

NE OF THE GREAT PICTURES

OF ALL TIME. THERE IS

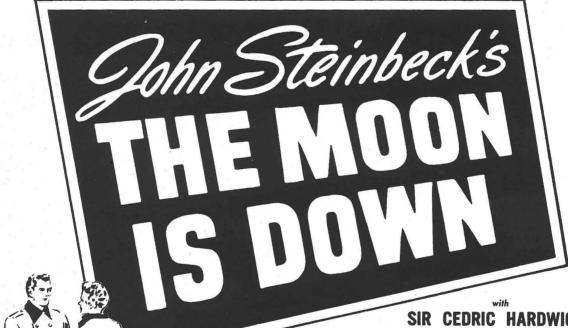
DYNAMITE...AND LOVE...AND

HUMAN COURAGE IN IT. I

SALUTE EVERYBODY WHO

HAD A HAND IN THE

MAKING OF IT." —Carl Sandburg



SIR CEDRIC HARDWICKE
DORRIS BOWDON • LEE J. COBB
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Directed by IRVING PICHEL

Directed by IRVING PICHEL
Produced and Written for the Screen
by NUNNALLY JOHNSON



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The American Friends Service Committee

AND THE

Hungry Children of the World

By Rufus M. Jones

Por twenty-five years the Service Committee of the Quakers has been dedicated to the work of ministering to the relief of underfed children in wartorn countries abroad and in depressed areas in America. Children, utterly innocent though they are, are among the first victims of a war. They find themselves at first in a world of mystery and terror and a little later in a world almost sterile of the essential foods for normal healthy child life. Somebody must go to their aid and go quickly if these children are to be nourished and saved to grow up into normal persons.

We talk cheerfully of building new world orders as soon as the war is over. But you cannot build world orders of the realist or of the idealist type while people are starving. There is no point in talking of ideal cities or of nation-planning to persons who have no home, no fire, and no breakfast. We talk about grass-roots politics, but there are regions I know about where the grass roots have been pulled up and eaten—not by the cattle, but by men, women, and children who have been staving off death by a resort to crazy Nebuchadnezzar's food, now that there are no animals left to eat the grass.

The reason we are complacent and go about our affairs in comparative comfort, undisturbed by the agonies and slow crucifixions of the children in the occupied areas of the world, is that we do not see the actual human face. We talk at a distance about troubles in the abstract, while these people are suffering and dying in the concrete, as persons like ourselves. If my readers could see the human faces of children I have seen, they would come out of the cold abstract into the warm and heart-melting concrete. They would see with new eyes. They would have their imagination captured.

But it isn't merely this primary concern to remove the immediate suffering of the children and the youth that incites us to action. Joined with that primary aim is our profound concern for the new civilization that will emerge when the war comes to an end, as it will do some day. You will not have a Europe or a China to reconstruct with a New Order unless something is done to preserve the children and the youth who are to be the human material of the New Order. But our mission is never confined to feeding the hungry, clothing the naked, and building shelters for the homeless. We aim always to restore faith in the significance of life. Food is the first thing, of course, but with it there comes a warm touch of love and friendliness and something intangible begins to operate in these young minds. The unselfish ministry at once reawakens and restores faith. These children and (Continued on page 18)



Drawing by PAVEL TCHELITCHEW !]

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To Remember

Children of desolate places,

By shattered roads, in flame-blacked houses,

Children of frozen hearths and bitter bread;

Children who eat a crust of bread with tears,

And lie down shivering to sleep by the side of sorrow;

We knew your lands in loveliness and laughter,

Your lands gave treasure to us,

Their beauty softened by long blending of man's life within it,

Their learning gathered up and stored through ages.

Children of places we remember, or have dreamed of—

God, make our coming not be too late for you.

—HELEN MACKAY



St. Bernard

Maryla Lednicka

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Drawing by MARCEL VERTES

Miracle Play Based on Bach's Saint Matthew Passion Music

By Leopold Stokowski

A NEW form of miracle play is possible today. Its chief elements are light—music—the plastic and expressive gestures of mimes. These gestures of the mimes are sometimes slow and flowing—at other times quick, direct, pointed. The action

is non-realistic—mobile—like sculpture in motion. In our presentation the mimes wear a primitive form of costume which even today can be seen in remote parts of Asia Minor. Their faces are almost completely covered because facial expression is superseded by larger expressive movements of the arms and the whole body. Our presentation follows no tradition, but grows simply and naturally out of the rhythm and feeling and structure of the music of Bach.

The stage setting is a simple plastic design of varied levels and angles which give suitable playing areas for the episodes of the story. This new form of miracle play is made possible by modern stage lighting. As light fades out on one part of the stage at the end of an episode, another part of the stage is illumined and a new episode begins. These episodes follow each other without pause so that the whole drama unfolds with unity.

The story of the drama is told by an invisible narrator—a tenor voice accompanied by harpsichord.



PHOTO BY HALSMAN, NEW YORK

Separate choruses are on each side of the stage, beginning in the orchestra pit and mounting on to the stage in a curved formation which frames the acting stage in the front center. The orchestra is on each side of the pit with the solo singers in the center.

The personality of Christ is suggested by a column of golden light streaming down from above. The personalities of Peter, Judas, the High Priest, Pilate and others, are portrayed on the stage by mimes. Their words are sung by soloists in the orchestra pit.

Although this is a modern form of miracle play, it has its roots in old forms. The early Greek drama was always closely connected with religion. The Greek chorus was probably like a sacred dance sung at religious festivals. The earliest form of Greek chorus was developed in the Doric states and was accompanied by hymns and chants supported by the phorminx, an ancient string instrument played as early as 1700 B.C. in Asia Minor. The phorminx had twenty strings so tuned that it could play the various Greek modes. The

strings were set in vibration by a plectrum, or by plucking with the fingers. Several instruments, including the lute, guitar, and harpsichord, are derived from the phorminx.

The Greek prolog was an explanatory first act. In Bach's Saint Matthew Passion the first chorus followed by a brief *recitativo* outlining the story of the crucifixion of Christ, which in its turn is followed by a chorale to be sung by everyone—is by its nature similar to the Greek prolog. Bach's SAINT MATTHEW Passion is one of the highest achievements of German religious art. Originally designed to be sung in church, it can be performed in the concert hall, and because its structure is in many ways similar to Greek drama, it is ideal as a musical setting for religious drama. It is the flowering of centuries of development of religious music and drama in Germany, where the religious drama emerged slowly from early church liturgy. At first this religious drama was spoken and sung in Latin, but gradually it began to be performed and sung in German, first inside the church, later in the church yard, and still later in the market place where greater pageantry was possible. The mystery play in Oberammergau began later in the seventeenth century when the village, on account of a plague, vowed to present periodically a play based on the crucifixion of Christ.

In the early Christian centuries the Roman drama had fallen into decay and the Church condemned it because of its immorality. But in France, England, Germany, Italy, Spain, strolling actors and mimes kept the art of drama in a state of perpetual evolution, playing both secular and religious dramas. In medieval times individual ecclesiastics wrote in the forms of ancient drama, possibly with an educational motive. Among these plays are the Passion of Christ, by St. Gregory Nazianzen—Querolus, attributed to Plautus—and the comedies of the Benedictine nun, Hrosvitha. Most of the themes of these were taken from legends of Christian saints.

The Church liturgy was a natural source of this medieval drama. In early times it was usual on special holy days to increase the attraction of public worship by living pictures enacted by mimes illustrating the gospel narratives. These living pictures were accompanied by simple songs and instrumental music, and gradually grew into early forms of Christian drama. These liturgical mysteries reached a high state of development in the tenth century. Their themes were taken from the Bible, mostly from the New Testament, and chiefly concerned the mystery of the redemption

of the world through the birth of Christ, the supreme sacrifice of His crucifixion, and His resurrection. Such passion plays were popular in medieval Paris. In the Netherlands, Easter and Christmas mysteries were the favorite subjects. In Italy, religious plays developed from the processional elements in Church festivals. In the fourteenth century, miracle plays reached their highest state of development in Sweden. In the fifteenth century, passion plays were performed in the Coliseum in Rome. In the Middle Ages miracle plays were performed in the streets of England and survived until the sixteenth century, when they were absorbed into the rapid and intense growth of Elizabethan drama.

Our conception of the modern miracle play differs from the medieval conception in many ways. We have the advantage of modern stage lighting—the medieval dramas were usually played in daylight in the open air. Instead of the simple and sometimes primitive music of medieval drama, we have the uniquely beautiful and often intensely dramatic music of Bach's Saint MATTHEW PASSION. In this are three types of chorusthose who sympathize with Christ—the choruses expressing the bloodthirsty hatred of a brutal mob—and the chorales, which are to be sung by everyone. Bach planned his chorus in two masses which often sing across to each other antiphonally. There are three types of recitativo. One is sung by the tenor voice which tells the story. In Bach's time this narrative was usually accompanied by harpsichord or clavichord. Another is recitativo a battuta. The words of these are highly poetic—the melodic line free, supple, and intensely expressive—in the orchestral accompaniment are beautiful forms of decorative phrases which sound softly in the background. The recitativo of Christ is always accompanied by an orchestra of string instruments which set the words spoken by Christ apart from all others.

It was natural for Bach to conceive of his Passion music in the basic form of Greek drama, because he was greatly influenced by Luther, who in turn was an expression of the Reformation, which was an outcome of the Renaissance, which in its turn was influenced by Greek art of every kind.

Bach's music speaks of life and death, brutality and compassion. We are performing it for the starving children of the world who also face death and brutality, and to whom we all wish to give every form of help and compassion. Bach's music is a fitting vehicle for this giving on the part of everyone, including those artists who have so generously donated their services for this performance.



—THÉRÈSE BONNEY

One meal

A day

Long lines

At school

 ${\cal N}o\,food$

At home

On the brink

 $Of\ starvation$

What we do

The little

Means

So much

MIRACLE PLAY

BASED ON THE

ST. MATTHEW PASSION MUSIC by BACH

METROPOLITAN OPERA HOUSE

NEW YORK

Friday, April 9, 1943, at 8:45 p.m.

TO CREATE A FUND FOR THE STARVING CHILDREN OF THE WORLD

Food and Medical Aid to Be Distributed by

THE AMERICAN FRIENDS SERVICE COMMITTEE (QUAKERS)

Performance Conceived by

LEOPOLD STOKOWSKI

ROBERT EDMOND JONES GEORGE BALANCHINE

PROGRAM

(The audience is requested not to applaud during or after the Miracle Play)

1. NATIONAL	ANTHEM		
2. ADDRESS .	Executive Secretary, American I		CLARENCE E. PICKETT
3. MIRACLE PL	AY based on the ST. MATTH	EW PASSION	
Narrator (Tenor) High Priest, Pilate Soprano		Light Console Light Rhythm Control . Maria Magdalena Peter, Pilate High Priest	. Rexford Harrower
Mimes (From the School Joan Bendow Aline du Bois Cynthia Boissevair Nora Bristow Elizabeth Broussa Yvonne Chouteau Maxwell Coker Joan Djorup Sage Fuller Myrna Gottlieb Maia Gregory	Ruth Koch Romana Kryzanowsky	chine, Director of the Faculty) NANCY MILLER JUDY MIRSKY FRANK MONGION NANCY NORMAN RUTH OSTRANDER BESSIE PANAGOS MIRIAM PANDER BETTY ANNE PURVIS CARLYE RAMEY HELEN ROSENBLUM RUTH SALOMON	Max Shanks Sally Shapiro Enrica Soma Ruth Somers Geraldine Speez Cynthia Tobin Ethel Van Iderstine Diane Weiss Joy Williams Pearl Winner Stanley Zompakos

Collegiate Chorale
Conductor: ROBERT SHAW

Orchestra composed of selected players from

COLUMBIA UNIVERSITY STUDENT ORCHESTRA

Conductor: Herbert Dittler

JUILLIARD SCHOOL OF MUSIC STUDENT ORCHESTRA

Conductor: Albert Stoessel

HIGH SCHOOL OF MUSIC AND ART ORCHESTRA $\it Conductor: Alexander Richter$

Conducted by
LEOPOLD STOKOWSKI

PROGRAM

THE SCENES

PROLOGUE

- Scene 1. Maria Magdalena annoints the head of Jesus
- Scene 2. Judas receives the thirty pieces of silver
- Scene 3. The Last Supper
- Scene 4. Peter tells Jesus he will never deny Him
- Scene 5. Jesus prays in the Garden of Gethsemane
- Scene 6. Judas comes with the mob to take Jesus by force
- Scene 7. The High Priest questions Jesus. The crowd beats Jesus and spits on Him
- Scene 8. Peter denies Jesus three times
- Scene 9. Judas repents and throws down the silver pieces in the temple
- Scene 10. Pilate releases Barabbas and washes his hands of Jesus
- Scene 11. Golgotha . . . the death of Jesus
- Scene 12. The veil of the temple is torn

EPILOGUE

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POEM

Whose dream are we dreaming here at the rim of the storm?
Who came before us with furious intimations
Of streets heaped high with the carcasses of girls
And the vicious smell of their tender, raven hair?

Who claims imagination to create

Crowds of young boys crawling along on their bellies

From garbage can to garbage can and retching

The rotten rinds of nothing into the gutters?

The blame is the dream, and the dream the glory, the hope Of hybrid horrors that ring us round like gnomes

To dance and shriek their awkward blasphemies.

And we are the dream and the blame, the hope and the glory.

Hugh Chisholm



Drawing by EUGENE BERMAN



—THÉRÈSE BONNEY

Before Now

They led They are so helpless

Such happy They face it all

Normal lives So gallantly

At home To feed them

At school Is the problem

All over Before it is
Europe Too late

I HEARD THE VOICE...

I heard the voice of millions of children
Crying in the darkness, calling through the night—
"We are the lost and famished generations:
When we are perished for whom do you fight?
You will bring back the fire to the hearthstone,
You will see Freedom sitting on her throne,
But nowhere again will there sound young laughter,
We cried for bread and you gave us a stone."

I arose and said, remembering the children,
And One who sat on a mountain high,
"If these are of the Kingdom of Heaven, O Master,
Shall we gain the whole world if we let them die?"
A voice from the mountain, above the low thunder,
Reviving as rain to the sun-scorched flower,
Answered—"Succour them, the storm will pass over,
Of these are the Kingdom and the Glory and the Power."

CECIL ROBERTS

THE AMERICAN FRIENDS SERVICE COMMITTEE

(Continued from page 4)

their families immediately have a new love and loyalty for America, the country from which the help has come to them, but more than that, they discover through the loving interest the reality of those eternal values which underlie any good and permanent civilization. It is almost as important certainly to rebuild the intangible structure that can house the souls of these children as it is to feed their bodies. It is essential to do both these things.

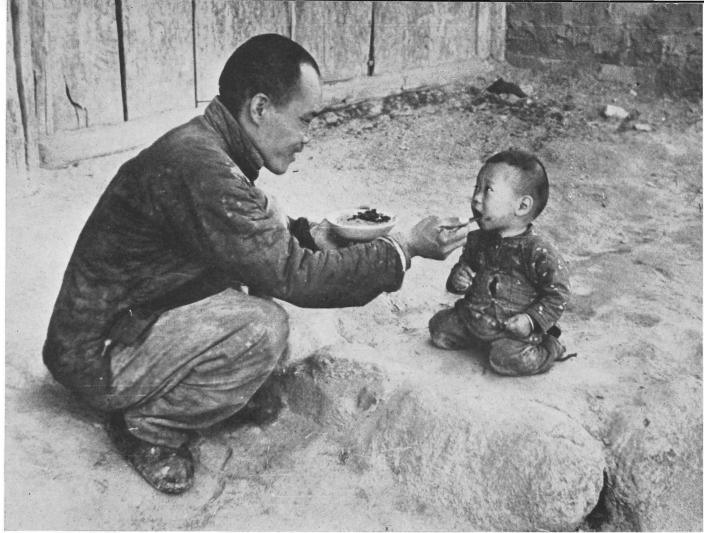
We have received hosts of letters from the children we have fed, all of them deeply touching and marked by loving appreciation. They are often naïve and spontaneously natural. One little French girl wrote recently to thank us for making her pretty. "When I had too little to eat," she wrote, "I had no beauty at all. Then the Quakers came and fed me and made me pretty again. Thank you so much for making me pretty."

The Atlantic Charter says that when the war is over we are going to create a world that will be *free* of want and fear. Well, a story that is to have a happy ending must begin so that it can have a happy ending. You cannot tack a happy ending on to a story that is wholly melancholy. If we are ever to create a world free of want and fear we must start now with methods that will reduce want and fear. Food, unselfishly transmitted, will do this more effectively than anything else will do it. Hunger distorts all of the emotions and brings powerful primitive instincts into action.

What we need most now is to shake America wide awake so that we can deal with this absolute *priority* for any permanent peace or any New Order for our broken world—that is saving the children in the conquered parts of the world.



Drawing by Bernard Lamotte



COURTESY UNITED CHINA RELIEF, INC.

Young China Is Hungry

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The world's implicit trust in the Quakers is a description of the goodness of the Quakers and of the wickedness in the world today. Wherever on the globe that the Quakers elect to go, they arrive as merciful men of good will.

To whom can the famished parents on the earth now turn and confide their starving children except to the Friends? To whom else, but the Quakers, are worldly affairs of no concern, except when they become a matter of conscience?

Now, in all conscience, the Friends have made their concern the feeding and saving of the starving children in all lands. What we give into the Quakers' hands will go into the mouths of those who will die young, unless we nourish them. Here is a charity without bias, except to favor the helpless; here is a mission of mercy that is devoid of ambition, except to aid. To aid, we must give.

JANET FLANNER

APPRECIATION

During the past few weeks so many of our friends, known and unknown, have given most generously of their time and talent, that it is not possible to thank them all by name.

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JOHN JUDKYN

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