

For some of our readers this journal may seem to lack direction. This is in part on account of the sort of journal it is. It invites and receives responses to the times, readings of the signs. And if the times are dark, and the signs ambiguous, the gropings will be various and confused. Nevertheless, certain lines of force seem to have emerged. Direction is thus part found, part made; it something sensed, selected, shaped.

In the first place, Dr Walter Stein, in his three articles on tragic redemption (the third of which was of course published in *Slant*) confronted us with two unavoidable issues. The articles were of some intellectual difficulty, they were certainly highly literary, but this was on account of an implicit belief in a function of literature that has traditionally been exercised by poetry, namely, that it is the antennae of advance, it recalls to deeper realities beyond the pragmatism of everyday life (a function most strikingly, of course, displayed in the Soviet Union). With the instruments of literary criticism, he was exploring a condition and issues that are implicit in the lives of us all. And put most simply in terms of these lives, the questions are to what extent our fate and our future, individual and collective, the shape of our social relationships, are in our own hands, and what are the limits of our action and the significance of these limitations.

Now it does seem that there has been another decisive shift of values. This can be expressed in many ways—in terms of man's new awareness of himself as a historical and evolutionary being, of his freedom as consisting in the capacity to awaken to and so to begin to reshape his own determinations, psychological and social, of revolt as one of the constituents of man (*l'homme révolté*). Whether it is school-girls picketing at Enfield for the re-instatement of one of their teachers, or the civil rights workers and fighters of the States, self-determination, anger, revolt, direct action, have become predominant values. When *The Times* recently reported on Professor Trilling's visit to London, his remarks were but one more expression of this shift: "Trilling believes that modern literature is characterized by anger, both as a response to a particular situation and as an emotion cherished for itself. "Anger is valuable in its integration of man and his attitude, and as a source of vitality and energy. But anger has become an institutionalized emotion, as love was in the nineteenth century." "

Yet, if, to use yet another way of putting this shift, a scholastic one, the balance has indeed changed as between that part of courage which is endurance (*sustinere*) to that part which is attack (*aggre*di), we can never as Christians forget that the final gesture of our Saviour was merely to endure. And how many people, even in our own society, live at or near that limit; there is a ministry of suffering as well as a ministry of activity. On the other hand, if, short of this limit, we are now called to the more active virtues of re-creating the world rather than to the more passive ones of enduring its ills, the question inevitably arises whither and how in our new situation we are thus to re-direct our energies.

At the very least we ought surely as educators to be questioning our traditional esteem for the 'professions' in favour of the newer professions of social service in all its forms. The question again most simply put is: What sort of a society should the Church be helping to build: the acquisitive, the co-operative, or the compassionate? And what are to be the horizons of our re-directed vision, local, national, or world-wide?

There is, however, a deeper question, and that is to what extent this effort must be *political*. This is the second theme that has gradually come to issue, and it is raised again in different forms by the two articles by James W. Douglass and Rosemary Haughton which we publish this month. For whilst there may be no *necessary* opposition between the approach of a Rosemary Haughton and a Terry Eagleton; whilst in principle we can say that a political programme that has not warm, live communities at its heart has lost its soul, and that the springing up of real Christian communities will in time spill over into some programme, there do seem to be practical differences of emphasis, attitude and conception.

The issues are very complicated to unpack, not least on account of the protean character of the term 'political'. It may be that the differences are essentially between what is *explicitly* and what is merely *implicitly* political. But if it is indeed true, as James W. Douglass reminds us in his article, that every means has an end implicit in it, that there is a built-in teleology about whatever we do, whether we are aware of it or not, then the relationship of a political programme in the strict sense to the other efforts of building up communities is that of the articulate to the inchoate, the self-aware to the unconscious. It also follows, however, that there must be a certain homogeneity and reciprocity between the two movements of activity. In other words, is not perhaps the basic difference between the two emphases or traditions that in one, in which the new communities seed where they are blown, the programme is *allowed* to emerge in proportion to their maturing, whereas in the other it is established *a priori*? Is it not, to adapt terms from Coleridge, the issue between an *organic* and a *mechanical* programme, in fact the issue very

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What Gandhi sought in his experiments was not simply his own salvation through a series of spiritual discoveries but an ever-widening, communal growth in truth, the convergence finally of whole races and peoples in an upward ascent of mutual recognition. Whereas the effect of autonomous technique on man is fragmentization, the effect of a growth in truth is unity, unity in the man of truth and unity in the community drawn upward by truth. A wholeness of life and a community of love are the fulfilment of truth in man. The purpose of experimenting in truth is not merely to free oneself from a murderous social context but to realize the truth in unity within that very context and on continually higher levels: from city block to race, nation, and world. When God is sought as truth, he draws the seekers into a growing community of love. The concrete way in which Gandhi suffered toward this community of seeking men is the point at which his experiments coincide most perfectly with the life and death of Christ.

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interestingly raised in a different context in the review of *The New Radicals* which we also publish here?

The immediate personal issue, however, is to what extent we can each one of us allow the disturbance of such questions to work within us, whilst actively tolerating and seeking to comprehend similar processes, even the lack of them, in others. And this is surely the first task and locus of peace, alike in the sense given it recently by the Pope—'Development is the modern name of peace'—and in its double function of securing interior coherence within an individual and co-ordination with others.

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