in society would be his quest for wholeness in himself.

To him such wholeness consisted in melding the rational and the non-rational, the intellectual and the intuitive, the primitive and the civilized. For far too long Westerners in his opinion had thought of those qualities as contradictory; now they needed to be viewed as complementary. Commenting on that view, he wrote:

> As a working simplification, I would suggest that the primitive is a condition of life wherein the instinctive, sub-

> jective, and collective values tend to predominate; the civilized condition of life is where the rational, objective, and individual take command . . . I see these values as two halves designed to make a greater whole, and till the marriage of the two is accepted as the most urgent task of man, I see no end to the tensions and conflicts that threaten us.

To such a task he dedicated the rest of his life.

Important as this idea of wholeness was, it was only one aspect of his many-sided, complex, and yet interrelated philosophy of life. Only a few parts of it can be stated here and those only briefly. But here are a few of them:

To him life is a complete and utter mystery. He knew that he could never completely unravel it but he was resolved to probe that mystery as deeply as he could, combining whatever intellectual talents he had with a corresponding use of his intuitive insights.

He has been acutely aware, too, of the evil in the world. Had he not taken part in a worldwide conflagration, been a victim of the vengeance of the Japanese, and known about the Holocaust? Had he not seen the virtual elimination of some African tribes and the domination of that continent by Europeans and Westerners? Had he not witnessed race hatred, color hatred, and class hatred? In his own words he asked:

> . . . has there ever been an age that, considering its lights, has done worse things than this one . . . ? Has there been another age that, knowing the right things to do, has so consistently done the wrong ones?

Nevertheless he had an overpowering faith in the possibilities of human beings and was able to accent the positive rather than the negative aspects of life. He believed deeply in the possibility of eradicating much of the evil in the world but warned that

> . . . the most important matter before us at this moment is to find a way of fighting against evil in such a manner that

> we do not become just another aspect of the things we are fighting against. . . . The problem is to fight evil in such a way that we do not become the evil itself.

The only way that was possible, he was certain, was to release the power of love, the greatest force in the world. Everything else, he said, accepts defeat and dies, but "love will fight no-love every inch of the way." In dealing with the concept of love he decried the popular notion that love is soft, tender, and blind; to him love was often hard, tough, and as clear-sighted as the sun. As he wrote:

> When the world and judgement say, "This is the end," love alone will see the way out. It is the aboriginal tracker, the African bushman on the faded spoor within us, and its unfailing quarry is always the light.

To him self-righteousness was to be deplored. As he phrased it, "Human beings are perhaps never more frightening than when they are convinced beyond doubt that they are right."

Graciousness, giving, sharing were important to him, also. As he phrased it, "What one gives unasked is worth a hundred of that conceded on demand."

And how important he considered the uniqueness of individuals! Constantly he reminded his readers and listeners of the centrality of that concept in life in statements like this:

> You must plough your life with your own plough. My plough may appear better than yours and I might lend it to you for a bit, but in the end you will have to use your own. It is what life has given you and you must work your lands accordingly.

In another passage he commented that:

> It is an axiomatic law that no human can take an institution or a situation or another individual farther then he has travelled himself, within himself.

But he almost always linked his emphasis upon individuals with his emphasis upon societies. For example, he foresaw earlier and more acutely than most people the need for a more just and fair distribution of the world's wealth, involving the creation of a new world economic order. On the urgency of that radical realignment he said:

> I myself believe that life on earth will never know real peace until men everywhere share wealth and opportunity fairly between them. Prosperous societies must level out the differences between themselves and the hungry millions who inhabit the greatest part of the earth. I believe this to be the greatest single issue of our time. It has us all by the throat and should have us by the heart as well.

In that respect he felt that somehow the world must be set dreaming again—dreaming of a more just, more equal, more humane global society.

He knew that the creation of a better world society would be difficult but he was heartened by the appearance of men and women in all parts of the globe who had caught a vision of the future and had begun to organize their lives accordingly. Of them he wrote:

> Already there seems to me to be in existence a new kind of human being who is living ahead of the meaning of our time, knowing only that meaning has to be lived before it can be known, and that every step of the exacting journey has to be accomplished before new being can be discovered. Already in the world there are many individuals who are so strongly attacked by this need of contemporary reality that they experience the inadequacies of their communities as a sickness of their own physical being.

There are two special aspects of his life which need to be mentioned at this point because of their far-reaching importance. Both may seem to some readers as signs of naiveté or fantasy on his part. But to Laurens van der Post they have been supremely significant, helping to shape his life and assist-

ing him in overcoming many seemingly insurmountable situations.

One has been his dependence on dreams. Frequently he has referred to them as playing a pivotal part in his existence. As in so many other aspects of his life, the influence of dreams has come from a combination of personal experiences and the testimony of those he has respected.

Thus one of his earliest recollections, as already mentioned, was of his grandfather reading to him from the *Bible* about the first recorded dream—of Joseph and the ladder between earth and heaven, and his grandfather's comment that "Joseph's dream was both a warning and an encouragement!" To his grandson he said, "Always remember, Laurens Jan, what the Book says about Joseph and his dreams." And Lauren did.

Further testimony came from a Bushman hunter whom Laurens knew as a boy. His comment was that "There is a dream dreaming us." Then there was the ancient Arab saying that van der Post came across: "Tell me what a man dreams and I shall tell you what he is."

Later in life the relevancy of van der Post's "inordinate interest in dreams" and their importance was confirmed by his good friend, Carl Jung, the great psychologist.

Thus dreams have been useful to him in understanding himself and his place in the world and not merely the waste products of one's mind expelled through a special mental sewage system, as so many people have contended.

On a broader scale, van der Post has contended that dreams of a slightly different kind are important to nations. "Tell me what gods rule a nation's soul," he has said, "and I shall tell you not only what they are, but what they will become."

The other aspect of his life to which has has attached great significance has been what he calls in a kind of mental shorthand "the someone other."

To him there is in every human being a tremendous poten-

tial which almost always lies unused but upon which people often draw in times of crisis—the person one could become but seldom does. In his book on *Yet Someone Other: An Autobiographical Odyssey,* he comments only briefly on this aspect of human beings. Here is a passage in which he gives some indication of what he has meant by that elusive term:

> I believe that my own life (has) established some small but undeniable and imperial facts; namely that every life is extraordinary , that the "average man" is a statistical abstraction and does not exist; and that every single one of us—not excluding the disabled, maimed, blind, deaf, and dumb, and the bearers of unbearable suffering—matters to a Creation that has barely begun.

That is an enriching, releasing, and fortifying concept and one which may help to explain the incredible life of this proponent of wholeness for human beings and societies.

From his travels in many parts of the world, van der Post was acutely aware of what distorted pictures foreigners receive of other lands and peoples and he suspected that was particularly true of the Soviet Union.

He has never been an admirer of communism, considering it "a tragedy and a source of evil." Yet he felt that in the U.S.S.R. there was "a great, questing, searching people, however inadequately and unworthily (they were) represented by their cast-iron system."

So he set out in 1954 to see the Soviet Union for himself. That journey took him nine weeks in which he visited scores of places from Riga and Leningrad in the northwest to Tashkent and Samarkand in the south and Khabarovsk in the east. Later he recorded many of his impressions from that trip in a volume entitled *Journey Into Russia.*

As a student of geography, he knew intellectually about the vastness of the U.S.S.R. He realized that it spanned two continents, stretched out over 11 time zones and touched 11 nations. He knew, also, that three of the four world oceans lapped the Soviet earth. He was aware, too, that it was seven

times the size of India and twice the area of the United States, including Hawaii and Alaska. But his travels in that great expanse brought such facts vividly into focus.

More than before he realized how geography had dominated the history of Russia. Lacking mighty rivers or tremendous mountains as boundaries, the Russians had been invaded time after time and had been saved frequently by the immensity of their country. Perhaps the deepest impression left with him from that extensive journey was of the effects of the invasions by the Tartars. In one place he recorded that impression in these words:

> The real trauma of history which came nearest to extinguishing the Russian spirit and from which the Russian will still suffers most is that of invasion from the east and the southeast, and above all, the prolonged Tartar domination of the land. Besides these the wars of Europe . . . are like a series of border skirmishes.

From his journey through the Soviet Union van der Post brought back hundreds of pictures in his mind. Perhaps the most vivid one was like a giant montage—showing the astounding variety of its people—from the Great Russians in the west to the Ukrainians in the south and to the Oriental Russians in the east. Particularly important to him was the surging population in Eastern Siberia where three million Russians had now become 13 million. Yet he was disturbed by the fact that all these varied peoples had not achieved a feeling of "belonging through separateness." Until they achieved such a spirit of unity, he warned that they would be as backward in spirit as they had previously been in knowledge and technology.

He was impressed, too, by their hunger for knowledge about the outside world and astounded by the fact that close to five million of them spoke English as a second language.

Closely related to that were the enormous strides the Russians had made in eradicating illiteracy and in creating a remarkable cadre of scientists. He visited some of the new

towns, several hydroelectric plants, and many factories and was struck by their technological accomplishments. With such expertise and their enormous untapped resources, he was certain "that the greatest single industrial nation on earth was in the making."

Because of the achievements of the Russians, he understood better than before the appeal of their experience to The Third World. To people in those economically undeveloped areas, the Russian experience was closer by decades than that of the Americans and it had been accomplished in a much shorter span of time.

Everywhere he went he was taken to see ballet troupes, to listen to concerts, and to visit the sports palaces. But it was the circuses that intrigued him most. He had known them in his world merely as travelling troupes; in the Soviet Union he was amazed to find permanent homes for them in all the major cities and even in the new towns.

He was struck, too, by the fact that the top officials of the U.S.S.R. were well-informed and well-briefed on events around the world, a fact he thought foreign diplomats should realize.

Despite his desire to search for the best in the Soviet Union and its people, he found much that disappointed him, dismayed him, and disillusioned him.

High on the list of negative features in that society was their acceptance and even willingness to conform. As he phrased it:

> They have an overwhelming instinct to conform, a tendency to be incapable of doing openly what others are not doing and of challenging authority or the general decree on a specific issue.

Hence to him the Russians remained a "vast, uniform, impersonal, undifferentiated, and forbidding ideological mass."

The results of such yielding to authority were apparent to him in several aspects of Soviet life. That was particularly true

in the broad field of the arts. Thus he noted "how barren the Soviet mind and scene are of fantasy of any kind and how devoid they were of a visual sense—in contrast with the Japanese." Thus the government stifled their creativity rather than releasing it. On that point he wrote:

> Not the least of many paradoxes is that a system which purports to revere culture so profoundly should in effect be so contemptuous of art as to suppose it can be bureaucratically directed.

Commenting further on that aspect of Soviet life, he said:

> Free art, free thought, and free expression therefore appear to them as highly dangerous and as offensive morally as free love was to the Victorians.

Van der Post was repulsed by the drabness and ugliness of the Soviet buildings and repelled by the plastic nature of their wedding halls as an attempt to bring a touch of pageantry to those replacements of the age-old Christian churches and their marriage rites.

He was troubled, too, by their falsification of their history and the "invention" of a new one to bolster the Soviet state. For example ever so many Russians talked to him about World War II as if they had won it single-handed. His stinging comment on such a situation was that

> No man is free to commit himself to an honest future until he has first been honest about the past. Only the truth can make men free of their history.

Furthermore, he was disturbed by their attitude toward death, especially by the mass graves for their soldiers, a practice which he felt represented a lack of respect for the individuality of those heroes. Expanding on that theme he commented:

> I believe that their treatment of the dead is a matter of great practical import to the living. An important part of

> the way we live depends on our attitude to death and the dead. . . . Perhaps life in the Soviet Union could not be so impersonal and collective in the living if it were not also so impersonal and collective in the dead.

Throughout his extensive journey he recorded that he had had a sense of unease and a feeling that a dark shadow was following him. It is not surprising, therefore, that the final sentence of his book on *Journey Into Russia* states that "until the moment of departure I had not known what a weight on my spirit had been the Soviet system." An even stronger statement appeared in the Introduction to a new edition of that book in 1974 where he expressed his amazement at the refusal by so many Westerners

> . . . to recognize what a denial of life and creation the Communist reality is and to acknowledge all the formidable, the most obvious, and still growing mass of evidence of the physical and spiritual danger it constitutes for life on earth.

The years rolled along but somehow he could not forget the Japanese. They continued to haunt him, to baffle him, and to intrigue him. He just could not get them out of his mind.

So he planned a leisurely and wide-ranging trip to Japan in 1960. There he visited the bustling, teeming capital of Toyko, the cultural and historic city of Kyoto, and that other capital and center of Japanese history—Nara. In addition, he roamed the countryside, staying in inns and living like the people of that fascinating island nation.

Impression after impression leapfrogged across his mind, many of which appeared in his volume *Portrait of Japan*, illustrated copiously and magnificently by the color photographs of Burt Glinn.

He was struck by the overpopulation of Japan—a land with millions of people and almost no resources except for wood and water. Yet he was impressed with their comparatively high standard of living, largely because they have used their brains to make up for their lack of resources. That

has been possible because of their high degree of literacy, dating back to the middle of the 19th century.

He was impressed, too, by their use of every inch of space, whether in the layout of their homes or in their planting of rice. Space even seemed precious in their poetry, characterized by their outpouring of ideas in the brief space of their haikus.

Coupled with those characteristics was their honing of skills. Commenting on that aspect of Japanese culture, van der Post wrote:

> I know of no country . . . in which skill comes so naturally. . . . Even the cheapest things produced in Japan tend to be objects of care and beauty and seem to have passed through the imagination of a craftsman.

Frequently he noted their love of beauty and its outbursts in many forms, ranging from their simple flower arrangements and their creativity in the size and shapes of food to their tokonomas or alcoves in their homes with some highly-prized piece of beauty, and their tori or gates, and their temples.

He also observed that even though Japan had a history of centuries, it had few relics from the past. There were no historic roads, cave drawings, circles of stone, or crumbling castles as in Europe. Frequently their monuments from the past had been destroyed by floods, fires, or earthquakes. Yet they had faithfully reproduced their national monuments wherever possible in order to have such reminders of their past.

The innocence and frankness of the Japanese about their bodies also impressed him; he was well aware of the importance they attached to cleanliness. He noted, for example, that bathrooms and lavoratories were not combined. He was likewise intrigued that they considered bathing important not only for cleanliness but as rituals "to cleanse the mind and spirit of contamination from the imperfections and unreality of the physical world."

He was pleased to learn that women had played a greater

role in Japanese society than most western observers had noted, especially as poets.

Even though he was favorably impressed by what he saw and heard in Japan, he realized its shortcomings, too. For example, he recorded often the rift between the younger and older generations and the mistrust by young people of their elders.

Particularly disturbing to him was the fatalistic attitude of the Japanese on many subjects. Of that he wrote:

> There is so much of the "it can't be helped" attitude. It may be true . . . that the world betrays us all. But I suspect that until the Japanese acquire in great measure the sense of the responsibility for the daily betrayal of life that all men share, as well as the capacity of the individual to influence this responsibility, they will not be free of the darker aspects of their history and civilization.

Despite their shortcomings, van der Post admired the Japanese greatly and saw the special role they could play in the world today and tomorrow. In that vein he once said:

> . . . the least intellectual and rational of peoples, (they are) a unique race guided more by the heart than by the head and with all manner of complex and hypersensitive feelings. They tend not to know what they are going to do until they have done it. . . . I consider them to be a nation of great and unique quality and the demands they make on our imagination and understanding, if we meet them halfway, will enrich us as much as them.

Born in a remote part of South Africa and raised in a culture that was narrow in many respects, Laurens van der Post has grown in his outlook until he has become one of the few contemporary citizens of the world. Well aware of the evil in the world, he has developed a positive faith in human beings and in their potentialities to combat evil and to bring peace and plenty to all the residents of Planet Earth. More than almost anyone, he has helped to raise the level of respect for all

the people of Africa, primitives and civilized alike. Furthermore, his life has been a long, arduous, and yet successful quest for the wholeness he has always said was essential to personal and societal fulfillment.