WHICH
WAY
THE
WIND?
To: Which Way the Wind?
American Friends Service Committee
160 North 15th St., Philadelphia 2, Pa.

(name of organization or individual) applies for permission to produce for non-profit, amateur, educational purposes Which Way the Wind?, in accordance with the following conditions:

1. Payment of registration fee $5.00

2. Purchase of 5 copies of script, Which Way the Wind? @ $1.00 5.00 (Full payment enclosed)

3. Inclusion of the following language on any printed program -

   A DocuDrama* based on Speak Truth to Power, written by Philip C. Lewis for the American Friends Service Committee.
   (If no printed programs are used this statement shall be made from the stage.)

   *By arrangement with DocuDrama,
   Box 151, Tenafly, New Jersey

4. Understanding that this text is copyrighted and may not be altered or abridged in any way.

Please send scripts and one set of Production Notes to:

Name...........................................................................

Address...........................................................................

...........................................................................

Signed...........................................................................

Terms for professional or broadcasting rights or permission to produce for profit are available on request from Which Way the Wind?, American Friends Service Committee.
Which Way The Wind?

by

Philip C. Lewis

A DocuDrama* based on
SPEAK TRUTH TO POWER
A Quaker Search for Alternatives to Violence

Peace Education Program
AMERICAN FRIENDS SERVICE COMMITTEE
160 North 15th St., Philadelphia 2, Pa.

*By arrangement with DOCUDRAMA, BOX 181, TENAFLY, N. J.
Copyright, 1959, by the
American Friends Service Committee

Revised edition, copyright, 1960, by the
American Friends Service Committee

Price: $1.00
“To risk all may be to gain all. We do not fear death, but we want to live and we want our children to live and fulfill their lives. Men have ventured all and cheerfully risked death and starvation for many causes. There can hardly be a greater cause than the release of man from the terror and hate that now enslave him. Each man has the source of freedom within himself. He can say ‘No’ whenever he sees himself compromised. We call on all men to say ‘No’ to the war machine and to immoral claims of power wherever they exist and whatever the consequences may be. We call on all men to say ‘Yes’ to courageous non-violence, which alone can overcome injustice, persecution, and tyranny.”

from *Speak Truth to Power*
ACKNOWLEDGMENTS

Which Way the Wind? was first produced at the Plays and Players theatre in Philadelphia, Pennsylvania on September 23-24, 1959, and subsequently toured the United States from coast to coast.

Staged by the Author, Philip C. Lewis
Lighting by Patricia Collins
Narrator, Albert Bigelow

with

Lorraine Ell Tom Klunis Ed Stevingson

A second national tour of Which Way the Wind? was produced by James F. Griffith Management for the American Friends Service Committee in the fall of 1960.

Directed and Narrated by James F. Griffith

with

Jeanne Stouder Mel Haughwout John P. LaGioia

Stage Manager and Lighting Technician, Cal Leasure

IMPORTANT NOTICE

This text is copyrighted and may not be altered or abridged in any way. For permission to produce or broadcast, apply to Which Way the Wind? American Friends Service Committee.
PART I
(The curtain is up as the audience enters the theatre. There is a worklight burning or a single spot—no scenery, only a lectern, stage-left, and, scattered about, three chairs, one stool, plus tables [or boxes, or trunks] upstage, which are covered with snatches of costumes—so that it looks as if there had been a rehearsal.

The houselights down, the stage in full, and then the Narrator, script in hand, enters upstage-right and walks about the stage. At one point he halts, turns up his collar, swings arms, or blows into hands “to keep warm.”

Finally he ends up at the lectern and smiles to the audience)

1—NARRATOR

Good evening . . .

(Opens his script, then has a thought)

Oh, before I begin, maybe there are some things I ought to explain.

(Comes around, rests elbow on side of lectern and talks)

Suppose, first, I just comment on our stage setting—beginning with this set you’re looking at now — our first scene.

As you can see, our scenery is very elaborate

and it may surprise you when I tell you we’re going to have

— oh, I don’t know, twenty or thirty more scenes each one as colossal as this . . .
You didn’t expect that, did you? . . .

Now this first scene

(Wide gesture)

as you can see: this
is the whole United States.

That’s Alaska ‘way up there in the corner.
I hope you people in back can see it all right.

Amazing, isn’t it? . . .

Now when I first came out here —
in case you didn’t know why I was walking around that way,
now you understand —
I was walking around the United States.

(Moves)
This place here, remember?

(Turns up collar)

North Dakota.

You see, all this was my quick way
of saying —
of showing you —
that I have come a long ways
to get here this evening.

Of course, for you to appreciate all this
you have to use your imagination

and that’s where we’re so unusual.

Practically nobody these days gives you the chance
to use your imagination,
but we’re generous, we do.

(Voice of crowd, off, starts and builds)

Now about our story. Well,
it’s a story about
just what you’re looking at: the United States.

And naturally, for a story as big as that
it requires a lot of characters. We’ve got characters —

(He stops, looks off. Finger to lips)

Sh-h!

(Voices drop. He turns to audience)

I was saying, for a story as big as ours,
it takes a lot of characters —
the last time I counted, there were some 50
or more —
and the whole crowd of them is out there waiting . . .

I guess I've explained everything
so suppose we call all the characters in
and begin.

(Calls)
Will you come in, please? All of you.
(Two men, one woman, each with script, come
center, bow. Narrator speaks to audience)

Isn't that some crowd? . . .

Are you using your imaginations?

These are people I've met around the country.
Some are from Texas, Maine, Utah, Delaware — all over —
and they're Swedish, Irish, English, Polish —
the usual high-octane mix —

and even though they're a hundred per cent American,
I don't suppose any of them are authorities exactly —

but still, if you think about it,
listen, and put two and two together,
it's surprising sometimes how much
even the most average American
can tell you. About America.

I'd like to show you what I mean . . .

(He pushes the lectern left a bit, out of the
way, as the actors go upstage, pick up appro-
priate costume snatchers. Narrator crosses back,
arrives at location)

Now, do you recognize this place?
Jamestown, Virginia.

Here, as you know, is where the first people from England
stepped aboard this continent and tried to hang on.

It wasn't easy — remember?

(Sitting on edge of stool, referring to book
[script])

"The approach of spring
'saw the last supplies of food
'consumed,
'and famine began to claim its victims. Soon
'there came to be more houses than occupants
'and as fast as one was emptied by death
'it was burned for firewood. . . After
'the last basket of corn had been devoured,
'people lived for a while on roots and herbs,
'after which —

(Then comes a rather vivid description of the cannibalism —
and since it's early in the evening and I don't know you too
well, I think I'd better let you read that for yourselves. You
can find it in a history of old Virginia by Fiske.)

Anyway this is how the report ends:

"In October, the colony had numbered about 500 souls.
In May, there were 60 . . .

Well, here we are today.
(Confidentially)
And here comes Mrs. Fred F. Vee,
one of the descendants . . .

Well, good morning!

2—ACTOR X (WOMAN):

Good morning!

3—N: Here, let me help you put those bags
in the car.
(She speaks as they pantomime transferring
bags from shopping cart to car)

4—X: I was just going to dash in there to
get some Bisquick
but they had a special on corned
beef — Fred loves it —
but of course Aileen — (she's our six-year-old) — she
wouldn't eat anything like corned beef, Heaven forbid,
so I had to get some hamburger for her —
and that reminded me that it's my week for
the Brownie refreshments
so I had to get a couple gallons of grape juice and a keg
of peanut butter — I often wonder what children ate
before peanut butter —
and I got a package of that new cake mix —
on television they make it sound like all-new-and-improved
ambrosia —

5—N: With a miracle ingredient?
6—X: Probably hexachlorophene. And then I saw some frozen pizzas—
I thought they'd do for Saturday lunch — but Nancy,
our 15-year-old, she's allergic to pizzas so I got
her some tunafish.
Oh, I don't know, one thing led to another, it always
does, we have to eat —
thanks for the help —
now I have to get home and see if I can find some
room in the freezer — goodbye!

7—N: Goodbye . . .

(After a glance of comment to the audience, he
moves to a new spot)

This is Lanzig, Georgia . . .

Here I thought about Mrs. Tom Florey and her day.
She was dead at 36. This is her stone. Dead at 36
after bearing ten children, none of whom got past age three,
because of the milk sick.

They lived to the north o' here and
most folks just had contempt for them
because all they seemed to do was sit around shiftless,
shivering,
and eating clay—clay, dirt!

Well, how much did people know then
about malaria and hookworm?

Why did I think of this?
I don't know, I just did
when I met the local doctor, Dr. Angus McCracken . . .
Good morning, Doctor.

8—ACTOR Y (MAN):  (Pausing as he is passing)
Good morning.

9—N: How are things?

10—Y: Oh, pretty good. Little scarlet fever around but that's
nothing. And couple kids with earache. Matter of fact,
obody's had an interesting sickness around here, I don't
know when. Last time was when the Florey girl's fellow
went off to the army and she threatened to die of love-
sickness. I gave her a shot of penicillin and darned if
it didn't even cure that. Matter of fact, she's on her
third marriage. Well—see you.
11—N:  

(After moving again)

Ever hear of a place called Onalaska, Wisconsin?  
This is it.  
Here's where Hamlin Garland went to school.  

(Referring to book)

"Facing the cutting wind, wallowing through  
the drifts, we often arrived at the (school) door  
'moaning with pain, our ears frosted, our toes  
'numb in our boots.

'Our dinner pails were often frozen solid  
'and it was necessary to thaw out our food  
'by putting in on the stove.

"The girls, humped and shivering,  
'sat upon their feet to keep them warm,  
'and the young children sought permission  
'to gather close around the stove.  

(Closing book)

It was near here—not far away—I went to a school board  
meeting.

12—ACTOR Z (MAN):  

(Humorlessly solemn)

Mr. Chairman? ... My name's Milton Smith ...  

I have a complaint about the way they keep  
the schoolrooms too hot.

Now I got a child, I think he's as smart as any  
but I think the reason his marks  
haven't been so good  
is 'cause they keep the schoolrooms too warm.  
Now I have it on the authority of Dr. Spock  
himself—

(Distracted by X who has been yanking on his  
coattails. In a loud whisper as he sits)

All right, Lily, but I'm just trying to explain  
about Vincent's marks.  

(Light fades on them as Narrator moves away)

13—N: This is Eden Valley, Oregon ...  
The Davison family got here in 1847.  
By covered wagon, of course. Across "The Great American  
Desert"—17 miles a day  
I thought of this when I was in New York City—  
I thought of that covered wagon when I was listening
to Ethel Davisson—she’s a descendant—
she works for TWA.

14—X:

(On phone)

It leaves International Airport, Idlewild, 9:30 A.M.,
arrives San Francisco 12:15 . . .

The flight time? Five hours and 45 minutes . . .

No, I’m sorry . . .
I’m sorry . . .
I’m sorry but that’s the fastest flight we have . . .

No, nobody has any faster flight than that.
Unless it’s to Heaven . . .

(Hangs up)

15—N: And when I walk around, here in New York,
it’s hard to believe how short a time ago
the sweatshops were here.
Remember how Jacob Riis told about the working conditions
then?

16—Y: "Ten hours is the legal work-day in the factories.
‘And 45 minutes must be allowed for dinner.
‘Children under 16 must not be employed unless they can
‘read and write English.
‘But the law on the books has been defeated
‘by the sweatshops in the tenements.
‘Here in the tenements the child works unchallenged
‘from the day he is old enough to pull a thread.
‘There is no such thing as a dinner hour:
‘men and women eat while they work, and the "day"
‘is lengthened at both ends far into the night.

17—N: I have a friend—his grandfather began
in one of those tenements.
This friend was telling me recently about his son:

18—Z: He’s a bright boy—even before he got through M. I. T.
he’d had offers from six outfits—he almost went with
General Consolidated.

19—N: He did?

20—Z: Yes, the salary was good, there seemed to be a fair
chance of promotion,
They offered to help him find a house—he’s getting
married in October—
21—N: So what was the matter?

22—Z: Well, luckily he just happened to ask them, he just happened to think to ask them if his office would be air-conditioned. Can you imagine it? They said "No."
Now isn't that ridiculous!

(Now all move. Narrator returns to lectern, the others [sans costumes] come center and sit in a row on chairs and stools)

23—N: That's how it was and how 'tis in America...
What a story!
Oh, don't expect Americans to be overwhelmed with gratitude and satisfied—
That's how we got here, by not being satisfied—
it's why we plan to go on,
why we have visions.
What's that quote from Arnold Toynbee?

24—X: I have it.

(Reads)

Toynbee—quote: "Our age will be remembered... as 'the first age... in which people dared to think it practicable to make the benefits of civilization available for the whole human race.

25—N: We Americans can see that! Why not?

Just 30 years ago, people thought people had to be poor, had to live in the filth of slums, had to starve, had to die for want of a job. Even in America.

26—Y: Now we're considering the possibility of the whole world having the right to live!

27—X: Malaria has almost been abolished from the earth—

28—Z: with power, irrigation, tools, hunger could be abolished—

29—X: and it could be that the eyesight of every newborn child could be saved and all men with sight relieved of the blindness of illiteracy...
30—N: When you think about it, it almost seems as if history is only beginning.
   It's a vision
   but the beauty of it, as Toynbee says,
   is that we know it's practical.

31—Z: Think of those markets!

32—N: Think of those human beings!
   Think of the satisfaction!
       (Looking front. His mood changes)
   ... Yet—as I've walked around—can't seem
to get people roused.
Sure, they'd like to have it happen—of course—
but when you ask them—


33—X: (The pattern is for all to look straight front)

It certainly would be wonderful. Time was people didn't know how but it seems like now they ought to be able to fix it so everybody could have enough and the human race could relax.
But I don't know, the way things are you feel we were probably safer back with the Indians.

34—N: (Trying again)

Mr. Ben Webb, Quiggley, New Hampshire?

35—Z: Ay-ya.

36—N: Ay-ya?

37—Z: I calculate folks've got enough to worry about just stayin' where they are.

38—N: Mr. J. R. Samuels, Orocco, Mississippi.

39—Y: Why, I get to thinking sometimes of all those blessed roads an' stoahs an' schools an' hospitals we could build around the world and Ah asks what in the world are we a-waitin' foah? But I guess there isn't much point thinkin' about it when we don't know what's going to be.
40—N:  
(To audience)

Why?...  
As I cross the land,  
why do I meet a people—  
heirs of the richest nation—  
a people who seem to have inherited everything pleasant  
except a future?

Why?

41—X:  
(Again straight front)

Haven't you heard?

42—N:  What?

43—X:  What the poet said?

44—N:  What?

45—Z:  This is the age of Anxiety.

46—N:  Anxiety? With AT&T at 87?

47—Z:  Don't try to con the poet.

48—N:  But the poet should have the vision!

49—Y:  He had it.  
So did the people.  
They were just beginning to have the best dream of all—  
beginning to see how we could build  
a decent world-wide world

when they demonstrated  
the absolutely perfect way  
to destroy it.

50—N:  
(After assimilating the point)

I guess even the market can't make people forget...  
... Anxiety  
(Light change. The others move up-stage)

It came on a hot-clear-sunny morning—  
for the first time in history,  
a mutual anxiety for every mortal on earth
came on a hot-still morning
exactly
at 8:15

(The actors are costuming themselves, then
begin movement to illustrate narration. Narrator reads)

“At exactly fifteen minutes past eight in the morning
‘on August 6, 1945—’
you may remember, those are the words
beginning John Hersey’s report
called “Hiroshima.”

(X sits on floor, Japanese style)

He tells us:
Mrs. Hatsuyo Nakamura, a widow,
had been sitting watching her three small sleeping
children.
They had been up most of the night
because of the air-raid warnings,
all of them false.

(Y crosses the stage carrying specimen)

Dr. Terufumi Sasaki,
twenty-five years old,
in the city’s Red Cross Hospital
had just drawn a specimen of blood
from the arm of a patient and was on his way up
to the third floor lab...

(Z enters laboriously pushing cart)

Mr. Kiyoshi Tanimoto,
pastor of the Hiroshima Methodist Church,
was tired and depressed from weeks of worry.

He had studied theology
at Emory College, Atlanta, Georgia, in the United States
and he knew many people mistrusted him
because he could speak English.
It worried him deeply...

This morning, with a pushcart,
he was evacuating some of the hymnals, Bibles,
and chairs of the church
to a place safer,
further out...

(Z pauses to get his breath)

There had been an air-raid warning half-an-hour-ago.
But the radar had detected only three planes—
obviously a reconnaissance.

The planes were approaching—
but it seemed safe
to let the people go about their business...
(Pause. Y enters with specimen, stops to process it)
The planes were coming
but at eight o'clock, they sounded the all-clear...

(Z looks at the sky)

A beautiful morning.

(X looks at the sky)

A clear sky...

(Y looks at the sky)

Now

Now

it is almost—exactly—
eight-fifteen...

(Slowly the eyes of the four level and stare into the eyes of the audience. A sharp click and lights out...

Narrator's voice comes in the dark—shouting)

One—
hundred—
thousand—
dead...

(Then light comes back. The actors have left)

A remarkable, splendid scientific triumph.

Many said so.

The greatest proof yet of man's genius.

(Y out of costume, enters, comes center, looks at his hands)

Originally, man had only his hands for killing.

Then he learned he could do it with a club.

(Y rapidly pantomimes each of these steps)

Better yet with a stone.

Then came the sling-shot—a tremendous advance.

The bow-and-arrow.

Then gunpowder—the gun.

Then dynamite—

(Z enters, breaks in)

51—Z: Dynamite—
this improved warfare until it terrified the inventor
("War—that horror of horrors," said Nobel)
and he gave his fortune to search for Peace.
52—Y: Dynamite? That was soon old-fashioned; soon they had gelanite, ballistite, cordite. Then bombs:
Ashcans, Block-busters, Grand Slams—

53—Z: But now—in one package—
we had the ultimate—
we had something worth everything.

54—Y: Down there in Hiroshima,
they didn’t even suspect it was coming.

55—Z: Almost nobody remembered hearing it.
The flash, though, they remembered—
like a sheet of sun.

56—Y: In a flash, 60% of the homes destroyed—
completely.
In a flash, thousands killed-buried.
The rest: walking about,
bleeding from heads, chests and backs—
eyebrows gone, burned from their faces—
that flash, that second of heat
had cooked the potatoes in the ground.
And when the screams began—

57—N: (Softly, speaking a memory, unaware of interrupting)
The thing I remember most
was how they told me that people,
(X enters holding up her hands, comes center.
She stands as if in supplication)
because of the pain,
walked dumbly with their hands raised,
as if they were carrying something.

I remember that gesture
whenever I remember that interview with the President

58—Y: Mr. President, you were the one who had to make
the decision to use the atom bomb—
have you regretted it?

59—Z: (Smiling)
Not a bit. It saved American lives . . .
(A beat, then they break it up, all move away.
Y returns, bringing stool far front, center. The lights go down leaving him in spot. He sits on stool. Quietly)
60—Y: This was the nation that began:
“We hold... all men equal.”

61—Z: (Shouting from the dark, facing upstage)

They started the war!

62—Y: This was a country created for man.
Not for a church, a king, conqueror or class—
“We hold all men are created equal.”

63—Z: (As before)

They attacked us, remember?

64—Y: Around the world
the visionaries, the protestants, the thinkers, eggheads—
the outsiders and forever-out-of-luck—
slaves, serfs, peasants—
pricked up their ears...

Did we mean it?

All men?

Equal?

65—Z: Suppose they had the bomb!

66—Y: “Give me your huddled masses.”
So they came.
Then sometimes somebody’d say:
“Yah, yah—equal my foot!
If you’re a rich—gentile—white—Protestant—
Mayflower—Yankee—yeah, sure equal!”

67—Z: (Mumbling)

They started it...

68—Y: But it was still true enough
that even on the East Side,
or in the stockyard stink,
or the company towns,
the folks said—
thinking how it had been, before, back home—
they said: “Here the kids have got a chance.”

69—Z: You fight a war to win.
70—Y: They had their chance because this was the government of, for and by—man!

71—N: (All lights up. From lectern)

... Our point is that we don't believe it was ever part of the American Dream to destroy men—a hundred thousand in a flash.

72—X: Then how did it happen?

73—Z: (Coming forward, with Isolationist Politician’s hat, string tie)

Well, we made a mistake. Our mistake was not paying attention to George Washington—he told us: “No entangling alliances”...

We shoulda stayed away from those foreigners, they're always fighting. We had everything we wanted, we shoulda minded our own business, we’re a peaceful people!

74—N: A peaceful people?

75—Z: We've never looked for trouble until they forced us.

76—N: Of all the delusions that could be our undoing, this may be the chief:

that we are a peaceful people only fierce when someone picks on us beyond our saint’s endurance.

We, the great peaceful American family—sitting in our peaceful homes peacefully watching television—

which, incidentally, offers for our delight an average of 300 stories per week of assorted mayhem.

77—X: A peaceful people exporting to the world, year after year, our movies where the problems—
social problems, political problems, racial problems—all, all is resolved
by the fists of the hero.
78—Z: Well, of course, that's fiction.
79—Y: In the newspapers? the muggings, beatings, stabbings
and shootings?
80—N: America has always had its share of violence.
As far back as 1834,
New York had 17 murders to one in London.
81—Z: Well, that was in the cities.
82—Y: And in the villages? Tombstone? Dodge City?
Deadwood? Hangtown?
83—N: Out there in God's Country
war raged for years
with even the "good guys," the vigilantes, a menace,
until the people had to reject violence to survive.
Slowly, stubbornly,
the funny preachers and the hymn-singers,
the lawyers, school teachers and the ladies
established the courts and order.
84—Y: Until the challenge to a duel became a subpoena,
the feuds were "took to court,"
and some said life was sure gettin' flat.
But the sense of it became more and more appealing
until pulling a gun to prove your logic
lost fashion.
Of course—
85—X: this was on the local, more-personal level—
where you now had sheriffs, constables,
police and magistrates—
86—N: but on the national level—
well, there if things got too bad, too disagreeable—
no other choice: War!
(Z and Y are crouched back to back. They swing around to face each other with fists extended in boxing pose)
87—Z: Well, war wasn't like feudin' an' fist-fightin'.
88—Y: War was respectable, noble!
(They face audience and come to attention)
89—Z: It had words like—

(They speak in unison pantomiming the manual of arms)

90—ZY: val-or and bra-ver-y,
con-bat, hos-ti-ties,
cam-paign 'n' shot-n-shell,
cru-sade and can-non-roar,
pride, pomp and pa-tri-ot,
light-horse ar-ti-l-lar-y,
im-lish-a, 'n' in-fan-try,
pee-rades, hur-ray 'n' cheers—

(Stopping)

an' they give you the uniform free!

(Salute, about face, and march to stage-rear)

(Light change)

91—X:

(Reading, slowly, like an old woman recounting. At the same time, Y, barefoot, pants rolled up, pantomimes thinking of the glory, listening to the bell, reaching decision, etc.)

"He had dreamed of battles all his life—"

92—N: ("The Red Badge of Courage" by Stephen Crane.)

93—X: "he had dreamed of vague and bloody conflicts
that had thrilled him with their sweep and fire.
In visions he had seen himself in many struggles . . .
He had read of marches, sieges, conflicts,
and he had longed to see it all . . .
But his mother had discouraged him.
She could calmly . . . give him many reasons
why he was of vastly more importance
on the farm than on the field of battle . . .

94—Z: "One night, as he lay in bed,
the winds had carried to him the clangoring
of the church bell
as some enthusiast jerked the rope frantically
to tell the twisted news of a great battle.
This voice of the people rejoicing in the night
had made him shiver in a prolonged ecstasy of excitement.
Later, he had gone down to his mother's room . . .

95—Y: (To X)

"Ma, I'm going to enlist . . .

17
96—N: "... The next morning,
he had gone to a town that was near his mother's farm
and had enlisted.
When he had returned home
his mother was milking the brindle cow.

97—X: (To X, now seated with her back to audience)

"Ma, I've enlisted ..."
("He had said to her diffidently. There was
a short silence")

98—X: "... The Lord's will be done, Henry ..."

99—N: ... Some people thought it was dreadful
that the United States had come to Civil War.
But the New York Herald,
April 29, 1861,
said:

100—Z: "In the wise arrangements of Providence war seems
to be a necessity. ... Without war
'society would become stagnant and corrupt,
'just as would the air we breathe
'without the agitation of the storms. Without war
'and the sufferings it entails man would degenerate ..."

'For half a century there has been no war on this soil,
'while our growth and prosperity have advanced too
'rapidly
'for health.
'Young America, North and South, was becoming almost
'spoiled for want of a fight.

'When both sections
'have tried each others mettle in a few battles,
'and both have suffered sufficiently from mutual
'extermination,
'then perhaps peace may be restored, and
'the belligerents become better friends than ever,
'both having good reason to admire
'the pluck and courage of each other ..."

101—N: The boy who had followed the fife
to glory and excitement beyond his own cow-pasture
wrote letters home from somebody else's cow-pasture.
The historians have collected the letters.
This is one:
"Yesterday evening
we were in one of the hardest fought battles ever known.
I don't think our Regiment could muster this morning
over 150 or 200 men
and there were 530 yesterday . . .

I got some men to go with me and look up our wounded.
On going around that battlefield with a candle
searching for my friends
I could hear on all sides the dreadful groans and cries
for water and assistance. Friends and foes together . . .

I can't tell you how many dead men I did see . . .
They are piled up on one another.
Men was shot every fashion that you could call for.
Some had their heads shot off . . .
I can tell you I am tired of war.
I don't want to see the sight no more."

Men remembered the weevils in the grub,
the running off of the bowels,
the blisters, wounds, amputations,
and they said:
"There'll have to be a better way than that to settle
scores."

Yes, they knew now
there was nothing splendidersous about war in places like
Yazoo Pass, Cedar Creek, Five Forks or Cassville . . .

But further off—

Ah, farther off! There was still glory—
men were still brave—
war was still noble! valiant! exciting!

(The has been combing Y's hair, straightening his
tie, and now he bursts forth in schoolboy de-
clamatory style)

"The Charge of the Light Brigade
by
Lord Alfred Tennyson

Half a league, half a league,
Half a league onward,
All in the valley of Death
Rode the six hundred.
"Forward the Light Brigade!
Charge for the guns!" he said
Into the valley of Death
Rode the six hundred.

"Forward the Light Brigade!"
Was there a man dismay'd?
Not tho' the soldiers knew
Some one had blunder'd.
Theirs not to make reply,
Theirs but to do and die.
Into the valley of Death
Rode the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon in front of them—

106—N: "Volley'd and thunder'd!
... But cannon, swords, pistols
were no longer appropriate for Main Street problems
or for national problems, either—
the Memorial Day speakers said
Sons of the Union would never shoot each other again.

But—on the international level—
there if things got too bad, too disagreeable—
no other choice—War!

107—Z: Your darn tootin'!
'Cause them Huns—
you know what they are. They're—
they're—Huns!

108—N: They were Huns.
We had no doubt each and every one
was a monster.
And yet, in just a few years the world was reading
"All Quiet on the Western Front"
and discovering that the men in the opposite trench
—no taller than our men—
had preferred to live and had died asking "Why?"

But, in the beginning,
Americans weren't troubled by the "Why?"

109—Y: "I may not know what this war's about
 'But you bet, by gosh, I'll soon find out...
They found out.
Picking off the cooties,
listening to the screams,
smelling the stench,
they found out that General Sherman knew his subject.

Still—some men claimed they enjoyed it.
Said Homer Kunz in Fishkill, Missouri:

Yes, sir, I never had so much fun in my life. I sure shouldn’t come back to this dead hole, I shouldn’t stayed in Paris, France. OO-la-la!

Homer would spend his life telling the boys about the fun of war in Paris, France.

Even so, nevertheless, war was now getting unpopular as never before.

What had Immanuel Kant said about war?

(Reads)

Immanuel Kant, 1799—quote:
‘Provided
‘it be conducted with order
‘and a sacred respect for the rights of civilians,
‘war has something sublime about it.

The trouble was those sacred rights of civilians were not being respected.

Airplanes dropping bombs, long-range cannon, poison gas—wars were not staying on the field of battle. Until even the cheering section back home began to object.

And now came the Great Peace Movement!

Plays—like “What Price Glory?” books—“The Enormous Room”—helped people decide: No More War!

And that was that.

They thought by wishing, advertising “No More War” that would do it—get everything back to “normalcy.” They didn’t even think it too important to fight for the League of Nations.
It seemed like a good idea but it wasn’t practical—
you know?—
too many conflicting interests, too many problems—

So—again—
when the problems piled up—
to get Peace,
what choice but to go to War?
No alternative . . .
World War II.
Then—finally, seven years later—

It was over.

But people were rather quiet, they didn’t celebrate much,
this time there wasn’t so much noise.

Too many dead . . .
And the living not quite sure—
it was ended.

And if it wasn’t—

tere was that thing that had happened at Hiroshima . . .
The mushroom didn’t seem to blow away,
just seemed to get bigger.
In The New York Times, only a month after Hiroshima,
a United States congressman said:

“I am advised
‘on the most competent authority
‘that our scientists and technicians have now created
‘atomic bombs of such prodigious destructive power
‘that the explosion which killed a hundred thousand
‘humans
‘and obliterated the city of Hiroshima
‘was only a small firecracker by comparison . . .

Right.

Now the hydrogen bomb is a thousand times—
some say five thousand times—
more powerful.

Now one hydrogen bomb
can have 15 times the destructive power
of all the high-explosive
thrown into Germany in all of World War II.
One bomb.

128—Y: Equal to 20 million tons of T. N. T.

129—X: The heat—100 million degrees.

Range of radiation—45 miles.

130—Y: Now we are told
one hundred and ten bombs
in one day
could produce 70 million casualties in the United States.

There are now about 50 thousand of these bombs,
more than needed to destroy the earth.

131—X: So obviously
there must not be another war.

132—N: The Field of Battle has spread all over the earth.

A test bomb detonated at Bikini
killed a Japanese fisherman a hundred miles away.
The blast didn't disturb him
any more than the breeze that touched his skin—
the breeze with the atomic ash—
the breeze that killed him.

133—Y: Albert Schweitzer has written:
"In an atomic war there would be
'neither conqueror nor vanquished . . .
'A continuous destruction would take place
'and no armistice nor peace proposals
'could bring it to an end.

134—X: Dr. Schweitzer says:
"When people deal with atomic weapons,
'no one could say to the other:
"'Now the arms must decide'';
'they could only say,
"'Now we want to commit suicide—together.

135—N: That is a doctor-philosopher speaking.
What have the military men,
the experts, said?

136—X: "One nation cannot defeat another nation today. That
'concept died with Hiroshima.—General H. H. Arnold."
137—Y: "No one can win a modern war. Even the victor loses.—General Curtis E. LeMay.

138—X: "War now is a form of mutual suicide.—General Douglas MacArthur.

139—Y: "War has become not just tragic but preposterous. With modern weapons there can be no victory for anyone.—General Dwight D. Eisenhower.

140—X: "The problem is not to prepare for war, it is to prepare to avoid war.—General Carl Spaatz.

141—N: So obviously there can’t be another war. We say that—while we prepare! for another war!

142—Y: No, no! You’re confused, you don’t understand. This is for defense!

143—N: There is no defense—the military people admit that atomic war will mean mutual annihilation. They only hope to deter the enemy.

144—Y: That’s it! We’ve got to be so strong they’ll be afraid to attack. We’ve got to spend more money—go underground—get bigger bombs and cleaner—

145—N: So won’t they go underground, and get bigger, cleaner bombs? And then what have we bought ourselves?—not life, but a world in which one mistake could mean disaster.

146—X: And even if that is our choice, have we the right to speak for the rest of the world? The millions in India—Africa—the smaller nations. This is exactly what they fear: that they must be destroyed in a war in which they have no voice whatever—

147—N: It could happen! Because as they see it America has chosen to survive by the threat of violence, the use of violence without limit. For what is the point of these armaments if we never intend to use them?
148—Y: But, of course, everyone knows we can be trusted—we’re a peaceable people—we know we’re not going to harm anybody—

149—X: Unless, of course, we have to.

150—N: And we’ll decide about that. We’re a peaceable people.

151—Y: With three-quarters—three-quarters of our national budget now going for wars past and future.

152—N: A peaceable people getting ready for the war nobody wants. Even though our generals tell us war now has to be defeat, annihilation, and the destruction of all the art, knowledge, culture accumulated by man in all the years since he left the slime—

not to mention the destruction of every child on earth.

No one want this—no one who isn’t paranoid, So why?

Says Mr. Mortimer Flent of Florence, Oklahoma:
(Between each of the following vignettes, X, Y, change positions)

153—Y: Eh, what did the man say?

154—X: (Loudly, in the old man’s “good” ear)

He wants to know, father, why we’re getting ready for war?

155—Y: Oh... To take care of them Russians, that’s why.

156—X: He wants to know “Why?”

157—Y: ’Cause they ain’t Christian, that’s why.

158—N: Mr. and Mrs. Paul W. Tarman, Abenethy, Washington:
159—X: It's terrible to think about it but I don't know what we can do about it.

160—Y: It don't make much sense but what can we do?

161—N: Mr. and Mrs. Arnold Wurtz, Alpha Haven, Florida:

162—Y: You know this isn't our fault, it's their fault.

163—X: I don't know what difference that makes, Arnold, if we're all going to be blown up.

164—Y: Well, let them think about that.

165—N: Mr. and Mrs. Alva Sturgis, Argyle, South Dakota:

166—X: What can we do?

167—Y: That's right. What can we do?

168—X: There's no alternative.

169—Y: That's right. No alternative.

(Fade)

170—N: Against that attitude—
suicide through resignation—
we believe there is alternative . . .

We believe there is a choice;
to live, to survive, to succeed with honor without violence.

(2 has been gone from the stage for some time.
Now, wearing a jacket of conspicuous pattern, carrying his coat and hat, he appears coming down through the audience from the back of the auditorium. He advances, stops, listening intently. The audience becomes aware of him)

We believe that instead of straining to lead the race toward death
our nation can lead the world
toward life
by rejecting the whole principle of violence.

We believe that this is not only worthy of America's talent, brains and money
but we believe—
171—Z: (Interrupting from audience)

Just a minute. I beg your pardon.
(Quickly giving data)
My name is A. B. Caesar.

172—N: What?

173—Z: A. B. Caesar, 1182 Carroway Street.

Let me get this straight—
what are you? a pacifist?!

174—N: A pacifist? Well, we don't believe in violence.

175—Z: You mean you don't believe in war?

176—N: Yes, we don't believe in war.

177—Z: Well, what are you going to do, give it to 'em?

178—N: Give who what?

179—Z: Them!

180—N: What—

181—Z: (Over)

Yeah, what are you going to do,
let 'em walk in here and take over?

182—N: When—?

183—Z: What kind of a person are you that won't even defend his own property?

184—N: May I answer?

185—Z: Go ahead. (As Narrator starts to speak)

I wish you would.

186—N: First, we believe the most important property we have is our integrity, the human spirit—
187—Z: If you’re not willing to die for what you believe—

188—N: We don’t believe dying in a nuclear war will save anything on this earth. We want to live for what we believe!

189—Z: All right, go ahead and explain how you’re going to do it.

190—N: We believe—

191—Z: What I don’t get is what kind of people you are if you don’t want to defend your own country. You born here?

192—N: We were born here and we want to defend every chain store, gas station, beauty parlor and barbeque! We also want to defend our freedom, our honor—

193—Z: And you think you can do it without a fight?

194—Y: We think a fight is the best way to lose—everything.

195—X: We think everyone must finally face the warning that “all that take the sword shall perish with the sword.

196—Z: Excuse me, any of us can quote the Bible. But I’m asking you, are you just going to let ’em have it, are you just gonna lie down and let ’em walk in—

197—N: (Breaking through)

Millions of people are lying down now—millions are laying themselves out for their own funeral—saying, “What can we do?”

We say those millions can declare themselves for peace and life—

198—Z: There isn’t a chance.

199—Y: Why not?
200—Z: Because you can't change human nature. It's never been done and never will be.

201—N: Oh, yes, it will!

202—Z: Yeah? How?

203—N: We'd like to tell you why we think so.

204—Z: I'm sure there are a lot of people here who'd like to be convinced. If you can do it.

205—N: Convince them we can change? Isn't that what we're living for? None of us is satisfied—

206—Z: Yes, I know, but you still can't change night into day.

207—N: Are you sure? When we know we've reached the point where we could change day into night—forever?

But we're not despairing— we think there's hope— we want to tell you why.

208—Z: Well, I assume everybody'd like to stay alive if it's possible so go ahead. (X has flashed her wrist watch, caught Narrator's attention)

209—N: Yes. (To Z)

Can you wait? Because this is where we had planned an intermission—

210—Z: Why?

211—N: Well, it's been almost an hour (To audience)

and we thought you might like a break. Maybe some of you need a drink of water—or something. (To Z)

We'll be back in ten minutes. Will you be?
212—Z: I'll be here. And I'll have some more questions.
(Starts up the aisle to exit)

213—N: (To audience, with a smile)

We'll still be back. We'll meet you here.

(They leave the stage)

END OF PART I
PART II
(Narrator, X and Y return. Narrator goes to lectern, X, Y, are seated, the audience quiets. Narrator begins to speak and is instantly interrupted by a voice calling from the back of the auditorium)

214—N: In beginning Part—

215—Z: I'm here.  

(Coming down the aisle)  

A. B. Caesar, 1182 Carroway Street.  
I don't know what you're going to say but I got something.  

216—N: Come up here so we can hear you.  

217—Z:  

(On to stage. Y takes his hat and coat and puts them upstage)  
I've been thinking.  
I've been thinking about Hitler!  
He taught us something—six million people to the gas chambers!  
We should have let him rule the world? We should have his picture in our schoolrooms?  

And that other gangster—with the slave-labor camps and starving millions of peasants to teach them his way!  
With monsters like that around—and they're still around, don't you forget it—are you going to put down your pistol, are you going to trust them, you think you can have peace with those gorillas?  

218—N: We—

219—Z: Are you going to accept their ideas?  

220—N: Our plan is not to accept evil or copy it, our plan is to resist it!  

221—Z: Well—?  

222—Y: You can't resist evil with evil—you can't win that way, it's impossible.
223—Z: Maybe that's what you think.
But that's how they put Hitler in his bunker
and as far as I'm concerned,
it'll be a fair day in the morning
when they do the same to the sons of Stalin!

224—N: They got Hitler
and fixed a date to mark the end of World War II.
And the war went right on.

225—X: Hitler is dead but, as you've said, Mr. Caesar,
the evil continues somewhere else.

226—Z: Then we've got to keep on fighting!

227—Y: Then they will have to go on fighting,
which means we will have to go on fighting,
which means they will have to—

228—Z: Now wait, let's not exaggerate—
we're not actually in war, are we?
You people don't seem to understand:
this is the way all great civilizations
have grown and prospered and survived.

Now take England:
there she was with her wonderful navy
and her foreign outposts and garrisons
forming a ring of protection around her interests.
Inside that ring, her merchants,
justices, philosophers, writers—
Shakespeare!—
were building her power and welfare and culture.
And don't think the world didn't benefit!

England did it because she had a shield against the
invaders, the despoilers, the barbarians—
and all I'm saying is we have to have a shield like that
now—
how can we operate without security?

229—X: Is this security?

230—Y: What kind of a shield is it if we live in fear of its
  crushing us?

In your picture of peaceful England
with its warships heavily sailing the distant seas
and its lancers controlling the natives far away
the demands of security were only partial—
in those days, England could have her soldier and her
philosopher.

231—X: Today most of our economy is geared to defense—
the question has been raised can we afford Peace?

232—Y: Economists warn against The Threat of Peace!
This “shield” you speak of is not our defense,
it’s become the burden of our existence.

233—Z: Now wait—we still have our philosophers as well as
our soldiers.

234—X: Who’s serving whom?
and what’s serving what?
In the past decade
has the United States been able to decide great questions
on the basis of justice?
Haven’t the strategies of power
and the demands of cold war
been decisive all down the line:
Germany, the Middle East, China, Algeria, Japan,
the United Nations, foreign aid—
even business—international commerce—
military considerations have to be served,
must be served—
not morality, or human welfare, or justice.
There’s little room for justice in the arms race!

235—Z: But we have to keep up our strength to keep them from
taking over.

236—N: You make it sound as though our side actually controls
the situation.
But what we’re saying is that there isn’t any such thing
as Immanuel Kant’s “war conducted with order”
—hot or cold—
and no such thing
as a “limited commitment” to violence.

When you take that road, you don’t stop,
you have to go on.
The enemy sees to that as you do for the enemy.

Sit down, will you? I’d like to illustrate.
(Z sits)
I’d like to illustrate by giving you a quick glimpse
of what has happened to us—
(To audience)

35
all of us—
since August 6, 1945.

But wait—first let me remind you
of how we came to that dreadful date.

Perhaps you know how certain scientists,
on hearing the rumor that the Nazis were working
to perfect an atom bomb,
went to Albert Einstein and with his help
made President Roosevelt understand
what a terrible threat this could be.

Were Albert Einstein and his brilliant friends naive?

Because it seems it never occurred to them
the United States would use an atom bomb
for anything except self-defense against the Nazis.

Presently, they and a number of other scientists
were horrified when they began to suspect
the United States might use the bomb for more than that.

Said one of the scientists, Leo Szilard:
(Referring to script)
"During 1943... our greatest worry
was the possibility that Germany
would perfect an atom bomb...
In 1945, when we ceased worrying about what the Germans
might do to us,
we began to worry about what the Government
of the United States might do
to other countries...

Five years after their first meeting,
Szilard went back to Einstein
to get his help in warning Roosevelt
that—quote—"any momentary military advantage
the bomb might bring to the United States
would be offset by grave political and strategic
disadvantages.

Einstein wrote a letter, Szilard wrote a report.

President Roosevelt never saw them.
They were on his desk when he died, April 12, 1945...

A great weight fell on the next man, Mr. Truman.
He hadn't known anything about an atom bomb
until he became President.
Some tried to reach him—
to suggest that at the most there should be
a demonstration explosion
and then an ultimatum to the enemy.

Their suggestion read:

(Reads)
"The best possible atmosphere for . . .
'international agreement could be achieved
'if America could say to the world:
'"You see what sort of weapon we had but did not use.

But a committee had already been appointed to decide
about the bomb.
Germany was out of the war
and the committee decided the United States
should rush to use the bomb—against Japan.

The committee specified
the target should be at least a mile wide
since the maximum blast effect could be that large;

and it should be as dense as possible
with buildings susceptible to blast and fire;

and, of course, it should possess
high military and strategic value . . .

Among the targets then selected
was the beautiful city of temples, Kyoto.
When our expert on Japan, Professor Edwin O. Reischauer,
heard the news,
he burst into tears and begged that Kyoto
be removed from the list . . .
Kyoto was spared—but two cities—
Hiroshima and Nagasaki—were not.

Since then, what has happened—
what has it meant—
to all of us?

For an example

(X is in the kitchen, getting breakfast. Y is in
the bathroom, shaving)

let us consider the history of
Mr. and Mrs. David A. Preston,
17 Honneywell Square,
Larchmont, New York.
The time: August 7, 1945.
They've been married two months.

Already, certain patterns are established.
He will always sleep five minutes too long,
she will never wake up until she is fixing the coffee.

237—X:                                     *(Mumbling as she spoons the coffee)*
One, two, three, four, five, six, seven, eight—
*(Stopping, realizing she's gone too far)*
Eight . . . Oh, for Heaven's sake!
*(Y to front porch)*

238—N: And
he will always get the paper from the front porch.

*(Their paper is The New York Times.
Everything we now quote will be verbatim
from The New York Times.)*

239—Y: Hi.                                 *(Coming into kitchen)*

240—X: Everything's ready.

241—Y: Where’d you get that? I like it.

242—X: What?

243—Y: What you're wearing.

244—X: David, I've been wearing it for two weeks.

245—Y: Yeah? You'd better change . . .
*(Opens paper)*
Well, for Pete's sake.

246—X: What?

247—Y: "First Atomic Bomb Dropped on Japan; Missile is Equal
to 20,000 Tons of TNT . . . Hailed by President

248—X: What's an "atomic bomb"?

249—Y: Wow! It'll soon be over now.

250—X: Why?
251—Y: "President Truman said: "We are now prepared to obliterate... every productive enterprise the Japanese have... in any city. If they do not now accept our terms they may expect a rain of ruin from the air...

252—X: How awful!  
\(\text{(As Y looks up)}\)
I don't care! Even if they are Japanese...

253—N: August 10th, three days later, a decision announced:

254—Y: "The President said it was too dangerous a weapon to be 'loosed in a lawless world. For this reason, he said, 'the United States would not reveal the secret 'until 'means have been found to control the bomb so as to 'protect... the world from total destruction.

255—X: As far as I'm concerned, they can put it right back where they found it.

256—N: Many hoped and prayed this would be the limit, the end of violence.

But, on September 4th:

257—Y: "Soviet Hints Race for Atom Bomb... The magazine New York Times... warned that other nations would soon invent 'weapons equally potent..."

258—X: A fine world!

259—Y: Don't worry—

260—N: October 10th.

261—Y: "President Truman's contention 'that neither Russia nor any country 'besides the United States 'has the industrial capacity to produce the atomic bomb 'was supported yesterday by Dr. Mark W. Zemansky, 'physics professor... 'who said "other nations simply could not put it out"..."

262—N: But, soon after:

263—X: You were so sure, David, the Russians couldn't do it, listen to this:

"Soviet Russia Has the Men and Resources To Make Atomic 'Bombs Within Five Years."
264—Y: Well, five years.

265—N: August 7th, 1947—two years from Hiroshima.

266—X: "The secret of the atom bomb . . . has long ceased to exist," Soviet Foreign Minister Molotov told a cheering audience . . . tonight.

267—Y: They say. Here, see what it says here:
"Most authorities consulted . . . today . . . said . . . they do not believe that the Russians have begun producing atom bombs, or have even started work on the elaborate installations . . . necessary.

268—N: December 18th.

269—Y: "Mr. William L. Laurence of The New York Times expressed belief it would be at least 25 years before Russia could match the United States in quantity and quality of atomic bombs.

270—X: Quality!?

271—Y: So stop worrying.

272—N: August 14th. (Y, X are again doing the shaving, breakfast-getting routine. Y gets paper, comes to kitchen)

273—Y: Hi.

274—X: Everything's ready.

275—Y: How are you feeling?

276—X: (Pouring coffee)

All right.

277—Y: You seeing the doctor today?

278—X: This afternoon.

279—Y: I was thinking last night: somebody sure could make a fortune if they could tell whether it's a boy or girl.

280—Y: Do you care?

281—X: Certainly not! Just so it looks like you . . . And me. (Pause. He eats his grapefruit)
282—X: (Thoughtfully)
I don't care. Just so there's nothing wrong... David?

283—Y: What?

284—X: What happened to yesterday's paper?

285—Y: (Stops eating. Guiltily)
What do you mean?

286—X: After you'd gone to work, I couldn't find it; so I got a copy when I went shopping. I found out why you'd hidden it.

(Reads)
"Killing of Unborn by Atom Bomb Seen... Wide Inherited 'Afflictions May Come Generations After Explosion, Says 'Scientist.

287—Y: Why read it?

288—X: "In one of the first detailed analyses of the possible 'genetic effects of atom bombs, 'Dr. Albert W. Bellamy of the University of California, 'estimated today that radiation injuries, 'transmitted by inheritance, 'might kill as many as nine persons in ten thousand 'in the generation following an explosion.

'(But this) danger... he said, is nothing 'compared to such non-fatal hereditary afflictions 'as feeble-mindedness and hemophilia—

289—Y: Don't read it!

290—X: I think the world has gone crazy!

291—N: Forty-one days later:

292—Y: (Flatly)

"Atomic Blast in Russia Disclosed... 'President Truman announced this morning 'that an atomic explosion had occurred in Russia 'within recent weeks. This statement implied 'that the absolute dominance of the United States 'in atomic weapons was virtually ended.
"Though scientists have predicted its coming, it came at least three years sooner than... expected.

293—N: So—February 1st, 1950:

294—X: "Truman Orders Hydrogen Bomb Built... Historic Decision...
'President Says He Must Defend Nation Against Possible 'Aggressor.

(Silence...)

295—Y: Meg? I guess they didn’t deliver the pap—. Oh, you’ve got it.

(She looks up)

What’s the matter?

296—X: Why don’t they listen?

297—Y: What’s the matter?

298—X: "Dr. Albert Einstein, in his first statement since the 'decision to proceed with the hydrogen bomb, declared 'yesterday that “general annihilation beckons”..."

'Dr. Einstein characterized as a "disastrous illusion" 'the notion that security 'could be achieved through national armament...

'It is impossible to achieve peace, he asserted, 
"as long as every single action is taken 'with a possible future conflict in view”..."

Why don’t they listen?

299—N: (Moving away from lectern and nearer to audience)

When David and Margaret Preston knew their child was coming, they had the dream—
not unusual—

the dream that their child might grow
to give the world some measure of love.
Doctor? nurse? or just plain good person.
To give happiness, receive happiness, and
maybe leave the place a bit better...

On October 22nd, 1950, if either David or Margaret Preston noticed an item in The New York Times, neither mentioned it—
for the sake of each other and their dream.
"Germ Weapons Make Bomb Obsolete . . .

'Dr. Brock Chisholm, director general of the (United Nations) Health Organization, 'told a closed-door conference of . . . 500 . . . scientists

'that biological science had perfected new diseases 'that were much more powerful weapons of death 'than the atomic bomb . . . 'They 'could eliminate more than 50% of human life 'in a population against which they were directed,’”
'he said.
"'Therefore, the atomic bomb is obsolete 'as a method of warfare” . . .

300—Y: (His tone is fatalistic)

"Soviet’s Second Atom Blast in Two Years Revealed . . .

301—N: October 4th, ’51.

302—Y: “On Capitol Hill, legislators . . . said the news . . . 'underlined the need for speed 'in developing . . . offensive . . . defensive weapons . . .

303—N: Then we achieved our hydrogen bomb

and Russia created a hydrogen bomb.

Then, January 28, ’55.

304—Y: “Harold E. Talbott, Secretary of the Air Force, 'said it was ‘Imperative’ for this country 'to beat Russia in the race to develop 'intercontinental guided missiles with hydrogen warheads . . .

305—N: So, January 14th, 1956:

306—Y: “U. S. To Launch Earth Satellites From Air Force Base in 'Florida . . . The Navy and Air Force announced they would 'hurl the first man-made satellite into outer space . . .

307—N: Correct. Except for the word “first.”

October 5th, 1957:

309—N: October 10th:

310—Y: "President Eisenhower today said ... this country has 'never looked upon the effort to launch satellites as 'a race ...

'Our satellite program (he said) has a low priority so 'it would not interfere with the missile program ..."

311—X: Oh.

312—N: November 10th:

313—Y: "Wernher VonBraun suggests how to win race ...

314—X: I thought we weren't racing ...

315—N:  
(To Z)

You know the rest of the story—
if we're successful, they feel pushed—
if they're successful, we feel pushed—

so what is in control?
as we are driven to bigger, quicker,
faster, more automatic,
split-second destruction?

316—Z:  
(Standing)

You seem right.

But what are you saying, that if we put down our gun, everybody else will act like a gentleman? I doubt it.
I still say the world has its savages—
it still does—that's what somebody had said:
we're holding the world against the barbarians.

317—N:  
(Quietly)

Barbarians? ... 

Why have we always assumed
that our own barbaric acts
were to protect us from barbarians?

318—X: This has been our belief
from Hiroshima
back to our atrocities against the Indians
when we were dispossessing them of everything
except their lives
and maybe a million of those.

319—Z: Well, now about the Indians...

(Sincerely)

I think myself most of the way we treated the Indians was disgraceful.
But you have to consider the circumstances:
They were savages, they'd had no education,
our people had no way of reasoning with them so...

320—N: (Appearing center in the character of Penn,
voice coming in over)

"The King hath granted me this territory
but I desire to enjoy it with your love and consent
that we may always live together...
live soberly and kindly together...
as neighbors and friends...

321—X: This is Pennsylvania and William Penn addressing
the Indians.

322—N: "I would have you know
that I am sensible of the unkindness and injustice
that have been too much exercised towards you
by people who have sought to take advantages
of you...

'I am not such a man...
'I and my friends
desire to live in peace and friendship with you
'and to serve to the uttermost of our power.

'It is not our custom to use hostile weapons
'against our fellow creatures,
'for which reason we have come unarmed...
'I desire to gain your love and friendship
'by a kind, just and peaceable life;
'and the people I send... shall
'in all things behave accordingly;
'and if anything shall offend you or your people,
'you shall have a full and speedy satisfaction for the
'same,
'by an equal number of just men on both sides...

323—Y: (Shaking his head)

Comical... Ridiculous...
Any practical realist would see that.
A cultured young English gentleman
proposing to live in love and peace
—unarmed—
with the ignorant, vicious brownskins!

324—X: Because as one man of that time wrote:

"It was dismal time indeed in those parts;
‘for no man knew... when... lying down to sleep,
‘but his waking might be in eternity...
‘from a merciless savage,
‘who from wrongs received from the Christians in
‘New England,
‘are to this day enraged...

325—Y: What happened?

(Reads)
“The Indians responded (to William Penn) unhesitatingly;
‘they would keep faith (they said),
‘“while the creeks and rivers run
‘and while the moon and stars endure.”
‘(It was a) treaty faithfully kept
‘so long as the Quakers were in power in Pennsylvania.

‘According to Voltaire
‘it was the only such treaty
‘“never sworn to and never broken” . . .

326—X: Even during the bitterness of the French and Indian War,
no Quaker—
even when living in isolation on the frontier—
no Quaker was ever killed.

327—N: We cite this story of William Penn
as witness—experience, American experience,
in non-violence—
which we think Americans should consider.

328—Z: Except that was in the past—

329—N: (Quickly)

And what of the present—
the greatest lesson in non-violence since Christ?

What is this strange reluctance to observe,
study, teach
the lesson of Gandhi?
whose method of non-violence brought millions to freedom.
330—Z: Well—I—

331—N: Yes?

332—Z: That was different, Gandhi was fighting the English.

(As the others look at him)

Well, it's what people always say—
the English are proper: if they persecute you,
they do it legally!
But this I got to admit:
Mr. Gandhi sure taught the English a lesson
and I'm not so sure he could have done it any better
if he'd had the bomb.

333—N: Mr. Gandhi taught a lesson
that the world might have learned much sooner.
For thousands of years, every great religion
has taught that man's great salvation is in love.

Man has said, "Amen,"
has built temples and cathedrals,
while waiting for someone to prove
that love has all that power.

Where is the SCIENTIFIC PROOF?

Well, oddly enough,
if men need scientific proof
before they dare love,
we seem to be getting that proof.

(Incidentally, in this, the age of "sex,"
it's interesting how hesitant men are to love.)

334—Y: One observer has said
that the psychiatrists are almost the only men of science
who even dare use the word "love"
without embarrassment or apology.

335—X: Of course the psychiatrists have been ridiculed,
even despised,
for in creating their science,
in demonstrating the power of love,
they have exposed our hatred.

336—N: They have stripped us naked, ripped off our false virtue—

337—Y: (In quickly)

Damned punks!
338—X: What's the matter?

339—Y: They got some more here on the front page about that Velleth case!
            Young hoodlums! they oughta take them—

340—X: Now, John—

341—Y: What do you mean “now John”—

342—X: We don't know, maybe there's something wrong with them.

343—Y: There's no more wrong with them than there is with—
            (He has started to point to himself)
            Fine excuse! The rest of us manage to keep out of trouble!
            The only way to stop this is to make an example of them,
            send them to the chair!

344—Z: I see what you mean. The psychiatrists have taught us to wonder about that guy:
        why all the hostility in his “virtue”?

345—N: Not too long ago,
        this could have been the dialogue:

346—X:            (As Y enters)
            John, home so soon?
            (As she helps him remove his greatcoat)
            Why so red? You look distempered.

347—Y: I have discussed with the brethren that sinful Vollmer proceeding—
        an iniquitous affair, I do say—
        shameful! despicable!

348—X: Now, John—God will punish them.

349—Y: And so shall we, sister!
        I recommend they should slit their noses,
        crop their ears, lash them, brand them,
        chain them in a dungeon, give them slops—

350—N:            (Interrupting)
        The list of punishments was long and repulsive.

351—Z: Society could be as hostile as the individual.
        Well, that's reasonable.
Society could do better than the individual—
society could kill, slaughter
and feel virtue!

Society could
(Wiping hand across chest, forehead)
brand the prisoner,
flog him to cure his crime.

But crime increased.

353—2: But they said suppose we didn’t do it?

354—N: Slowly, society has been learning
that evil cannot cure evil.
The dungeons have begun to close,
the stocks, racks and whipping posts abandoned,
as Science has proved the expense, the impotence
of corporal punishment, social revenge
and the greater power of non-violence and understanding.

Science confirms, for those who need it,
the theorem: God is Love.

355—2: But I have to tell you, I have to tell you what people say—
even people who agree, who want peace—
they say non-violence is too extreme.

356—Y: They say it’s against human nature.

357—N: Do they mean it’s human nature to commit suicide?

358—X: They say to lay down our arms in this situation, it’s

too risky.

359—N: Greater than the risk of fallout?

360—Y: They say you’re right but people can’t think
any other way, they can’t change their minds.

361—N: Yet history is the story
of how the human race has changed its mind.
We should know—we, America, with our democracy,
we changed the thinking of the feudal world.

362—Z: But we haven’t been getting very far in this century
changing the mind of Russia.

363—N: There may be many reasons for our failure.
For example, I offer you some dialogue
and I ask you if you have ever heard of anything so casually evil.

I ask you to think how we would feel if the Russians had said it.

This was at a committee meeting in Washington with an American general on the stand. Said a senator:

(Turning to X)

364—X: I ask you, General,
‘if we got into nuclear war and our air force made an ‘assault in force against Russia with nuclear weapons, ‘so that those weapons were exploded in an area where the ‘prevailing winds would carry them southeast over Russia, ‘what would be the effect in the way of death over there ‘under those circumstances, in your opinion?

365—Y: Well, Senator,

“current planning estimates run on the order of several ‘hundred million deaths that would be either way, ‘depending on which way the wind blew. If the wind ‘blew to the southeast, they would be mostly in the ‘USSR, although they would extend into the Japanese and ‘perhaps down into the Philippine area. If the wind ‘blew the other way, they would extend well back up ‘into Western Europe.

366—N: This is where we have come— for the purpose of “containing” Russia— although Walter Lippmann in one of his books states:

367—X: “We delude ourselves ‘if we do not realize ‘that the main power of the Communist states ‘lies not in their clandestine activity ‘but in the force of their example, ‘in the visible demonstration of what the Soviet Nation ‘has achieved in forty years, ‘and what Red China has achieved in . . . ten years.

368—Y: Walter Lippmann believes we can show the underdeveloped nations a better, less costly, way of moving out of poverty. By helping, for example, India to industrialize and reach a decent life.
369—N: But, unfortunately,
our Congress is buying as little as possible of that.
It can’t spare the money
from buying arms for the war that can’t be won.

To sum up our position, we quote Karl Menninger:
(Reads)
“So long as we base our culture and our hopes
’of individual and national safety
’on a military program,
’we are only hastening our own destruction and
’furthering the misery of the world.

’We alarm and arouse our enemies,
’wastefully divert our energies,
’betray the basic principles of our religious beliefs,
‘and invite our destruction . . .
(He slowly closes the book in silence)

370—Z:
(Suddenly)

Okay, maybe we should consider it. I’ll help—
tell me what to do—where do I send my check?
(The others stare at him)

371—Y: . . . It can’t be done.

372—Z: What?

373—Y: No American can buy his way out of this.

374—Z: What do you mean?

375—N: Every American will have to speak.

376—Z: Speak? What speaks better than money?
377—Y: People speak better than money!
People with opinions, convictions, voices.
378—N: We’ve all got to speak.
Even if it’s no more than to ask “Why?”

Martha Gellhorn, a woman who has seen the face of war,
says:
379—X: "The world's leaders
'seem strangely engaged in private feuds . . .
'(They) appear to have lost touch with life
'down here on the ground,
'to have forgotten the human beings they lead . . .
'But I will not be herded any farther
'along this imbecile road to nothingness
'without raising my voice in protest . . .

380—Z: Well, but—what's one voice?
'We can go around asking "Why?"
or saying "I object!"
or being the only one that answers when they say,
"All opposed to the motion"—

and what good is that? They think you're eccentric,
or pathetic or impractical—

one man alone is nothing!

381—N: Do you accept yourself as nothing?

382—X: You're not aware of the power and influence
of the individual?

383—Y: We're here, all of us
because individuals—men quite alone—
stood committed.

Two thousand years ago,
a man stood alone in Athens
and we still are listening.

He had spoken and was on trial for it.
It is now agreed that his crime was this:
He had exposed the ignorance of people
who thought they were wise.

Now he faced The Five-Hundred: Jury, Judges,
and the Prosecuting Defendants.

384—N: "I am confident in the justice of my cause . . .

'Men of Athens, I honor and love you;
'but I shall obey God rather than you . . .
'And I shall repeat the same words
'to every one whom I meet, young and old,
'citizen and alien,
'but especially to the citizens, inasmuch as they
'are my brethren . . .
385—Y: They called for Socrates' death
and an observer said there was no change
in his countenance or behavior.

386—N: "If you think
'that by killing men
'you can prevent someone from censuring your evil
'lives, you are mistaken;
'that is not a way of escape
'and the noblest way is not to be disabling others,
'but to be improving yourselves . . .

387—X: Centuries, many centuries, later,
in a Massachusetts village,
Henry Thoreau spoke against The Five-Hundred
of his time,
embarrassing his mother, his Aunt Maria,
Mr. Emerson—in fact, the nation:

388—Y: "I was not born to be forced, I will breathe
'after my own fashion. If a plant cannot live
'according to its nature, it dies; and so a man.

389—X: And slavery and the Mexican War made him breathe
and speak after his own fashion:

390—Y: "When a sixth of the population of a nation—
'a nation which has undertaken to be the refuge
'of liberty—
'when a sixth of the population are slaves,
'and a whole country is unjustly overrun and
'conquered by a foreign army . . .
'I think it is not too soon for honest men to rebel.

391—X: He refused to pay his poll tax to help finance
injustice,
and the story is that Mr. Emerson,
who thought the whole incident was "in bad taste,"
came to the jail and asked:

392—N: "Henry, why are you here?"

393—X: And Thoreau answered:

394—Y: "Why are you not here?"

395—X: Thoreau told the world why he was there
in the little book called "Civil Disobedience"
and since Gandhi acknowledged that this was
his handbook, it might be said the lone man in
Concord Village, Massachusetts,
helped free the four hundred million of India.

396—Z: Yes, but we’re not all orators and writers.

397—N: We’re business men?

There was a business man named Thomas Garrett,
of Delaware,
at a time when many men were questioning
the justice of Negro slavery
but thought, “What can one man do?”
Thomas Garrett found things to do, and,
when arrested, found words to speak:

398—Y: “Judge, thou has left me not a dollar,
‘but I wish to say to thee and to all
’in this courtroom,
‘that if anyone knows a fugitive who wants
’a shelter and a friend,
‘send him to Thomas Garrett and he will befriend him.

399—Z: But—you’re asking too much.

People don’t want to be conspicuous—
who wants to be a character?
Besides, in this country
we assume the majority is right—
so if you want your cause to be acceptable
and succeed,
you’ve got to get the majority back of it,
then people won’t be embarrassed to agree
and everybody’ll be for it.

This is a majority-rule country!

400—N: Of course it is, and may it never be dominated
by a minority.

But our greatness lies in the climate of freedom
that allows minority ideas to be born and heard.
And the ultimate majority expression
is only a reflection of the interplay
of many different ideas.

In our country, minorities are politically relevant,
and to differ is not to be a “character”
but an American.
401—X: I wonder
   how many of us stop to think
   how much the majority today
   are only thinking the thoughts and living the ideals
   of yesterday’s minority.—

402—N: And sometimes that minority is so small
   we see it as only an individual.

   Any of us can make a list of men, women,
   who were scored and scolded—sometimes crucified—
   for being unique, different in their opinions.

   Columbus, Nightingale, Darwin,
   Susan B. Anthony, Woodrow Wilson—
   and now the majority piously accepts, approves and
   defends.

403—X: Which would suggest that if you want to be
   with the majority tomorrow,
   you’re probably in the minority today?

404—N: Except who can believe the majority now, today,
   wants to die, to perish, and end the story here?

   We don’t believe it. Neither, by the way,
   does President Eisenhower.

405—Y: “I like to believe,” said President Eisenhower,
   ‘that the people . . . want peace so much
   ‘that one of these days governments
   ‘had better get out of their way and let them have it.

406—X: There are people for peace—peace movements—
   all over the world.
   If these people speak out—

407—N: First we must speak out here—
   in our own neighborhoods, among our friends.
   We must make this public opinion
   which President Eisenhower suspects exists.
   Bertrand Russell says: “Each one of us
   ‘is a unit in the making of public opinion,
   ‘and each one of us can hope to win other units
   ‘to our side.
   ‘Human volitions have caused our troubles,
   ‘and human volitions can cure them.

408—Y: A volition as easy as speech,
   as saying with Martha Gellhorn:
‘I will not be herded any farther
‘along this road to nothingness
‘without raising my voice in protest!

409—N: We have come here this evening to protest
our technological progress toward defeat
and to advocate victory,
a victory based on an ancient truth:

that love endures and overcomes;
that hatred destroys;
that what is obtained by love is retained,
but what is obtained by hatred proves a burden . . .

Although the missile warning time is now down to
fifteen minutes,
we believe there is still time to grasp this victory.

410—2: But I'm warning you—you'd better be more specific.
*They* always say, “Write now—
mail to your postmaster—
buy it—
act while the offer lasts!”

411—N: If our life depends on sending in the coupon,
then we're all out of luck. There isn't any coupon
for this.

And if all hold silence waiting for someone to speak,
we will all die in silence.

Man's conscience needs no instruction.
That delicate instrument divined the answer long ago—
even before men were smart enough to split an atom
or invent the zipper.
It stated the answer in three words: *Love Thy Neighbor*
which was by way of saying
that the enemy is never a person, a people, a country,
but the enemy is evil—
whatever its name: ignorance? greed? oppression?—
and evil has no more nationality
than leprosy.

Once they stoned the lepers
but that never cured a single case.

Our purpose, ladies and gentlemen,
has been to bring you information
and that done,
we think your mind, conscience and imagination will speak.
412—Z: But people forget!

413—X: From now on,
    when any man or woman
    watches a child turn and smile to the wind,
    can they forget, won't they remember?

414—N: . . . Good friends, the night is getting late
    and we have places yet to call.
    All of us—                  (Glances at others)

    the people from
    Jamestown, Virginia—
    Onalaska, Wisconsin—
    Lanzig, Georgia—
    New York, Florida, Washington—

    all—all of us
    thank you very much
    and now we must go.
            (To Z)

    Are you coming?

415—Z: I can see this much: we'd better not stand where we are.
    Yes, I'm coming!

416—N:                                      (Smiling to audience)

    Good night.

            (All file off and on)

    THE END
NOTE:

Appreciation is expressed for facts, inspiration and quotes from, among others, the following sources:

*Adams*: The Epic of America
*Alexander*: Resisting Evil Without Arms
*Barnes-Teeters*: New Horizons in Criminology
*Beard*: Rise of American Civilization
*Bradford*: History of Plymouth Plantation
*Brinton*: Friends for 300 Years
*Catton*: This Hallowed Ground
*Davis*: Peace, War and You
*del Castillo*: Child of Our Time
*Dobree*: William Penn
*Fiske*: Old Virginia
*Gavin*: War and Peace in the Space Age
*Gandhi*: Non-Violence in Peace and War
*Garland*: A Son of the Middle Border
*Gregg*: The Power of Non-Violence
*Gellhorn*: The Face of War
*Gollancz*: The Devil's Repertoire
*Hersey*: Hiroshima
*Hirst*: The Quakers in Peace and War
*Jones*: The Church, the Gospel and War
*Jungk*: Brighter Than a Thousand Suns
*Koestler*: Reflections on Hanging
*Lerner*: America As a Civilization
*Lippmann*: The Communist World and Ours
*McAllister*: The Bomb: Challenge and Answer
*Millis*: Road to War
*Pauli*: Alfred Nobel
*Peare*: William Penn
*Perkins*: Northern Editorials on Secession
*Pickett*: For More Than Bread
*Riis*: How the Other Half Lives
*Ross*: Westward the Women
*Schnettzer*: The Rights of the Unborn; Peace or Atomic War
*Sullivan*: Our Times
*Tolstoy*: The Law of Love and the Law of Violence
*Vining*: Friend of Life
*Wiley*: The Life of Billy Yank; Life of Johnny Reb
*Willison*: Saints and Strangers
*Woodward*: The Way Our People Lived
*Wright*: Culture on the Moving Frontier
*NewswEEK*
*The New York Times*
*Symptopticon*
*The Progressive*
*Time Magazine*
John Raftt: "Which Way the Wind speaks to the condition of all men. I want to urge every thinking person to see this presentation of alternatives to war."

Robert Ryan: "A thought-provoking consideration of the nature of a nuclear age -- it goes to the heart of a problem that faces every man and woman alive today."

Don Murray: "The issue of war and peace is literally a matter of life or death for every living organism on our planet. Which Way the Wind is a call to those who believe in the law of Love as contrasted with the use of violence."
For other literature and work of the AFSC
write to
National Peace Literature Service
AMERICAN FRIENDS SERVICE COMMITTEE
160 North 15th Street, Philadelphia 2, Pennsylvania
or nearest AFSC office:

AUSTIN 1, Texas
1705 North Congress Avenue

NEW YORK 3 (N.Y.C. area only)
237 Third Avenue

CAMBRIDGE 38, Mass.
130 Brattle St.
P. O. Box 247

PASADENA, California
825 East Union Street
P. O. Box 991

CHICAGO 7, Illinois
300 West Congress Parkway

PHILADELPHIA 2, Pa.
1,500 Race St.

DAYTON 6, Ohio
915 Salem Avenue

PORTLAND 15, Oregon
4312 S.E. Stark Street

DES MOINES 12, Iowa
4211 Grand Avenue

SAN FRANCISCO 21, California
2160 Lake St.

HIGH POINT, N. C.
1818 S. Main St.
P. O. Box 1307

SEATTLE 5, Washington
3959 15th Avenue, N.E.