

# The Hope of Christmas

THIS unhappy year is spinning out, and we are closer to the promise of another Christmas. My dormitory, home in the Oregon hills, is warm with light and the presence of friends. It seemed cold and impossibly bare when we first looked at it a year ago, huddled around the rusty oil-drum stove, making desperate jokes to hide our loneliness and despair. The dormitory was not the center of a community then, but on Christmas eve we gathered around a green fir tree and in candles' trembling light sang hymns of peace. We felt an impulse to good will that evening, a social quickening, the first stirrings toward community.

At holiday time we are all apt to feel generous love and good will, but vague impulses are impermanent as candle flame, and untended they, and the bright hope of Christmas, will flicker out with the year. The real hope of Christmas is that the impulse to good will may become a functional force in the world of human affairs, operating to transform a society in conflict into a community of peaceful, cooperative endeavor; but good will, to function, needs the guidance of intelligent inquiry into the specific problems it would correct and the driving force of socially oriented action.

Tonight my dormitory is part of a community, a community built out of hours spent in camp meetings and informal discussions, out of dish washings and floor sweepings, out of ditch digging and wood cutting—out of endless efforts to understand other thoughts and feelings than our own, out of good will and intelligence applied to daily living.

We all belong to communities, the communities of our family, our church, our school class, our service unit. We create these communities through our mutual love and trust, our knowledge of common and separate aims, and our ability to act together. But we need a larger perspective. We must realize that all of our separate communities are interrelated, and that disaster to one is disaster to all. Modern technology and the conquest of distance have made the brotherhood of man more than a platitude. Our fate is tied up with that of the Hindu and the Chinese. No social problem may be safely ignored if peace and good will is to become a fact on earth. Our own small circle may be a community, but we are members of a larger society, national and international. This community is not integrated. This night millions of men are attempting to destroy each other, hundreds of thousands of Americans, Negroes, are feeling the bitterness of social oppression, and the seeds of future violence are being sown in every corner of the world.

Violent conflict is not inevitable in human affairs. It is a measure of our failure to integrate good will, straightforward inquiry, and habitual right action. The hope of Christmas will be realized as we learn to apply the same methods and attitudes to differences between social groups which we have applied to the creation of those face-to-face communities which stretch out from this Oregon hillside, across America, and around the world.

This approaching Christmas will bring a resurgence of good will. Much of it will be dissipated in the romantic faith that good will is enough; much of it will be turned into activity determined by the shrewd calculations of those who would turn this motivating force to their own ends; but hope is with those men everywhere who are learning to harmonize good will, intelligent analysis, and disciplined habits in efforts to achieve the Good Community, wide in space, long in time, a cooperative world of peace and freedom. Christmas, 1943, will find this Good Community only a dream. Dreams are made real by dreamers who are not content with dreams.

—George New



WENDELL L. WILLKIE  
15 BROAD STREET  
NEW YORK

MY DEAR MR. EHRENSPERGER:

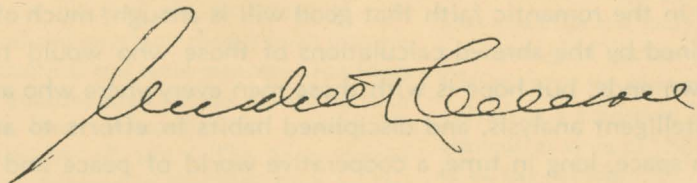
Christmas, 1943, will be remembered long as the season which held out the greatest promise of recent years. As the United Nations' victories crescendo, halleluiahs and hosannas resound around the world. Sometimes whispered silently from behind closed lips, sometimes shouted aloud with defiant realization of the attached penalty, and sometimes mingled with grateful prayers, the traditional celebrations are touched with new humbleness and meaning this year.

For the end of the long fight against the slimy evils which Hitler, Mussolini and Tojo loosened on the earth, is in sight. The negative halting of that malign influence provides us with the greatest opportunity which we, as Americans, have been privileged to meet. For surely, each of us knows that not for the bare stopping of Hitler, Tojo, and their vassals has this bloody war been fought. It is necessary for us to defeat these monsters in order to get on with the serious business of living in a world at peace.

When the sound of the guns dies away and the smoke from the charred places of the earth blows away, then it will be time for America to make a major decision—for then, America must choose one of three courses to embark upon: narrow isolationism, which I believe is the prelude to loss of liberty; international imperialism—which to me spells the sacrifice of some other nation's liberty; or the creation of a world in which there shall be equality of opportunity and liberty for every race and for every people.

And in that decision, the voice of youth will be heard—whether they keep silent, whisper, speak out or shout. Their hands will shape the clay of victory into the statute of peace. Their thoughts will echo down the corridors of time and of history. And the world is fortunate, for never before has there been a body of young men and women who have been so superbly fitted by nature and trained by design to meet the challenge as they are. For they have learned to temper self-reliance with humaneness, to fortify fighting strength with prayer, to weave the qualities of leadership with those of discipline.

There comes a time in the lives of nations, as with men, which taken at its height, sweeps on to fortune. Such a moment is this. I have all confidence that America's destiny is in strong, capable, kind, young hands—that they will guide her, and the world, into a new era of peace and dignity for all mankind.





The three Cantos present three pictures:—A Capital City at the close of a Victorious War, A Small Provincial Town in Occupied Territory, A World in Travail.

# The Conqueror

A Christmas Suite for Solo Voice, Choir and Orchestra

BELLE CUMMING KENNEDY

## CANTO I

Babylon victorious, Babylon triumphant.  
Assured she stands—  
Bold, strutting mistress of a warring earth,  
Arrogant, invincible:  
Secure she stands—  
Her garments stained with battle,  
And her feet  
Wet with the blood, the red, the pitiful blood,  
Of all the trodden peoples of her world:  
Babylon victorious, Babylon triumphant.

But come within the city walls.—  
Her mighty gates swing open on a darkening noon,  
Her brazen temple hangs in cloud,  
Her bright-embroidered gardens bear the scent of death,  
And all her singing birds  
Are mute.

Babylon, Babylon the Beautiful,  
Babylon, the Glittering City of Delight,  
Is now but a prison-yard where exiles mourn  
And captives rot  
And die.  
The walls are thick,  
Yet stone and clay are quivering to the cries that beat  
Unceasingly upon them:

God, God of Might, deliver us!  
Avenge, avenge our wrong!  
O God grown deaf, O God withdrawn,  
Have pity on your own!  
How long must we endure—  
O Lord, how long . . . how long?

O desolate hearts, be comforted!  
The watching heavens are not indifferent,  
Nor is the throne of God left tenantless.

He will come, your Deliverer!  
He will rise! He will reign!  
He will come, your Deliverer,  
A strong Captain of Men.



And the East and the West will acclaim him,  
And the North and the South will bow down;  
For his mercy will seal his Masterhood—  
His compassion will crown him  
Unchallenged King.

He will rise! He will reign!  
And his fame will still be as a glory increasing  
When Babylon's name is but a fading stain:  
And his power will be as a strong tower ascending  
When Babylon's walls are but sand on the wind.—  
Be comforted. He will rise! He will reign!

Yet know, O bruised, O brooding minds,—  
Grief dims the soul's perceiving,—  
Abiding Joy is not the child of Bitterness,  
No gracious Good can issue from the womb of Hate:  
He who will wipe away your tears,  
He who will lift you up and lead  
Your sons and sons' sons through the fields of Peace,  
He will be begotten of the might of Love  
And born  
Of Gentleness.

He will rise! He will reign!  
And his name shall be called  
Wonderful, Counsellor,  
The mighty God, the everlasting Father,  
The Prince of Peace. . .

## CANTO II

Bethlehem. Bethlehem that hears the voice of Herod. . .  
And hearing, shivers, and is silent:  
Bethlehem that dreams of Freedom. . .  
But lifts her head to see the whip  
Still whirling on the Seven Hills:  
Bethlehem, in yoke and bond.  
Her people carry winter in their hearts,  
And a heaviness  
Is constant in the air.

But on this night—  
(See how the Waiting Years steal in on tiptoe  
To attend it!)  
On this anointed night  
A swift mysterious stirring breaks  
The frozen hush—  
A whispering  
Like to the little nameless wind  
That runs before the dawn:  
A sweetness as of April fields  
Falls sudden on the sense:  
A comet flames across the eastern sky:  
Poor shepherds kneel with scholars  
In a stable yard,  
And luminous Beings bend above  
A man-child, newly-born. . .

Gloria!

They lift the exultant, quickening word  
That sets the air aglow—

Gloria! Gloria!  
Prince of Peace and Lord of Light!



Gloria! Gloria!  
God walks the earth tonight!

Now leafless tree and barren ground  
Break out in buds of song—  
The mountains shake their cloudy manes  
And shout aloud—  
The oceans and the continents  
Catch up the ringing word  
Till all the dizzy-spinning world  
Is trembling with the sound:

Gloria! Gloria!

The cry leaps through the pulsing sky—  
The bending heavens themselves give voice:

Rejoice, O darkened hearts, rejoice!  
O blinded Hope, take back your sight!  
The God in Man, made manifest,  
Is crowned . . . on earth . . . tonight!

### CANTO III

The Wheel, unresting, spins;  
The ominous arcs whirl by:  
The Wheel, relentless, turns and marks  
The fateful, dark  
Full-circle.—

Once more at Christmastide  
The people carry winter in their hearts;  
Once more men lift the cry:

Avenge, avenge our wrong!  
How long must we endure—  
O Lord, how long . . . how long?

O heavy hearts, be comforted.  
The tyrant and the murderer  
Have but the hurrying hour that strikes their noon  
And then tolls in  
Their night:  
The only kingdom the destroyer keeps  
Is but the span of shuddering clay  
That hides his last encounter—and his last  
Defeat.

Be comforted.  
There is one Conqueror—and only One—  
Whose power is never-ending;  
There is one Sovereignty—and only One—  
Whose might is everlasting.

Tonight, a thousand years, two thousand years,  
Bear witness:

The exiled poet in Babylon, long dead,  
Still loudly sings;  
He plucks his quivering harp with care  
That all who weep may clearer hear  
The music of its strings:



Comfort ye, comfort ye, my people.—  
How beautiful,  
How beautiful upon the mountains  
Are the feet of him that bringeth good tidings,  
That publisheth peace!—  
Make straight,  
Make straight in the desert  
A highway  
For our God!

There is one Conqueror,—  
And only One.

The clarion of the prophet still  
Thunders in the ear:

And the government shall be upon his shoulder;  
And his name shall be called  
Wonderful, Counsellor,  
The mighty God, the everlasting Father,  
The Prince of Peace. . .

There is one Conqueror,—  
And only One.

The scholars and the shepherds kneel  
Upon the astonished straw:  
The luminous Choir proclaims again  
The royal presence of a King  
Within a cattle stall:

Gloria! Gloria!  
Prince of Peace and Lord of Light!  
Gloria! Gloria!  
God walks the earth tonight!

Now leafless tree and barren ground  
Break out in buds of song—  
The mountains shake their cloudy manes  
And shout aloud—  
The oceans and the continents  
Catch up the ringing word  
Till all the dizzy-spinning world  
Is trembling with the sound:

Gloria! Gloria!

The cry leaps through the pulsing sky—  
The bending heavens themselves give voice:

Rejoice, O darkened hearts, rejoice!  
O blinded Hope, take back your sight—  
THE GOD IN MAN, . . . INVINCIBLE,  
IS CROWNED . . . ANEW . . . TONIGHT!



# The Coming Peace and the Prince of Peace

## The Crusade for a New World Order



The noted artist, Howard Chandler Christy, presents an entirely new portrait of Christ, rising above and dominating the war-torn world. The figure combines strikingly masculine strength and activity with sympathy and helpfulness.

The painting has been made for the Crusade for a New World Order of the Methodist Church, to be displayed as a poster in color in all the churches of the denomination. Postcard reproductions will be mailed to Methodist service men all over the world.



# The Kind of a World I Want

Students In and Out of Service Chart a Course

A Symposium (continued)



*Harold Katz has appeared in our pages before. At Vanderbilt he was concerned with writing, serving as managing editor of The Hustler and assistant editor of the Masquerador. He is now one of the youngest veterans of World War II with an honorable medical discharge from the army. At present he is a junior economist with the War Labor Board regional headquarters in Chicago.*

We call on the peoples of the world to recognize in the repeated and growing sufferings of our times the agony of all mankind, rather than their own individual or group disasters; and, therefore, to encourage all thinking men to find means to cure this world scourge.

We call on the statesmen who will have the primary responsibility for framing the peace settlement to rise to the greatness of the occasion, to look on their role and their work not in terms of the vanishing past, with its fictitious and misleading emphasis on the special importance of the individuals composing their own groups and the groups of themselves, but in terms of the greater future in which each group will contribute to a world structure, in the peace of which all will have peace. It will profit no man or group to gain the whole world, if they lose their own soul; it will also profit them nothing to gain their limited ends if they must, in the process, lose the whole world.

The efforts to establish world peace must be world-wide. It takes two nations to keep mutual peace, only one to compel resort to war. Yet the concept of human kinship and equality is so logical,

A World for the Heart That Took Salerno . . . .

*Harold Katz*

I DO NOT think there is any fundamental disagreement among the youth of the world in their hopes for the future. Whether on the vast regions of China or in a crowded Harlem slum, whether a guerilla fighter in Russia or a pilot in England, whether a student in India or a welder in California, youth has similar hopes for the future.

He wants peace, not only for himself but for his children.

He wants to be wanted, to feel that he is an integral and important part of society.

He wants the opportunity for education, determined not by wealth but by capacity.

He wants a job which will utilize his highest talents.

He wants to love and to be loved.

He wants security so that he can marry when ready.

He wants the chance for cultural advantages to enable him to grow intellectually and spiritually throughout his life.

He wants to believe in an ideal greater than himself.

He wants to be judged by what he does and not by his class, race or religion.

Youth fights for a world which will offer these things not only to him alone but to all men everywhere.

THESE ARE the things youth wants. But wishing will not make it so. We shall have abundance only when we are as ready to plan for constructive ends as we now are for destruction of the enemy. We shall have peace when we are as willing to give up our prejudices as we are our sons.

The continuation of national planning in the postwar period is essential to full production in peacetime, upon which real material and social progress will be dependent. Our soldiers must not be brought back from the trenches to sleep again on park benches; they must not step from the headlines into the breadlines. Let a Peace Production Board estimate our national needs in terms of prefabricated houses and refrigerators and automobiles, as the War Production Board now estimates tanks and planes and cannons. The guarantee by government of a market for the minimum requirements necessary to assure every one in the land the basic essentials of health and comfort is a sound way already suggested for utilizing our resources to the fullest. Full production in wartime has shown us the folly of scarcity economics, of idle men and idle machines, of business depression and plowed-under crops.

The price of peace is moral responsibility. Had our policy of appeasement and compromise from Manchuria to Munich brought peace, then we could have discarded the ethics of Christianity as the relics of a by-gone day. A policy of continued expediency can only result in international power politics. The way to peace lies in the establishment of an international organization, founded on law and equity, with appropriate police power, before



which the antiquated policy of nationalism must give way. Unless we are willing to delegate some of our sovereignty to such an organization, we shall have no peace—and we shall deserve no peace. Peace can be built only on the foundation of justice and moral responsibility.

Youth's muscle power shall have contributed mightily to the winning of the war. Youth's brain power and will power must be the decisive factors in the peace. The heart that took Salerno must not be found wanting in the challenging days of world reconstruction.

## A World of Principles Worth Living . . . .

*Pvt. Winston Taylor*

ADVERTISEMENTs are directed at service men, as are messages from home, declaring "We're keeping the home front just as you left it." That isn't the kind of America I want to come back to after the war.

Though today's soldier believes the United States has the best government of any world power, he does not want to come back to pre-war isolationism, to the continued capital-labor fight in which both sides lose, to the teaching that a routine white collar desk job is superior to an overall, manual task.

I pray that men will live better, love their fellows, and be unselfish, but may I answer with their own arguments those who say that man is basically selfish and, as a rule, the good Samaritan only when it is to his own benefit. The nationalists, isolationists, most of our past peace-makers, declare it is human nature to covet, to cheat.

Then let us be selfish, but let us be intelligently selfish in the way Christ suggested in estimating the worth of the individual—"You are the salt of the earth . . . the light of the world." Men working together can do what man cannot do alone, they can get more for each individual. It is to one's best interests selfishly that he cooperate for the benefit of all.

The peril that will befall the "better" classes unless they show some unselfishness, was pointed out in a recent statement by the Fellowship of Southern Churchmen. "The most exclusive residential sections are not immune to disease and death," the document reads, "so long as preventable poverty and racial intolerance force the Negro to live in wretched slums and hovels." It is to the selfish interest of the rich to help the poor in resettlement.

The postwar education for which I hope would teach the world's children, and adults, to dream their dreams and to be able to contribute to the world's material needs, to see that they can, in cooperative community life, practice the democracy for which they have shouted.

## A World for Children . . . .

*Marianne Smith*

PERHAPS this seems a strange way to put it, but I want a world where children can read fairy tales and get their first glimpse of life through the wholesome spontaneity of *Robinson Crusoe* and *Alice in Wonderland*. It would seem logical that a world is built largely as its children see it from youth up. They should have the chance to look at it frankly, and more, to see its full richness and possibilities, both in beauty and in human relationships.

But this calls for a world where children everywhere, no matter what their color or family status, have their physical needs for wholesome food and

December, 1943

the alternative to peace is so obviously disaster for all, national and group arrogance are so clearly self-defeatist, that we have good reason for faith in the ability of men to save civilization.

—Dr. Louis Finkelstein, president of the Conference on Science, Philosophy, and Religion, in the closing statement of the 1943 meeting



*Pvt. Winston Taylor has been associated with motive since his undergraduate days at Willamette University in Salem, Oregon. He is now assigned to a 285th Station Hospital at New Orleans, with which he expects to be sent overseas soon.*

A distinguished European refugee said to me not long ago, "Ah, you Americans,—you are a wonderful people, wonderful, ungoverned and ungovernable." There is a good bit of justice in it. We have often thought of our fellow citizens as competitors, as strong men to be humbled, as low fellows to be kept in their places; we have not thought of them as part of us. But now geographic frontiers are gone and a new kind of pioneering lies before us. Conditions have made us dependent one upon the other as the old pioneer never was.

—Stuart Chase in a lecture at New York University



*Marianne Smith of Jacksonville, Florida, is a senior at the Florida State College for Women. During her junior year she was president of the Y.W.C.A. and contributed to Distaff, the college literary magazine. She spent the summer of '42 in North Georgia "studying the mountaineers," and last summer served on a Youth Caravan in Maryland.*



I feel like asking the Secretary of War to get the boys, who went across the water to fight, together on some field where I could go and see them, and I would stand up before them and say: Boys, I told you before you went across the seas that this was a war against wars, and I did my best to fulfill the promise, but I am obliged to come to you in mortification and shame and say I have not been able to fulfill the promise. You are betrayed. You fought for something that you did not get. And the glory of the armies and the navies of the United States is gone like a dream in the night, and there ensues upon it, in the suitable darkness of the night, the nightmare of dread which lay upon the nations before this war came; and there will come sometime, in the vengeful Providence of God, another struggle in which, not a few hundred thousand fine men from America will have to die, but as many millions as are necessary to accomplish the final freedom of the peoples of the world.

—Woodrow Wilson, Sept. 5, 1919  
speaking in St. Louis



Richard Mather is with the United States Forest Service at Susanville, California. He left the University of California at Berkeley to study with Gerald Heard, after which he went into Civilian Public Service.

In common with all men of democratic aspirations everywhere in the world, I say: Enough! Let us crush the totalitarian infamy once and for all. Let us have peace for ourselves and security for our children by establishing democratic governments everywhere. Such democratic governments will pursue democratic goals. They will use their democratic strength and their democratic ideology to rub out the disease of dictatorship and the plague of war from the face of the earth.

This is the only foreign policy that is worthy of a democratic government. In fact, I am convinced that this is the only kind of foreign policy that will work.

—Secretary Harold L. Ickes in *Free World*

rest and play filled plentifully. It calls moreover for a world so arranged that there is leisure time and vitamin energy enough for its children, that with their older brothers and sisters and parents, they may be able to express their natural creative selves. Let there be neighborhood singing, or pageantry, roadside landscaping, the adventure of invention, outdoor camping and the appreciation of sunsets, music, art, *all* that adds to the world's store of beauty and enjoyment, both individual and community expression!

Most of all, it calls for a world free of thought-domination, either by false education, superstition, or cynicism. To find in their existence its fullest meaning, our children must have the chance to look at it frankly, to see what it is and taste what it can be, to understand its varied pattern and appreciate its rich potentialities. It is the natural function of their parents to show them, with humble respect and always with open minds, how the world has gone before now, and what is their heritage to work with. If we can believe that God has a plan for this world, a destiny for *us*, then it is of utmost importance that they be helped to find this plan and get in touch with its everyday reality.

It may be that nations will have to forego their quarrels to learn practical cooperation and sharing so that their children can live. It may be that they will have to drop their materialistic shackles so that they can re-discover for their children, and from their children, the enjoyment of an abundant life. Perhaps we shall have to give up some of our pet ideas and theories so that our children can come closer to what is true.

I do want a world where children can read fairy tales to their imagination's delight, can learn from a *Heidi* or *The Jungle Book*, something of this life around them. The freshness, frankness and eager interest of children at the first taste of life seems to be what this world needs. Children *are* the stuff that the world is made of, and the reason for doing anything with it at all.

## The World of Purpose . . . .

Richard Mather

IN order to lend some reality to an "idealistic" discussion such as the present one, it is first necessary to consider the kind of world we are likely to get. Contemporary knowledge, anyhow, requires a re-evaluation of the "idea of progress." As Dr. Teggart says (*Theory of History*), historiography has too often assumed that that idea correctly described the trend of history. Now social scientists are turning their skilled analytic procedures to the question. So, Sorokin's laborious *Social and Cultural Dynamics* has impressive tables showing that many symptoms of social imperfection (e.g., war) are increasing. Barnes' *Society in Transition* examines the appalling implications presented by the increase in diseases of the central nervous system. It would seem, therefore, we need, perhaps, a re-direction of optimism.

The view advanced here is what might be called a Pickwickian or perhaps a transcendental "idea of progress," which is a re-statement of progress not only in terms of a general tidying of human affairs on this somewhat precarious planet, but making the supremely differentiating characteristic of man—self consciousness—a lens by which we are to see, and a mirror by which we are to reflect a permeating, incisive, world telology, which an utopia does not (as Mills saw) even imply.

This world may be a place in which we are to grow to a vastly different type of existence. Since it is no more ethereal to postulate the existence of a consciousness (a word that can be forced to be synonymous with world) which is in direct correspondence with Purpose, than it is to postulate an ordered world which is to be made out of quasi-conscious individuals, it is legitimate to say that I hope what *Is* will *Be*.



# The Nature and Existence of God

H. Richard Niebuhr

## A Protestant's View

THERE is nothing distinctive or peculiar about a Protestant's interest in God, for we are concerned about the questions of God's nature and existence not as Protestants or Catholics, Christians or Jews, theologians or philosophers, laymen or clergy, but simply as human beings. Yet if it is true that each of us raises these problems in a specific form, each asks the question he seeks to have answered in a special way which he has not only learned from the tradition in which he lives, but which has also been made necessary by his own personal wrestling with the question of life's meaning. Hence we often quarrel about the answers we get to our questions without realizing that they are answers to different questions. And sometimes we quarrel about our questions, maintaining that our way of asking is the only significant way, that our problem is the only meaningful one. So the philosopher of religion may begin with a certain definition of the term "God" and then ask, does a being having this nature exist? This is a perfectly legitimate question. But it is wrong to think of it as the only proper way of raising the problem.

Many different definitions of the nature of God may be framed, and hence many problems of existence may be raised; and the contention about the answers may simply be contention about the social meaning of a word, a matter on which we ought to be able to come to an agreement easily were it not for the emotional and sentimental attachment we have for certain words. The question about God may be raised in a wholly different way, in the manner of the metaphysician who asks: what is the ultimate nature of reality, or what is the first cause, what the final end, what the nature of the primal energy, what are the attributes of substance? Here we have a different series of questions, and the relation of the answers given to it to the answers given to the question whether "God" exists is not immediately apparent. If the term "God" is used in this latter, metaphysical type of inquiry, it is not to be taken for granted that the word has the same reference, the same meaning, which it has in the former type. It is important, then, I think, first of all to recognize that each of us raises the question about God in a specific way, that it is necessary for us to phrase our question as sharply as we can, to seek an answer to that particular question and to avoid the defensiveness which makes us regard our question, just because it is ours, as more important than anyone else's. We need also, of course, to avoid the feeling that our question is unimportant because others have other questions. As a Protestant theologian or as a man who seeks light by means of Protestant theology, I do not raise the question of God in the way the philosopher of religion or the metaphysician does, and I cannot maintain that my way of asking is superior to theirs, but neither can I be easily convinced that my question is illegitimate, that it is not a true, human and important question.

It appears that the different methods we employ in religious inquiry are not wholly unlike the different methods used in science. Though all scientists are interested in truth they do not raise the question about truth in the

... H. Richard Niebuhr is professor of Christian Ethics at the Divinity School of Yale University. This article was an address given at the University of Michigan in a series in which a Catholic, a Protestant, a Jewish and an atheistic view were represented.

## source

God said unto Moses, I am that I am.  
Exodus 3:14

I am God, and there is none else. Isaiah  
45:22

God is our refuge and strength, a very  
present help in trouble. Psalms 46:1

Nature herself has imprinted on the  
minds of all the idea of a God.

—Cicero, *De natura deorum*

If God be for us, who can be against  
us? Romans 8:31

Call it nature, fate, fortune: all are  
but names of the one and same God.

—Seneca, *De beneficiis*

God is love; and he that dwelleth in  
love, dwelleth in God, and God in him.  
I John 4:16

God is not the name of God, but an  
opinion about him.

—Pope Xystus I, *The Ring*

God is over all things, under all things;  
outside all; within but not enclosed;  
without but not excluded; above but not  
raised up; below but not depressed; wholly  
above, presiding; wholly beneath, sus-  
taining; wholly without, embracing;  
wholly within, filling.

—Hildebert of Lavardin, *Epistles*, c. 1125

A mighty fortress is our God (*Ein  
feste Burg ist unser Gott*).

—Luther

God shall be my hope,  
My story, my guide and lantern to my  
feet.

—Shakespeare, *Henry IV*

God is a being absolutely infinite; a  
substance consisting of infinitive attri-  
butes, each of which expresses His eternal  
and infinite essence.

—Spinoza, *Ethics*

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

—Isaac Watts



If God didn't exist, man would have to invent Him.

—Voltaire

Belief in God is the unshaken foundation of all social order and of all responsible action on earth.

—Pope Pius XI

Trust and faith of the heart alone make both God and idol. . . . For the two, faith and God, hold close together. Whatever then thy heart clings to . . . and relies upon, that is properly thy God.

—Martin Luther

*Body and soul are not separate entities but two aspects of one organization. . . . Matter and mind are two aspects of one reality.*

*The supernatural is in part the region of the natural that has not been understood, in part an invention of human fantasy, in part the unknowable.*

*Man must not attempt to put off any of his burden of responsibility on to the shoulders of outside powers.*

—Julian Huxley

I know my God to be—  
What He knows me to be—  
Alive.

Have you never wrestled with Him,  
Never felt the muscle of His arm  
In wind or tide of mountain-steep?  
Never striving drawn strength from Him?  
Have you never matched minds with Him,  
Never searched His secret in atom or in  
star,  
Never known the pain of infinite think-  
ing?

Have you never been still,  
Never been aware, before Him,  
As He breathed an ideal  
In on your soul?  
Go to your God:  
Ask Him to come to you  
Alive.

—Author unknown

We expect God to speak to us in a language we can understand easily. He spoke to Moses in a burning bush. We will do his will when he speaks to us in that way. He spoke to Paul in a blinding vision. Let him send a vision to me and I will do his will. Ah, but he does not always speak to men in that way. He spoke to Wesley through the dull insensate crowd who needed God and knew it not. He spoke to Francis through the tumbled down stones of a ruined church. He spoke to Ghandi through the misery of a people.

—From *The Commonplace Prodigal*

abstract, but ask specific questions, such as those which psychologists on the one hand, physicists on the other, natural scientists on the one hand, social scientists on the other, raise and attempt to answer. Each scientist, doubtless, tends to think that his question and mode of inquiry is the most important, yet he learns eventually to live in a certain democracy of science, wherein he maintains his right to seek truth in a specific way without requiring all others to abandon their specific inquiries and to join him in his search. It is in some such fashion that I conceive Protestant theology to work. It is well aware of other inquirers in the same general field and it profits greatly by counsel and debate with them. Yet it seeks to remain true to its own particular problem and to its own method of inquiry.

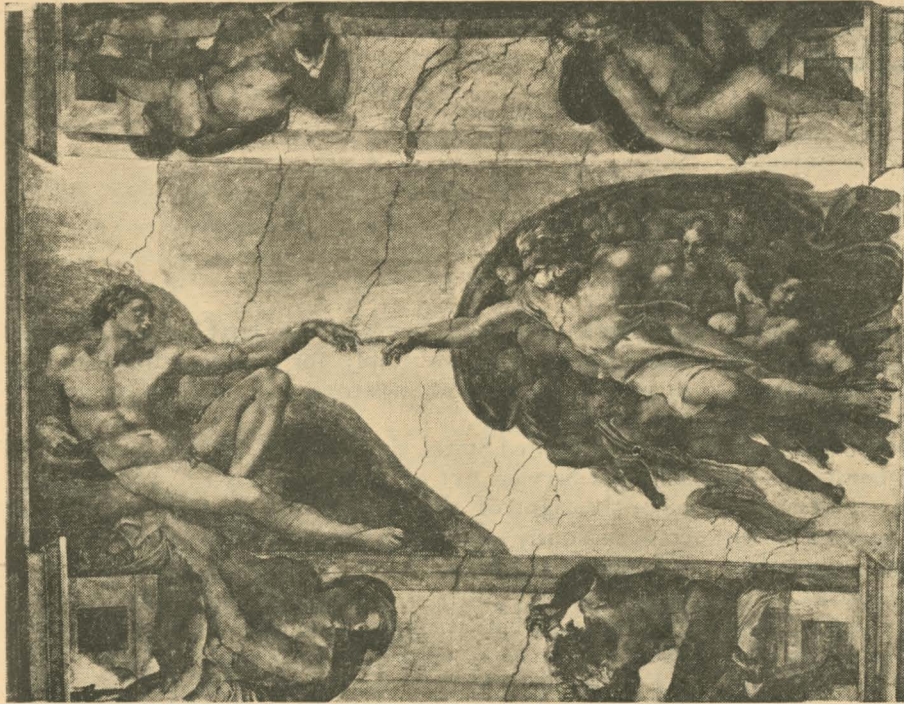
HOW, then, does Protestantism raise the question of God and how does it seek and find its answers to its problems? How does the problem of God present itself to us who work in this living tradition? It comes to us as an eminently practical problem, a problem of human existence and destiny, of the meaning of human life in general and of the life of self and its community in particular. It does not arise for us in the speculative form of such questions as, "Does God exist?" or "What is the first cause, what the ultimate substance?" Our first question is, *How is faith in God possible?* In other words the problem of God arises for us in its subjective or personal rather than in its objective or impersonal form. (That we are exposed to certain great dangers in consequence—to solipsism, for instance—is evident but every inquiry involves particular dangers and the possibility of particular errors.) This seems to be the way in which the great Protestant thinkers—Luther, Calvin, Edwards, Schleiermacher, Barth—and that philosopher who is most Protestant of all philosophers, Kant—raised the question about God. It is also the way in which Protestantism as a religious movement has approached the religious problem of the ordinary man. It has not sought to convince a speculative, detached mind of the existence of God, but has begun with actual moral and religious experience, with the practical reason of man rather than with his speculative interests.

### I. What Is Faith?

THE point at which we Protestants begin our analysis of the problem of God is the point of practical human faith in deity. Such faith may be described in various ways, but it is never correctly described when it is defined in terms of intellectual belief. The belief that something exists is an experience of a wholly different order from the experience of reliance on it. The faith we speak of in Protestantism and of which, it seems to us, the classic book of Christianity, the Bible, speaks, is not intellectual assent to the truth of certain propositions, but a personal, practical trusting in, reliance on, counting upon something. So we have faith in democracy not insofar as we believe that democracy exists, but insofar as we rely upon the democratic ideas to maintain themselves and to influence the lives of people continuously. We have faith in the people not insofar as we believe in the existence of such a reality as "the people" but insofar as we count upon the character of what we call the people to manifest itself steadfastly in the maintenance of certain values. Faith, in other words, always refers primarily to character and power rather than to existence. Existence is implied and necessarily implied; but there is no direct road from assent to the intellectual proposition that something exists to the act of confidence and reliance upon it. Faith is an active thing, a committing of self to something, an anticipation. It is directed toward something that is also active, that has power or is power. It is distinguished from belief both on its subjective side and with respect to that to which it refers. For belief as assent to the truth of propositions does not necessarily involve reliance in action on that which is believed, and it refers to propositions rather than to agencies and powers.

Now it is evident, when we inquire into ourselves and into our common life, that without such active faith or such reliance and confidence on power we do not and cannot live. Not only the just but also the unjust, insofar as they live, live by faith. We live by knowledge also, it is true, but not by





Michelangelo's famous painting "The Creation of Man" on the ceiling of the Sistine Chapel in the Vatican palace, Rome.

knowledge without faith. In order to know we must always rely on something we do not know; in order to walk by sight we need to rely on what we do not see. The most evident example of that truth is to be found in science, which conducts its massive campaign against obscurity and error on the basis of a great faith in the intelligibility of things; when it does not know and finds hindrances in the path of knowledge, it asserts with stubborn faith\* that knowledge nevertheless is possible, that there is pattern and intelligibility in the things which are not yet intelligible. Such faith is validated in practice, yet it evermore outruns practice. Our social life, also, proceeds from moment to moment on the ground of a confidence we have in each other which is distinct from our belief in each other's existence and distinct also from our knowledge of each other's character, though such belief and such knowledge do form the background and the foreground of our faith. How much we live by faith in this area becomes apparent to us when we are deceived or betrayed by those on whom we have relied. When treaties are broken, when bankers embezzle, when marriage partners become disloyal, when friends betray, then doubt of all things invades our minds and we understand how much we have lived by reliance on our fellowmen. But we also discover that without some confidence which goes beyond our knowledge we cannot exist at all since we are social persons who cannot live in isolation, and that we are ignorant persons who must in all their living go far beyond their knowledge of each other if they would live at all.

When we inquire into this element of faith or confidence in our life as human beings we become aware of one aspect of it which may above all else be called religious, because it is related to our existence as worshipping beings, even as our faith in the intelligibility of nature is related to our existence as knowing beings and our confidence in each other is related to our moral life. This is the faith that life is worth living, or better, the reliance on certain centers of value as able to bestow significance and worth on our existence. It is a curious and inescapable fact about our lives, of which I think we all become aware at some time or another, that we cannot live without a cause, without some object of devotion, some center of worth,

(Continued on page 43)

The only theology I knew as a young man was that religion was a perpendicular between me and God; but when I began to work with folks I knew that the only way I could climb on the perpendicular was by going out on the horizontal. . . .

—From a speech by Graham Taylor, founder of The Chicago Commons

Here is my creed. I believe in one God, the creator of the universe. That he governs it by His Providence. That He ought to be worshiped. That the most acceptable service we can render to Him is doing good to His other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion.

—Franklin

My God is a still, small voice in my heart.  
My God says: I will answer not in sounds,  
but in stirring of your soul, in courage,  
hope, energy, the stuff of your life.  
My God is the process of my being (I am  
in the father, and the father in me)  
My God is a personal God, for how else  
can I be a person?

My God is a God of freedom.

My God is a God of mercy.

My God is a God of justice.

My God is a God of love.

My God is an experimental God; He says  
to men: I am still making you and  
you are still making me.

—Upton Sinclair, *What God Means to Me*

Thou art the primal God, the Ancient Being! Thou art the Knower and the known. By thee this universe was spread abroad. Obeisance be to Thee a thousand times, again and again obeisance unto Thee from every side! Thou pervadest all, wherefore Thou art all!

—The Bhagavad-Gita, the Eleventh Discourse

I arise today,  
Through God's strength to pilot me;  
God's might to uphold me,  
God's wisdom to guide me,  
God's eye to look before me,  
God's ear to hear me,  
God's word to speak for me,  
God's hand to guard me,  
God's way to lie before me,  
God's shield to protect me,  
God's host to save me  
From snares of devils,  
From temptations of vices,  
From every one who shall wish me ill,  
Afar and anear,  
Alone and in a multitude.

—Attributed to St. Patrick



# Test of Democracy

Henry Geiger

IN these days of easy epithets and irresponsible name-calling, when political enemies are either "facist" or "red," and it is "subversive" to repeat unpopular truths, there is need of a better test of democracy than the slogans shouted by orators and the claims of newspaper editorials. A democratic country is a land where the constitutional rights of unpopular groups are not merely tolerated, but are sedulously guarded. Failure in this is the breakdown of democracy, and patriotism has no higher calling than the vigilant preservation of the rights of minorities. The measure of democracy in the United States is to be found in America's treatment of the Negroes, of eccentric sects such as the Jehovah's Witnesses, and of all the racial, cultural, political, and religious minorities who are part of the American people.

Mere claims of democracy are worthless. Democracy is where democracy is practiced, and nowhere else. Is the United States a democracy? Let us see. What, for example, is happening to the dissident pacifist minority while our country is at war? Pacifists present a peculiarly difficult problem to the democratic nation engaged in modern war, for in wartime all but the bare essentials of individual rights tend to disappear, and even these are occasionally violated, as studies following World War I proved beyond question.

The pacifist—if he is of draft age, the conscientious objector—maintains his right to refuse to contribute to the war effort on grounds of religious and social philosophy. When he does this, the nation, striving for absolute unity in the almost superhuman effort to organize for total war, must take pause and examine his claim.

The pacifist points to the totalitarian countries where his European brothers have either been shot or placed in concentration camps. If you treat pacifists here the same way, he says, you will create at home the very thing you say your victory is intended to destroy. He reminds the nation of the tortures endured by conscientious objectors to the last war: the Hofer brothers, harmless Mennonites who were brutally mistreated and exposed until they caught pneumonia and died; the men whose wrists were shackled to the doors of their solitary confinement cells on Governor's Island, for eight hours a day, two weeks at a time, and then, after a brief relief, were shackled for two weeks more; the men placed in cages on Alcatraz—*small* cages, in which a man could not stand erect, or lie out straight, but had to remain in bent posture, without even turning around; the men at Fort Riley, who were hung by the neck from a prison tier railing, their feet barely touching the floor, while officers beat their ankles and shins; the Negro who was driven insane, and the sensitive youth who killed himself to call attention to the plight of the objectors.

Is this what we want to do to the few thousand whose

only offense is that they will not hurt anyone, do not hate anyone, who ask simply for an opportunity to live in this world without destroying or helping to destroy any human being?

In the United States, this question was answered by the Selective Service Act of 1940, Section 5g, which recognizes the right of alternate service for all men who are conscientiously opposed to participation in the war. This was the first real victory of the war, and it was won at home. It may prove to be the most important achievement of the whole struggle, if we measure what is accomplished in the terms of moral values which endure.

Further than this legal recognition, there has been much more general appreciation of the conscientious objector's position than during the last war. Attacks on pacifists have generally come from the jingo section of the spectators' stand, while soldiers, many of them at least, have said they are glad their fellows who believe in another way of working for peace are not being treated like criminals or mere draft-dodgers. They know that most of the draft-dodgers have good jobs with deferments, while the c.o.'s are men who followed their convictions to the end, unwilling to bow to popular prejudice. As one soldier wrote a pacifist friend, "I sometimes wonder what would have happened if I had been forced to prove my sincerity in going to war as a conscientious duty, as was required of you for staying out." It is a nice point.

Most conscientious objectors would be glad to die for their country, if they believed that by dying they could accomplish some good. What they refuse to do is to take the life of anyone else. For religious or philosophical reasons, they are unable to believe that any good, temporary or lasting, is accomplished by killing other people. Further, they are anti-militarist. They are confident that

Henry Geiger was born in New York City. He went on the stage at the age of sixteen and for three years endeavored to become an actor. The stage experience was mostly with the Theater Guild, but he also worked in stock and traveled with summer tent shows in the middle west. He obtained a job on a suburban weekly newspaper on Long Island and later joined the editorial staff of a national trade journal, later becoming assistant editor. The next five years were spent in trade journalism and the advertising business. He was also with the advertising department of the New York World-Telegram. After leaving the newspaper, he has been engaged in serious writing in Southern California. In July, 1942, he was conscripted to do "work of national importance under civilian control."



wars are born from suspicion and fear, and that if ever the clouds of mutual distrust and hate can be swept away, nations will never have to go to war again. They believe that one sure way to stop wars is for men to refuse to fight them.

THE folly of attempting to break the wills of such men has been proved again and again. The ferocious military courts of the last war gave long prison terms to 450 "absolutist" objectors, of whom seventeen men were at first condemned to die. Life terms were dealt to 142 men and only a few received sentences of less than ten years. One objector, when he heard of a comrade's penalty of twenty-five years, exclaimed, "Man! You are no c.o.; I was sentenced to be shot by musketry!"

While all death sentences were commuted, and prison terms shortened after the war, the imprisoned objectors in the United States were not given a general amnesty, as in England, but were released one by one, the last man regaining his freedom two years after the armistice was signed. Nothing, absolutely nothing, was accomplished by the severity of these sentences and the brutality with which many of them were carried out. Even supposing it were desirable to try to make men betray their highest convictions, the methods that were adopted had an opposite effect. The persecutions endured by conscientious objectors only made them more certain of the iniquity of the whole war system.

Since the last war, the United States has made some progress in the treatment of pacifist minorities. In 1917, none but members of the historic peace churches could claim conscientious objection under the law. Today anyone who can prove to his draft board that "religious training and belief" are the source of his objection has the right to alternate service in a Civilian Public Service Camp. Nor is the law narrowly interpreted. One need not be a church member at all. General Lewis B. Hershey, head of Selective Service, has decided that "religious training and belief" means any attitude which "contemplates recognition of some source of existence, which, whatever the type of conception, is Divine because it is the source of all things."

Some 6,500 men of draft age have taken this position and are now at work in c.o. camps and on other projects located throughout the country. About the same number have accepted non-combatant service and are in the medical corps or some other branch of the service which does not require them to bear arms. Close to 2,000 conscientious objectors have been sentenced to prison—more than four times the number in the last war. Many of these are men who were denied a 4-E classification by their draft boards and were imprisoned for refusing induction into the army. The Federal prison system, however, admits they are c.o.'s and carries them on its books as such. Others in prison are "absolutists" who would not submit to conscription for any purpose and chose prison in preference to assignment to camp. A third class of imprisoned c.o.'s accepted Civilian Public Service when they were drafted, but later decided that they could not conscientiously continue in the work they were doing and under the conditions prevailing in the camps. They left camp and reported to the Federal Attorney, who then prosecuted them for violating the Selective Service Act.

## Conscience and the War

THE American Civil Liberties Union has just issued a pamphlet on *Conscience and the War* in which the organization advocates a nine-point program of changes in the present system of dealing with conscientious objectors to military service.

The report recognizes that while "on the whole the law and the system of administration constitute marked advances over World War I, they are accompanied by less favorable aspects of the law's administration, resulting in the imprisonment of three times as many genuine objectors, in an even narrower basis in actual practice of recognizing conscience, and in even less satisfactory provisions for civilian service organized on a group rather than an individual basis and without compensation."

The program urged by the American Civil Liberties Union recommends "a more liberal basis for recognizing conscience; the establishment of a uniform national policy in the appeals system; the removal of military officers from the civilian functions of handling Presidential appeals, paroles and the direction of work camps; individual assignment to civilian jobs as in England, instead of work camps; provisions for pay equal to a soldier's; and parole to useful occupations of a large part of the 1,500 genuine objectors in prison, convicted for technical offenses."

The request is signed by nineteen non-pacifists. The group says it is not concerned with efforts to make wartime service easy for conscientious objectors, but to insure a fair and equitable administration of the law.

Among the signers are Ernest Angell, a New York lawyer, captain of infantry in World War I and former commander of a Legion Post, who is chairman of the Union's committee on conscientious objectors; President Robbins Wolcott Barstow of the Hartford Theological Seminary; Dr. Frederick May Eliot, president of the American Unitarian Association, Boston; Dean Christian Gauss of Princeton University; Dr. William Draper Lewis, director of the American Law Institute, Philadelphia; Dr. Felix Morley, president of Haverford College; Dr. William Allan Neilson, former president Smith College; Bishop G. Bromley Oxnam of The Methodist Church, Boston; The Right Rev. Edward L. Parsons, retired Episcopal bishop of California; Dr. Mary F. Woolley, former president of Mount Holyoke College; and Dorothy Canfield Fisher, the novelist.

At present, conscientious objectors are being sent to prison at the rate of about 150 a month. Among those now being sentenced are men who have served one term and were arrested on the same charge a second time.

THE Civilian Public Service Camps and special projects manned by conscientious objectors for the duration were organized and are presently being adminis-



tered by the historic peace churches, the Mennonites, Brethren, and Friends. There is one Methodist Camp. A semi-official agency, the National Service Board for Religious Objectors, located in Washington, has the responsibility of assigning the men to the various camps and maintains administrative contact with Selective Service. The men working in these camps receive no pay, and, if they are able, are expected by the religious agencies sponsoring the camps to pay \$30 a month for their maintenance. (This is sometimes supplied by the churches to which the men belong.) Each man receives an allowance of \$2.50 a month.

Legal provision for this arrangement between the peace churches and the Government was made by a Presidential order empowering the Director of Selective Service to accept "gifts" from private agencies—in this case the service committees of the peace churches—which could be used to support the program of alternate service for conscientious objectors. By this bargain with the Government the religious groups obtained the privilege of operating the camps and the opportunity to provide religious and educational programs for the men. There is, of course, general supervision of camp operation by Selective Service officials, and during the fifty-one hours of the work-week the men are entirely under the control of the Government agencies which employ them—the U. S. Forest Service, the Soil Conservation Service, the National Park Service, and others. There is one camp operated entirely by the Government, located at Mancos, Colorado, near Mesa Verde National Park. About ten per cent of the c.o.'s now being drafted ask to be sent to Mancos. Nearly 2,000 men are working on so-called "detached service" projects, as orderlies in mental and general hospitals, on dairy farms, and in various types of service in agriculture and medical research. Parolees released from prison are sometimes assigned to these projects. The men on detached service, whether C.P.S. assignees or parolees from prison, receive maintenance, but no pay.

The availability of this labor force of conscientious objectors has made it possible for the Government to continue long-term conservation projects. At present, erosion destroys 100,000 acres of good farm land each year, and it is generally acknowledged that the study and control of erosion must go on, whether the United States is at war or at peace. The preservation of our national forests is equally necessary. The work of conscientious objectors in fighting forest fires has won the praise of Forest Service officials and gained recognition from those who are familiar with the devastation caused by fire and the importance of forest conservation to America's economic future.

While the United States now accords a measure of recognition to conscientious objectors, there is still much to be accomplished in securing the rights of these men. In the first place, many c.o.'s feel that they are establishing the precedent of slave labor in America by working without pay for the duration. They have complied with the law in every respect, yet are forced to work for nothing, while criminals and prisoners of war are compensated for their labor. Others have grown dissatisfied with the work they are doing and long to be busy in service more directly concerned with human welfare. A number of the men who have walked out of camp and gone to prison have done so for these reasons. Two such men, Stanley Murphy and Louis Taylor, went on a hunger strike for eighty-two days while in a Federal prison at Danbury, Conn., in protest against unpaid forced labor and insignificant work. They are now in the Federal Prison Hospital in Springfield, Mo., and Murphy recently charged that he had been beaten and kicked by prison attendants.

**D**URING the last war, conscientious objectors who accepted furloughs for farm labor were paid at prevailing wages, but kept only the equivalent of privates' pay, the balance being given to the Red Cross. Today more men have been recognized as c.o.'s, but that recognition has been vitiated by the "slave labor" condition in Civilian Public Service. The right to exercise freedom of conscience in the United States is now withheld unless a man is prepared to abrogate fundamental civil rights. These discriminatory conditions constitute a denial of the legitimacy of the position of the conscientious objector before the law and are an important reason why so many more men have gone to prison than during World War I.

But conscientious objectors do not expect the Government to ease their path and comfort their trials. Civil and religious rights are won and made secure only at the cost of sustained sacrifice and undeviating purpose. In a more enlightened day the people of the United States may take pride in the fact that they accord impartial treatment under the law to all their sons, having learned that the very essence of democracy depends upon the preservation of the rights of minorities—rights, be it noted, which the conscientious objectors are now struggling to maintain. Not without reason, a writer in the *Encyclopedia of Social Sciences* has said that the list of conscientious objectors "includes most of the intellectual and moral innovators in history." It is difficult in wartime to appreciate the full significance of this fact, but the practice of democracy has never been an easy thing. Uncompromising pacifism is both the manifestation and the test of true democracy.

If there were no eternal life, this life of time would be without meaning, goal, or purpose without significance, without seriousness and without joy. It would be nothing, for what ends in nothing, is itself nothing. That our life does not end in nothing, but that eternal life awaits us is the glad message of Jesus Christ. He came to give us this promise in this dark

world. A Christian is a man who has become certain of eternal life through Jesus Christ.

—Emil Brunner

It is only in the West where men have overcome the fear of death that men have learned to fly.

—Tagore

Fool! All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and  
God stand sure:  
What entered into thee,  
That was, is, and shall be:  
Time's wheel turns back and stops:  
Potter and clay endure.

—Robert Browning



# I Believe in Life

Albert Edward Day

*A Pastor Discusses the  
Christian Meaning  
of Death*

**Look In** Subsequent  
issues of *motive* for

*A Matter of Life and  
Death*

from the Point of View of  
—the Nurse—Marion Wefer  
—the Soldier—John Bartek

December, 1943

"And so you are afraid of death?"

Quick as a flash those wistful eyes, which had rested with clinging adoration on the familiar and loved scene before us, became vivid lightning directed at me! "I am not *afraid*. Of course no one relishes the anticipation of a visit from a machine gun bullet or the death-dealing fragment of a flying shell. But my mind is not hypnotized by that possibility. Nor does my heart stand still at the thought of it. I am not posing as a hero. In fact, I feel very unheroic. Pain has always been to me a thing to dread."

He laughed slightly. "I can remember what a time my mother had trying to persuade me to part with some baby teeth whose exile from my mouth was long overdue. The dentist's chair is still a terror to me. And I could easily become panicky if I let my thoughts wander to the battlefield and the varieties of physical torture it offers to me and all the rest of the boys. Certainly I would choose instantaneous death rather than gaping wounds and frightful mutilation and a long life as an unsightly and impotent cripple."

"Yes," I replied, when his torrent of protest ceased, "I can understand that." When I said goodbye to my own boy, he looked me straight in the eye and said, "Dad, pray that I either come back whole or not at all."

"That's it," almost shouted the soldier lad standing in front of me. "He said it. Death cannot be as unwelcome as lifelong pain, a hobbled existence or scarred disfigurement."

"You mean then—" I added encouragingly.

"This is what I mean, parson. Life is sweet to me and I don't want to lose it till I have tasted more of it. And death seems to me such a finality. They talk about life beyond the grave. But it is hard for me to grasp the idea. All the life I have had or known has been a phenomenon of organism. When this organism known as my body is blasted to bits, how can any life survive? A disembodied spirit is to me such a ghostly idea that even when I do not laugh at it, it leaves me wholly uninterested. I do not want to be a mere will-of-the-wisp, dancing over the decay of my own grave."

HE paused a moment. Then, with that frankness and simplicity which endeared him to all of us, he said: "They used to talk at college about some kind of after-death merger with universal life. As if the dilemma of a bodiless existence were averted by assuming some kind of reservoir to which all our lives returned after having enjoyed an individual existence in association with some earthly body. But that to me only magnifies the dilemma. What could furnish the universal life its necessary body? The electro-magnetic field into which the universe has been reduced by science?"

He was almost scornful when he hurled that question, not at me so much as at the absent proponents of some kind of survival by absorption.

Then almost immediately he became apologetic. "Besides, if such a thing were possible, I confess I am not interested. I know it sounds egotistic. But I am I. I am far from being satisfied with the kind of I that I am. But I do not want to cease being I, not even by being absorbed into God. I want to have a chance to improve on this I. I want to cooperate with other I's. I want to love and serve the *Great I Am* we call God. But I do not want to be swallowed up in some divine immensity or become an undistinguishable, unconscious moment in the eternal divine consciousness!"



Here at last I had my cue—and also my opportunity. For silence now seemed to fall not only upon his lips but upon his mind. It was the calm after the storm. He had evidently given vent to doubts and aspirations long suppressed, and had found some relief in the mere expression. In the brooding quiet which followed I had the chance which every preacher craves, to remind him of his latent beliefs and interpret them to him.

"Frank," I said, "you and I ought not to have much difficulty understanding each other. We not only speak a common language but we stand face to face with doubts which once were as poignantly mine as they are yours; and with aspirations which are now mine even more passionately than they are yours, for I have lived longer. Life has become more of a habit with me than it has with you as yet. And I am so much more aware both of the deficiencies of this 'I' and of its need of eternity to become and to do all that lies within the range of its possibilities. May I add that I find the conception of some kind of Christianized Nirvana as uninteresting as you do? I want to be as much like God as a finite soul can be. But I do not want to be an automatic atom in some Eternal Molecule or an unconscious phase of some Universal Consciousness."

I was startled by a deep drawn soldier sigh. He himself was startled, for it had come spontaneously, as if a great tension had suddenly found relief. We looked at each other and laughed. "Go on," he said; "this is interesting."

"And encouraging," I thought, though I did not say. "Frank," I continued, "you have spoken about God. You believe in Him, don't you?"

"Yes, I do," he answered fervently. "I can not tell exactly why. I try to be intelligent about my faith. I have even argued in defense of it with the fellows at the frat. But it always seems to me that the reason for my faith is so much deeper and more convincing than the reasons I offer. It is almost as if I could not deny God without denying my own existence. It is as simple and as final as that."

"Good," I replied. "That's what theologians mean when they say 'We do not believe in God because we can prove His existence, but try to prove His existence because we so inescapably believe it. Our proof is our effort to intellectualize and explain what affirms itself in the deep of our being, before our arguments'"—and, I added with a smile, "in spite of them."

"Here," I continued, "is my whole confidence in the presence of death. Let me state it as simply and directly as I can:

"I believe in God. I can not help believing. The longer I live, with my mind

busy about and my heart dedicated to the best I know, the more certain do I become that the best is rooted in an Ultimate Reality that is living and personal. My relationship is not a reaction but a fellowship. In that fellowship I find both the enrichment of life and the enhancement of personality.

"I believe, therefore, in life, not in death. Since the Ultimate Reality is life, I have confidence that life and not death is its goal, and that whatever is in fellowship with Ultimate Reality is destined to life.

"I believe in the permanence of personality. My relationship with living Ultimate Reality is a personal fellowship. It is I-Thou. The Thou is not an echo of the I. The I is not a temporary infinitesimal fragmentation of the Thou. I and Thou are both real. Since my relationship with God is thus so personal, I can see no reason why it will not continue to be personal forever. That is, as deeply as I believe in God, and as surely as I know that I am I and not God, and as certainly as I have found that I, being I, can hold fellowship with God as God, so profoundly do I believe that my eternal fellowship with God will be the fellowship of myself as a living person with the Eternally Living Person."

ALL the while Frank was listening intently, but I was aware that something else needed to be said. He was still thinking of the battlefield and what might happen to his body there. So I hastened to say: "I know, Frank, that this still does not answer your question about life without a body. Nor do I pretend to answer it. But I would bring your question into the presence of your faith in a living God. That is more insistent than your consciousness of body.

God is an even greater mystery than a bodiless spirit. He is; we can not escape that. But He has neither eyes nor hands, brain nor heart, as far as we know. Nevertheless to His reality we bow in reverent faith. Can we not trust our spirits with the God who is spirit? Can we not believe that there is for us, when the body is laid aside, a life of the spirit as intensely real and as immensely worthwhile as His has been and will be forever?"

Many other things I said to my soldier friend that day. It would be quite too pat and unreal to write that his problems were all solved in those brief moments we talked together. But when we parted, his handclasp was firm and his eyes shone with a new light as he said quietly: "Thanks, preacher. Death does look different when we think of the real meaning of our faith in God, doesn't it?"

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A faith that is able to transcend the catastrophes of history must therefore be able to define both the possibilities of human creativity in history and the limits of human possibilities. It must also be able to clarify the fact that the evils of fanaticism, conflict, imperialism, and tyranny have their source in man's ambition to overleap his limitations and to seek unconditioned power, virtue, and security for his existence.

For this reason historical catastrophe seems to be nothing but chaos, which drives men to despair without the profundities of the Christian faith. And Christian faith becomes vapid and sentimental in periods of stability and peace. It recovers its own profoundest insights precisely in those periods of social chaos when all simpler interpretations of life break down and force men to seek for a profounder interpretation of existence.

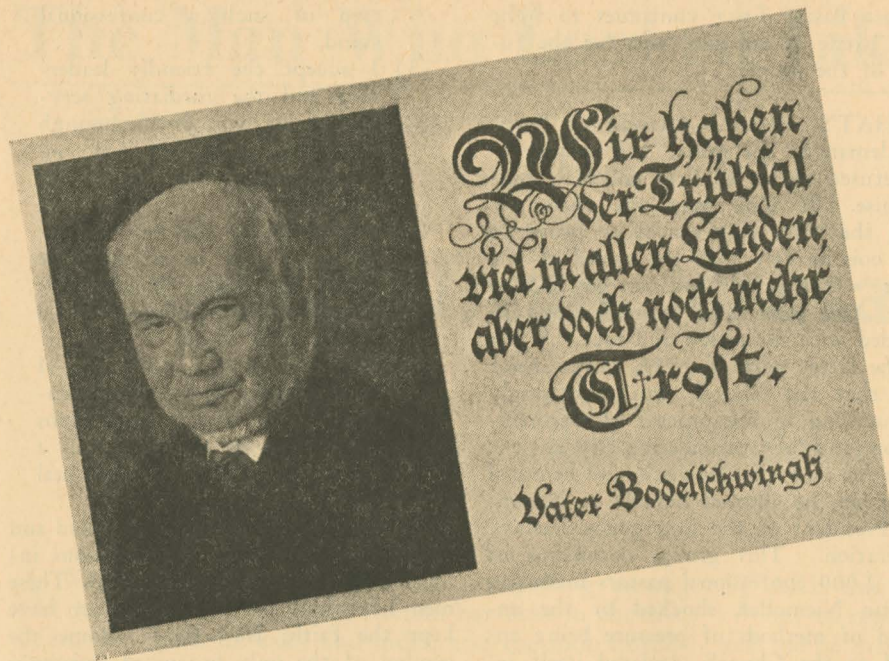
—Reinhold Niebuhr

Albert Edward Day has held important pastorates in the east, middle west and west. He served as Chaplain in the first world war, and has been a member of the Peace Commission of the Methodist Church. His lectureships at theological seminaries include Bangor Theological Seminary, Yale University, Pacific School of Religion, Grinnell College, Emory University, and Southern Methodist University. Taylor, the University of Cincinnati, Ohio Wesleyan, Allegheny, and the University of Southern California have conferred degrees upon him. He has been Vice-President of the Federal Council of Churches since 1941. He has written eight books, but he is still best loved as the minister of the First Methodist Church of Pasadena, California.



# Pastor Fritz

Robert D. Hershey



**P**USHING back his broad shoulders and pulling himself with dignity to his full height, Pastor Friedrich von Bodelschwingh stood solemnly before a group of his colleagues at Eisenach. Slowly, and with a distinctness born of conviction, he began to speak:

"Meine Herren in Christ! German Christendom was moved by the hope of a united Evangelical Church, united in truth and in service. The first steps toward this goal have been taken, and were followed by the appointment of a National Bishop. I was elected to this position by the authorities of the Church Federation, and as my duty to God I accepted it. Owing to the institution of a State Commissioner for all Evangelical Prussian Churches, it is impossible to continue my work in this capacity. I have been obliged to hand in my resignation to the Assembly. The struggle for the internal Free Church of the Gospel continues; it is a battle of the soul and for the future of our people."

Quietly Pastor Fritz, as he is affectionately called by millions, returned to

his seat and bowed his head. Those who that day looked to him for guidance in the church-state struggle remained silent, not because they were dismayed, not because they sensed a defeat for the German Church, but because they knew Pastor Fritz would carry on. "As my duty to God" still echoed in their minds; "the struggle continues" were words that kept beating in their hearts; "a battle of the soul and for the future of our people"—that was the real purpose of their calling.

Thus June 24th, 1933, as a date commemorating the first official intrusion of the State (outside of Prussia) into Church affairs, goes down in history. When it became evident that political power was attempting to regulate and control spiritual forces, von Bodelschwingh resigned. He could not work hand in hand with such a policy. The man who had been elected Reichs-bischof by the Council of the Church Federation and who had received in a plebiscite held later in all of the twenty-eight German territorial churches an overwhelming ma-

ajority of votes, gracefully resumed his quiet but influential work in his institutions of mercy.

**T**HAT is not, however, the end of Friedrich von Bodelschwingh's story. Nor is it even the beginning. No one in Germany in 1933 enjoyed a greater confidence within the Protestant church. Even his enemies admired him, and the propaganda issued against his election was motivated not by personal prejudice but by what was called "a matter of state principle." The press of the world has presented many characters in their dramatic reaction to political force; it has yet to present the story of those "heroes of the quiet way."

Pastor Fritz began his life work under his father's supervision. Dr. von Bodelschwingh, the elder, was the great leader of social service work in Germany during the last quarter of the nineteenth century. It began with a Christian concern for individuals unfit physically or mentally to take their place in society. Epileptics, incurable cripples and insane

As for the saints that are in the earth . . . .

*These Are the Excellent*

. . . . in whom is all my delight



were gathered together in the famous Bethel institution in Hanover in 1883, and in 1886 over 2,000 people were being cared for.

Physical needs were but reflections, however, of deeper social needs and as a result, two years after the establishment of the first "Working Men's Colony" in Wilhelmsdorf, there were twenty such colonies. "Men on the street," "wanderers," "tramps" and "bums" they were called, put out of society because of an irresponsible industrial system. Incurable boys from reformatories were given a chance at farming, asylums for drunkards and dissolute women were created, and the famous "Inner Mission" became the foster parent of hundreds and thousands of "lost" people. Von Bodelschwingh was interested in one thing alone—reclaiming people for society through Christian love.

For all this work, brotherhoods such as the *Blue Cross*, the *Good Templars Order* and the *Brothers of the Blue Apron* were founded. Sisterhoods were established, and in 1925 the Inner Mission was operating more than 3,800 separate institutions with 22,570 trained women workers and 3,430 professional deacons, dealing with every kind of human need. Today, according to reports from Stockholm, there are 50,000 sisters in Germany alone who are engaged in relief work in spite of strong Nazi opposition to all church-sponsored social service enterprises.

This was the work born in the mind and heart of the elder von Bodelschwingh; this is the work nourished and grown, over which the lengthened shadow of the man in his son, presides.

"Bethel" and "Inner Mission" now, the world over, mean love in action. For individuals, for society, for missionary work abroad, for the training of workers and the enlistment of Christians in service, these names are famous—and

If the stronger nations remember their obligation to the weaker nations and their responsibility under the moral law, there will be no sort of new imperialism or new supernaturalism, and all nations, sovereign and independent, will work together in a sane, human solidarity. Christian truth administers the principles and the ideals for this sort of new order. The racism and the supernaturalism and the despotism of the totalitarian governments will be cast aside, and the strength of the strong will be used for the protection of the weak. . . . All in all, if we are going to save Christian culture, and our freedoms are imbedded in Christian culture, we must go back in our economic

modest Pastor Fritz continues to fight "the battle of the soul and for the future of the people."

**T**HAT'S why this unassuming "gentleman of the spirit" has consistently refused to be led into political compromise. It took only one encounter with the Nazi government to prove to him conclusively that the sword of the spirit was the only weapon he had to use. And even that sword had to be wielded with discretion and tact. When in the latter part of 1933, Pastor Fritz saw that the Church was increasingly succumbing to the process of Germanization and of surrendering its ancient faith for a new nationalistic and heretical paganism, he allowed himself to become the President of the Emergency Pastors' Federation. This group, consisting of over 2,000 confessional pastors including Martin Niemoller, shocked by the unheard of methods of pressure being applied to the Church, declared itself individually as follows:

- (1) I pledge myself to fulfill the duties of my office as servant of the Gospel, solely according to the Holy Scriptures and according to the confessions of the Reformation as the true interpretation of the Holy Scripture.
- (2) I pledge myself to protest, without regard to consequences, against every viola-

**Robert Delp Hershey knows the work of the man he chooses to call "saint." He was acting pastor of the American Church in Berlin part of 1938 and 1939. He received his bachelor's degree at Gettysburg College and his B.D. and S.T.M. from the Lutheran Theological Seminary. His S.T.D. is from Temple University. He continued his studies in Germany in 1938-39. From 1932-35 he was instructor in English Bible at Gettysburg College. He is now pastor of the St. Paul's Lutheran Church at Glenside, Pennsylvania.**

and political life to Christian principles. . . . Man's distinguishing faculties are reason and will, and when he tries to live without God and the moral law, his masterpiece is chaos. . . .

—Archbishop Stritch of Chicago

If there is any single conclusion to be drawn from our present dilemma it is that morality alone cannot make a religion, and that behind any ethical system that is to have a religious quality about it there must be an act of faith and a body of beliefs. The way we behave is determined by judgments of value that we pass on the world and on our own experience, and by some long-range guess

tion of such a confessional stand.

- (3) I accept the friendly leadership and the mediating services of Dr. von Bodelschwingh in guarding against any infringement of such a confessional stand.
- (4) According to the best of my ability I join in sharing the burden of those who are persecuted for making such a confessional stand.
- (5) Conscious of this obligation, I bear witness that the application of the Aryan paragraphs to the life of the church is a violation of this confessional stand.

That this league of pastors has had and will continue to have a tremendous influence on German life, is certain. These men have met the problem; they have kept the faith; they have become the symbol of the only organized resistance against the Nazi might. Yet their leader, Pastor Fritz, friend and mediator, without the sound of trumpet or the waving flag, continues in the struggle "for the soul and the future of the people." His is the still small voice of power; the dynamite of Christian heaven.

When the story of Pastor Fritz is written in the days to come, it will be the same as the epitaph inscribed on his father's grave: "As we have received mercy, we faint not."

as to the meaning of life. Those of us, therefore, who hoped forty years ago to keep the ethics of Jesus and to let his "religion" go were wrong. That apparently cannot be done. The reasons for behaving in the ways that Jesus proposes, and beyond that, the actual ability to behave thus, are derived from the belief that there is a God. It is said, "One is your Father and all ye are brethren." We tried to realize the second of these propositions in neglect of the first. It begins to look as though we should have to go back to the major premise if we expect the ethics of Jesus to work.

—Willard L. Sperry



# The Man Who Looked Like God —III

## Dispatch from Jerusalem, A.D. 29

Richard T. Baker

A WEATHER report, tidings of an uprising among desert people against the Roman barracks in the east, the market value of wool and hides, and the mob butchery of a religious fanatic—these are the notes that went in the courier's pouch to Rome tonight. The weather blew in a desert storm just at dusk, a raging, shaking storm that wrested the breath from your mouth and made the earth groan beneath your feet. A dragon, spitting fire, clouding the twilight with an early darkness, it rumbled up as a mighty voice from the east and chilled one's flesh and conscience to the core.

It is rumored in the market place that the Jordan and the deathly, salty sea have sent up another omen to warn the luxurious, effete city. "Jerusalem, Jerusalem!" the old wives are moaning in the streets, and there is a new cry against the wailing wall. Always the scourges of the city arise like a refiner's fire from this valley. They have come on the embattled wings of storm, with flashing lightning in their teeth, swinging great lashes against our well-filled cheeks, overturning our money tables and our seats of comfort. The wise men through their pipes have talked tonight of Amos and Elijah, the desert holy men whose grip upon this nation's history is close against its roots. They are saying that another prophet is laying siege to the nations, stripping off the face of God for men to see.

I wonder. It is not good for Roman reporters to dabble in eastern mysteries. It is for me to send my messages: bad weather, a desert uprising, the weight of hides, and a crucifixion. Is not this enough?

Or must I listen to the rumors in the market, in the houses where the doors have been bolted shut against the storm? Must I send the word that the ancients of the city say the storm is God's wrath upon the men who nailed the just upon the bar of his own cross? Should I interpret the tidings to say that the desert is full of rumblings against the Roman soldiers barracked here, that the Zealots carry their knives deep within their robes? Should I say the heat is rising in the streets from the tempers of the people, even as the chill of winter lingers? Is it not news that even now the faithful and the true are burying the body of their fanatic in a tomb not far from the Ugly Skull outside Damascus gate? That the children have found lilies today by the springs of Siloam?

TAKE this Jesus of Nazareth, for example. How is one to report the news? In the temple chambers they tell me he made trouble, broke the law to defy tradition. A perfectionist, fanatic. And they are right. In the governor's palace, "A good man. We find no fault in him. But he represents the people, and it is good for him to go. There is too much burden on our governing to let these voices rise, even from the just." Within the week I have heard another concerning the Nazarene. "This I know," with his eyes straight into mine, "that once I was blind and now I see." That is what I hear. And they are right.

This I might say in my dispatches, that the man was born in Bethlehem, the son of Galilean country stock, and Jewish as the blackness of his hair. Of the tribe of Judah, the root of kings. And reared in Nazareth, as they tell me. I could call these facts the burden of the news, and let the matter drop. Or the legends that attend him: a story that he confounded the elders in the temple at the age of twelve, that his reading of the law already then showed signs of prophecy. A story of his first sermon in the synagogue at Nazareth. While the

*(Continued on page 26)*

This reporter's account of Jesus was written in mid-Pacific as Richard Baker was on his way to Chungking, China, to teach journalism in the first graduate school of journalism in China. Dick went by boat to India and then by plane to China. On October 11th some thirty young Chinese from all parts of the country began their studies in a school under the auspices of the Chinese Government. The students, of whom six are girls, have been picked from 200 college graduates. The "proper" name of the institution is the Graduate School of Journalism of the Central Political Institute. The school was started in a small bombproof building of the International Department of the Ministry of Information overlooking the Yangtze, a place regularly used by foreign correspondents for their press conferences with Chinese government spokesmen. We hope to have further articles from Chungking!



## Advent

**A**DVENT (Latin, *the coming*) is a holy season rather than a holy day. It is observed more especially by the Lutherans, English, Protestant Episcopal, Greek and Roman Catholic churches. It closes with the Sunday before Christmas. Originally, and with stricter verbal propriety than now, the word *Advent* was taken to mean the time of the birth of Christ—his arrival, or having come, rather than his coming. But the Church has always loved dutifully to cultivate the idea of preparation for seasons of uncommon sanctity; and one effect of this disposition has been to throw back Advent over a season of three or four weeks, intended to be spent as a long Christmas eve in the incidents of which the approaching festival is commemorative, and in devout and self-questioning anticipation of the Day of Judgment.

Tradition carries the origin of the observance of Advent as far back as Peter. But reliable history takes us back to the fifth century, when it is referred to by Maximus Tourmensis in a homily on the subject. The Synod of Lerida (A.D. 524) speaks of it as a church appointment, marriages being forbidden from the beginning of Advent until Christmas.

As observed by the Roman Catholic and English churches, this season was probably introduced into the calendar by Gregory the Great. In the former it is observed by fasting and by abstaining from public amusements and festivities. As it comes just before the time celebrating Our Lord's nativity, it is considered an appropriate time for penitence in preparation for that event. The Protestant Episcopal and English churches observe it by special services, and it is the beginning of the church year.

—Edward M. Deems, *Holy Days and Holidays*

Had Jesus been ambitious with such crude ambition as built the pyramids, the date of His birth might have been graven on stone for the gratification of curiosity. We know the dates of many of the Pharaohs, and are content to forget them. But Christ did not use the labor of slaves to build a proclamation of His own importance. He labored Himself for us, courteously desiring to be written down in our hearts if we should will it. Therefore the exact knowledge of the day of the beginning of His manifestation in time may be disregarded. He is not of time, but of eternity. He is not Pharaoh, but Emanuel. He is incarnate repeatedly in the lives of men and women who, although they suffer the limitations of this temporal world, belong also, to some extent and in certain aspects of their being, to a world that is invisible, but everlasting and supremely real. And though nobody knows the exact date of the birth of Jesus, out of love for Him a new calendar was made.

—Margarite Wilkinson

*motive so*



"Madonna and Child" by Roberto Ferrer  
her child and withal a beautiful portrayal

## Christmas—

**I**T'S funny, celebrating the birthday of the Man of Peace in the middle of a war. Like taking time off for lunch, you call a halt between two armies struggling to the death—for only the death of one can mean victory for the other—and you honor Christmas. It takes something away from Christmas to see it in such circumstances. No beautiful carols ringing across a snow covered scene, but angry guns roaring out under a blazing sun, wounded and dying men, burning vehicles. How can a—what should I say, a man?—brought up to believe in a just and merciful God reconcile himself and his beliefs to such wholesale death? Is this what my God had planned for the human race? I don't like to think so, but here it is. If it isn't right, why does it go on? Oh, I hear phrases all over the place, such as "God is on our side, making the world a better place to live in, getting the world ready for a lasting peace, making the world safe." Safe for what? Safe until some country gets strong enough to make it unsafe again? Just what is this fighting for? Is it just another fighting period until both sides get too weak to continue and then



## Feast of the Nativity



Dorr News Service

... is a modern version of the Madonna and Child, a symbol of motherhood.

## Africa—1942

"Peace," while they build armies and navies to start again? Is it just that, or do you really believe there'll come a time when young fellows of my generation can safely feel they can marry and raise children without a fear that those children will be gun fodder of another war? Is it going to be possible to turn a world of science from research for weapons of death to research for ways of enhancing life on this planet? Has man so got conflict and war in his system that it will be impossible to erase it? . . . I want a peaceful life, I want a home and kids in a friendly world—a world where everyone gets along on the average and dislikes aren't argued over gun barrels and bayonets. I want to work for happiness that I can enjoy when I'm old. I want to honor Christmas as I believe it should be honored, as the anniversary of a way of life that means peace, good will and happiness—not to cock my ears, eyes on a slit trench at the sound of an airplane motor, wondering if it is friendly or not. There is—there must be—some way to make it all possible now and forever.

—From a soldier's letter

It is known that the Feast of the Nativity was observed as early as the first century, and that it was kept by the primitive Christians even in dark days of persecution. "They wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11:38) yet they were faithful to Christ, and the catacombs of Rome contain evidence that they celebrated the Nativity . . . there are signs . . . of their simple forms of worship and the festive joy with which they commemorated the Nativity of Christ . . . the one which illustrates the earliest and most universal of these pictures, and exhibits Christmas joy is "The Adoration of the Magi." Another of these emblems of joyous festivity which is frequently seen, is a vine with its branches and purple clusters spreading in every direction. . . . Thus it appears that even beneath the palaces and temples of pagan Rome, the birth of Christ was celebrated, this early undermining of paganism by Christianity being, as it were, the germ of the final victory.

The birth of Jesus—the greatest event in the world's history, for it has been truly said that the birth of Christ was the world's second birthday. Christmas signifies "Christ's Mass."

Whether the 25th of December correctly fixes the period of the year when Christ was born is still doubtful, although it is a question upon which there has been much controversy. From Clement of Alexandria it appears, that when the first efforts were made to fix the season of the Advent, there were advocates for the 20th of May, and for the 20th or 21st of April. It is also found that some communities of Christians celebrated the festival on the 1st or 6th of January; others on the 29th of March, the time of the Jewish Passover; while others observed it on the 29th of September, or the Feast of Tabernacles. The Oriental Christians generally were of opinion that both the birth and baptism of Christ took place on the 6th of January. Julius I, Bishop of Rome (A.D. 337-352), contended that the 25th of December was the date of Christ's birth, a view to which the majority of the Eastern Churches ultimately came round, while the Church of the West adopted from their brethren in the East, the view that the baptism was on the 6th of January. It is at any rate certain that after St. Chrysostom, Christmas was observed on the 25th of December in East and West alike, except in the Armenian Church which still remains faithful to January 6th. St. Chrysostom, who died at the beginning of the 5th Century, informs us in one of his *Epistles*, that Julius, on the solicitation of St. Cyril of Jerusalem, caused strict inquiries to be made on the subject, and thereafter, following what seemed to be the best authenticated tradition, settled authoritatively the 25th of December. . . . It may be observed, however, that some have represented this fixing of the day to have been accomplished by St. Telesphorus, who was Bishop of Rome A.D. 127-139, but the authority for the assertion is very doubtful.



(Continued from page 23)

elders wagged their heads and spoke disparagingly of sons of carpenters, the sharp-edged words of Jesus rolled out across the heads of the pompous and the pious straight for the hearts of the people. Shall I pass along these legends? Shall I tell of blind men healed, and lame set again upon their feet, of hardened criminals brought into the circle of faithfulness and honesty?

And what about the twelve? These roughcut folks who left their nets and farms and scythes and hammers to spread abroad the message of their master—what is there to report of this loyalty? What of the crowds which followed him? Can one report the magnetism of this message of the kingdom and of the man himself? He was born in a stable, his followers say, and he arose from the people of the soil. He was part of the eternal voice and hunger of simple men in modest ways. He was sinews of their strength. Hypocrisy and pompousness and injustice and routine goodness are less safe today in the places where he walked. And common, rugged honor has had its advocate.

These things I would report. But how can it be news that the soul of man has been set free? No. Rather, I must send along the news of caravans for Antioch and the price of wool. To proclaim to Rome that Jerusalem has seen the son of God!

And yet it is the news my heart dispatches. Would I could announce the truth this day embodies. They called him God revealed. What did they mean? The enormity of the sacrilege—I can hear Rome's scoffers chatter it back and forth. My heart is restless tonight. What was God trying to say with this Jesus, whom they called His son?

Were Jerusalem not so sore of heart tonight beneath its canopy of black, I should say the cynics had the truth, that the whole of life was a blistering laugh, that goodness got you nailprints in the hands. But Jerusalem is heavy-hearted, and I myself am burdened of soul. Why has this pall of gloom settled down upon our conscience? "How many times would I have taken you under my

wings," said this Jesus, "but you would not. Why have we not? What is it that put weapons of stones in the hands of Jerusalem today? And a crown of winter-thorns upon a just man's head? We would not! We would not! It is shrieking through me like the wind. We can not! We will not!

PERHAPS this is the word of God in Jesus. Perhaps this is the news. *That man wants to be good, that fundamental to his nature is eternal yearning for God's bosom. But he will not. In eternity there is a cross upon the summit of the highest and the best. In God himself there is suffering.*

That is why Jerusalem drove its nails today and why it hangs its head tonight. God has made his face appear. We know that we are at our best frail, willful things, and at our worst not quite beyond His love. Here, in tragedy, the sham and pretense have been shattered. Heaping self on self, piling up the I-defenses, worshipping the mount of self-made glories, we stand condemned. Go ahead, this revelation tells us, build your towers, make your laws, set your compass around love, turn inward on yourself, defend, defend! But you cannot scale the heights alone. You cannot know the fullness of experience by yourself. And so today we have had the mystery laid back, and the meaning of experience is known. They talk of salvation, his followers, but this is what they mean, *that the truth is known and life is worth the living and they have strength to do it.*

The perfect, the good, the just will not be accepted. This is our news dispatch today. And though God must suffer our rebukes, it is we who hang our heads tonight. And the earth trembles. And the remorseful hangs himself from a pinnacle. And tomorrow the children will pick lilies at the pool of Siloam.

Meanwhile, the weather report is sent to Rome, a Zealot buries his knife between the shoulders of a Roman guard in Jericho, a caravan winds up the coast to Antioch, the wool merchants comb their stock in the street where truth was born today.





So You Are Going to

# POLAND

Mrs. Gaither P. Warfield

IT IS to be expected that in the near future allied troops will be pouring into Europe. Some of you may find yourselves going to Poland. Little is known to the average American about this country whose very name is misleading, as it suggests the North Pole with all its trappings of Arctic nights, white bears and slant eyed, fur clad inhabitants. Some think of Poland as a "nes country," artificially created by the Versailles Treaty.

Actually, Poland (pre-1939 popula-

tion, thirty-five million) with an area of 150,470 square miles, lies no farther to the North than England, but some 1,000 miles to the East. A typically lowland, agricultural country, she divides the Soviet Union, situated to the East of her boundaries, from Germany, to the West. She ranked in Europe before the outbreak of the present war, second in the production of potatoes, third in the production of rye. Her other crops were mainly: wheat, barley, sugar beets, flax and hemp seed. Zinc and coal were her

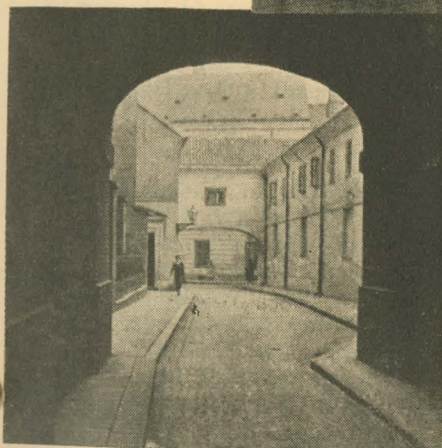


Above: Bakery goods on sale in the streets of Warsaw

Left: In the center of Warsaw is this modern statue symbolic of the fate of Poland



Below: A picturesque street in Poland's capital city



principal mineral riches. Her climate, though similar, is more temperate than that of New York State.

The Polish language, like most Slavonic tongues, is difficult; the alphabet, in contrast to the Russian and Bulgarian Cyrillic, is Latin.

In 966 Christianity was brought to Poland by her ruler, Mieszko I, grandfather of King Canute, the Great, of England. For centuries her history was opposition to Tartar, Turkish and Muscovite invasions that threatened Europe from the East, and Teutonic pressure from the West. Poland's state policy

was always marked by a liberality and tolerance far in advance of the age. Thus, in 1433, 200 years before the English Habeas Corpus act, she guaranteed individual liberty by the *Neminem Captivabimus* decree; King Casimir the Great gave asylum in Poland to the Jews, at that time cruelly persecuted and driven out of most European countries; her first Parliament met in 1451. She was Europe's first democracy, having been the first to do away with the divine right of kings; from 1573 on, all of her kings were elected. She was the first in Europe to create a ministry of education (1775);



to have a written democratic constitution (May 3, 1791). In 1573, at a time when religious persecution was almost universal, she granted religious freedom to all. Attracted by her tolerance, wealth and culture, neighbouring countries, namely Lithuania, Livonia, Ruthenia, Moldavia and East Prussia, joined Poland in a voluntary union, so that by the end of the sixteenth century she was the largest state in Europe.

Non-aggressive in character she became too weak externally to defend herself against the rapacious autocracies which grew up around her. And so Prussia, Russia and Austria, by three consecutive partitions (1772, 1793 and 1795) robbed her of her political independence and freedom for 150 years. Thus it was not a bastard of questionable origins who was born on the green baize tables of Versailles, but a legitimate heir to a thousand years of glorious history.

In appearance, the Pole has little to distinguish him from an American of Aryan origin. The Nordic type, fair, blue eyed, nevertheless, predominates. The word, Pole, evokes in the mind of the average American either the mental picture of an inarticulate ditch-digger or that of the exotic and quixotic, swash-buckling figure of a Pulaski or Kosciuszko. Neither type is representative of the nation.

Hard working, quick witted, versatile, spontaneous and equipped with a keen sense of humor, Polish Jan bears in his psychological make-up, a striking resemblance to John Doe, his American cousin. Deeply religious by nature, he usually conceals this fact, having grown up in the spiritually barren atmosphere of the Roman Catholic Church. He has neither the Russian's emotional instability, nor the German's mysticism and brutality. Although a perfectionist and an idealist, he usually keeps in touch with reality. Unlike his American counterpart, he clings to family ties and tradition, finds teamwork difficult because of his extreme individualism, shuns clubs, takes little or no interest in commercialized sports.

Social relations, even among close friends, are governed by a formality which to us seems almost oriental in its rigidity. It should be remembered that even a casual kiss bestowed by a man upon a woman, other than mother, sister, wife or aunt, is an unpardonable offense, while a hearty smack on the cheek of a male friend is regarded as a correct salutation. The handshake is an institution in itself; people shake hands upon meeting and parting, at being introduced to each other, greeting each other in the morning, even if they happen to be staying under the same roof. On the other hand, friendly backslapping, so dearly beloved of us, should be avoided as the

plague, as it is considered a highly offensive gesture.

Although an internationalist by instinct, the Pole has been made by circumstances acutely aware of his nationality. He is, however, a very vocal critic of his own country and people, at the same time resenting bitterly any criticism voiced by an outsider. It is wise to remember that his national pride and touchiness can be matched only by that of the Spaniard.

Poland's social structure is her Achilles' heel. One would search in vain for the so-called middle class which forms the bulk of American society. One finds instead three main social strata, whose respective customs, financial status, cultural level and even dress, greatly vary from each other. The peasants form seventy per cent of the total population, the working men twenty per cent, the intelligenzia, ten per cent. The aristocracy, impoverished during the eighteenth and nineteenth centuries and deprived of glamour, plays in present day Poland no part in the life of the country as a social class.

"How much is he worth?" is apt to be the first question asked about a man in this country. In Poland one asks: "Is he an intelligent person?" Which also means: "Is he an educated man?" This sentence is the key to a Pole's scale of social distinction. It deprives the Polish caste system of the usual hopelessness. This statement is proved by the fact that in the last twenty years four times a peasant or a workingman has become Prime Minister of the country. The women of Poland have the same freedom in politics and social life as their American sisters. The most notable aspect of this fact is that they never had to struggle for their rights as the women of other lands did.

In social legislation Poland was in advance of the United States. Old age pensions and sick insurance were the privileges of every workman and employee. The eight hour day was established throughout the country as early as 1919. Trade unions were recognized, compulsory paid holidays introduced.

In March of 1941, the *Krakauer*

*Zeitung*, leading German daily published in Poland, wrote: "When on the first of September, 1939, the German army entered Poland, this was done under the banners of civilization and Christianity." This is what the Teutonic brand of civilization and Christianity actually meant.

On that day the German hordes attacked simultaneously from North, West and South. Poland, which at the request of London and Paris had not mobilized, sent out her one panzer division against the enemy's sixteen; her 404 aeroplanes against his 4,320. Despite the desperate resistance of the tiny Polish forces, the fighting almost immediately changed into a massacre of soldiers and non-combatants. Warsaw and her 60,000 civilian graves have become a byword, but few know of the deliberate wiping out of hundreds of villages and provincial towns. On September 16th, while promised help from England and France had not materialized, 110 Russian divisions, with thousands of planes and tanks swarmed into Poland from the East to participate in the kill. By the end of the month the struggle was over, although isolated groups fought on until the spring of 1940.

The invasion completed, the new partition accomplished, Poland became the test tube for Nazi methods. Mass arrests were the "ordre du jour," mass executions followed. Both became an integral part of daily life, with not even a pretext at legal procedure. One of the first occurred in the town of Koscian (10,000 pop.) where eight persons were shot on October 8, 1939; eighteen on October 23rd, forty-two on November 7th of the same year. At the same time, in Otorovo, nineteen men fifteen to seventy-five years old were put to death. Since then, for four years now, this pattern has been repeated in every community, until Polish Lidice are numbered by the hundred.

All Poles, by decree, have been barred from every profession and occupation excepting that of manual labourer. Gigantic man-hunts rake in daily able-bodied men and women off the streets. These are shipped as slave labour to Ger-

Mrs. Gaither P. Warfield was born in Lvov, Poland, and it was after study in Brussels, Oxford and Cambridge that she came back to Poland where she met and married her husband who was a missionary of the Methodist Episcopal Church, South. The Warfields resided uninterruptedly in Poland from 1931-42. In December, 1941, Dr. Warfield was arrested by Gestapo, and was carried away to an internment camp at Laufen, Upper Bavaria. In June, 1942, the Warfields and their daughter, Monica, were "exchanged" and came to America on the "Drottningholm," landing in New York Harbor on July 17, 1942.



many or the Ukraine. Confiscation of all property and mass deportations in areas being cleared for German colonists have pauperized millions. By an artificially created famine and inflation, the struggle for life has been rendered more hopeless. Hunger, lack of fuel, typhus, concentration camps and executions are rapidly taking care of the Aryan population which, according to Hitler's plan, is to be totally exterminated by 1950. Approximately ninety per cent of Poland's three million Jews have been already destroyed by such direct methods as poison gas and machine gunning.

All schools and educational institutions, with the exception of a few of the lowest grammar schools, were permanently closed in the fall of 1939, including the University of Cracow, third oldest in Europe, which for 575 uninterrupted years had not once failed in her mission. Access to German schools is barred to

Poles. The Polish language (outside of the General Governorship) is prohibited; rivers, towns, streets have been renamed. Publication of all newspapers, magazines and books for Poles—*verboten*; libraries confiscated and burned. Museums, art galleries, scientific laboratories have been carried away to the Reich under supervision of German experts and scientists. Radios have been confiscated; sports and games prohibited; hotels, beaches, parks, closed to Poles. The sale to Poles of fruit, vegetables (other than potatoes, beets and cabbage), white bread, candy, butter, is illegal.

A program of methodical demoralization is one of the most insidious weapons used to destroy the nation. Food is being withheld, but vodka is cheaper than ever before. There are no restrictions on its sale and it is often used as payment for work or farm products. Gambling places and lupanars, prohibited by Polish law,

are being opened everywhere and young people encouraged to frequent them. The abduction of girls to brothels in Germany and at the front flourishes in broad daylight.

Lack of the most essential prerequisites of life and the certainty of arrest and death which must come sooner or later, have robbed daily existence of the last vestige of security and sanity.

Only the future can show whether the rescue will be in time for these victims of germanic Kultur. But when you get to Poland, remember this of her people, dead or alive, they were the first to challenge the myth of Hitler's invincibility, preferring honour at any cost to peace at any price. Of all the occupied countries of Europe, they, alone, produced no Hacha, no Laval, no Quisling. Consciously they sacrificed freedom and life, knowing that their oblation would not be in vain.

## Toward Christian Reconstruction

# Testing Laboratory for Post-war Planners

David S. Richie

EVERY honest young person, dreaming of a better world, knows something of the dangers of escapism. We know that daydreaming about postwar utopias is one way of making our present "tragic necessity" appear a little more tolerable. Some of us know that Sidney Rogerson, English author of the pre-war book, *Propaganda in the Next War*, prophesied in 1939 that promises of postwar plenty would be used to bolster morale in the next war, as the slogan, "The War to End War," was used the last time.

Today there is a great deal more honest recognition that the postwar world is going to grow out of the good and bad elements of our war world, and that the quality of our postwar world is going to be determined by the degree to which the tiny everpresent yeastlike elements of unselfish devotion and unconquerable good will are able to permeate the entire loaf. As early as May, 1941, the Right Honorable William MacKenzie King, Prime Minister of Canada, had this to say: "While the old order is destroying itself, a new relationship of men and of nations is already beginning its slow but sure evolution. Its name is Brotherhood—it's method, Cooperation."

Is this insight true? Is the old order destroying itself? That much is obvious. But what is this new relationship of men and of nations? How *sure* is it? Can we have faith, can we have confidence that the way of brotherhood and cooperation will someday triumph? Can we believe that the way of brotherhood is the most sure and practical *now*? Can we *know* it?

Some such questions as these, quite unconsciously no doubt, have led over 400 young people into the Philadelphia Weekend Work Camp during the past three years. It has been a testing laboratory for them, and many have come again and again, to continue the experiment.

Kagawa, according to his biographer William Axling, "took his friends by sudden surprise when at the age of twenty-one he took a straight header into the depths of the Shinkawa slums." Most of us in our privileged schools and colleges and homes are far from ready, as Kagawa was, to cut loose from our moorings and plunge into the slums "for keeps." What we want to know is: Can we be *sure*? Can we *know* that the way of unselfish generosity and irrepressible good will is the way both to personal happiness and to the World Community?

AS an experiment, we can try it for a week-end and test it out. We can go where the need is great, where racial bitterness is at its worst, where the demon alcohol has added the finishing touch to lives that have been cramped in dilapidated bandbox shacks, squeezed out in exhausting factory employment and then discarded as too old to work at forty-five. We can go there and do the dirtiest job that needs to be done. We can clean up vacant lots, clear out the disease-breeding filth from forgotten alleyways. We can earn the respect and friendship of those that are there, and to a degree at least their participation. We can earn an invitation into homes to join with the family in fixing their furniture, as long as one of our group knows how and can teach the rest. We can find owners ready to put up the cost of paint and other materials and tenants eager to join with us in refurbishing their homes.

One of the results of actually doing these things has been that the Weekend Work Camp has been appealed to in various emergencies. When a nursery school was closed down because of an epidemic traced to a filthy garbage-littered alleyway behind the school, the "Friends" were called on to clean it out.



When the bringing of running water inside eight dilapidated homes previously served by two outdoor water faucets was being indefinitely postponed because the plumber could not find any unskilled labor to dig the ditches, the campers gladly volunteered. As the work progressed the plumber expressed his amazement by admitting that he could not get workers to do this kind of work these days "for love nor money," to which someone replied, "Most likely you never tried love." The owner, in this case, in exchange for the saving in his plumbing bill, provided more than twenty gallons of paint, more than a dozen window panes, and other necessary materials to make it possible for the tenants and the "Friends" to make the interior of the homes much more livable. The most recent appeal for help came from the "Golden Thread Club," a remarkable group of Negro families outside the city who have saved to buy their "rural slum" and are now eager to rehabilitate themselves. Full employment has made the first step possible,—the purchase of shingles to cover their leaking roofs,—but it has left them with little time to get their shingles on. A boost from the "Friends" was more than welcome over a week-end when as many club members as possible "took off from work."

In this project, as in all the other work, it was not in itself the work done that proved to be of greatest value, absolutely essential as it was to the realization of every other value. The work united us with our neighbors. We were everywhere called the "Friends" even though only a very small fraction of the campers were members of the Society that claims that name. These campers, these students, teachers, jobholders, coming as they did from a rainbow of churches, schools, and colleges, were nevertheless deserving of their nickname. They were genuine friends. Our neighbors responded. They responded with acts of hospitality, trust, and generosity. They responded with the kind of improved morale that is reflected in improved habits of

cleanliness and in less bickering among themselves. They were not transformed but they were encouraged.

**B**UT this was not the real test in our laboratory. The real test was a test of the "postwar planners" themselves. Did they respond with gladness? Were they glad to "pay for the privilege" of doing this dirty work, of sleeping on army cots (or at least trying to when unfamiliar street noises made this difficult), of washing the dishes and mopping the floor? The proof of the pudding is in the eating. Campers have come back for more, they have enlisted their friends, they have come from miles around (thirty miles or more was not exceptional), and they have more than paid the cost of all their meals. Why? Because in the *process*, in the cooking of breakfast, in the quiet periods of morning meditation, in the hilarity of Saturday supper or the folk dance which frequently followed, in the deep and searching bull sessions that occurred irrepressibly at every conceivable time and place, in this process they have grown in wisdom and in strength. "It was like a cold shower, it was so invigorating" one of them wrote. "I came away all full of paint and ideals" wrote another.

In this process a fellowship has grown; a fellowship of kindred seekers, a fellowship of those who have seen with their own eyes a fraction of the unnecessary suffering and poverty that does exist all about us, a fellowship of those who have glimpsed, to a degree at least, the joy of unselfish cooperative living that can be. In this fellowship we are united with all those, down through the centuries, who have *known* that the way of Brotherhood is right. We have known because we have felt the rightness of it *in our muscles*. We have known because we have experienced, to a degree at least, work that is "love made visible." And from now on, wherever we are, whatever the job at hand may be, we are in the fellowship of those who say, "To work in love is our way to pray."

David S. Ritchie is secretary of the Social Order Committee of the Philadelphia Yearly Meeting of the Society of Friends. His committee has just issued an illustrated pamphlet, *Building Tomorrow*, which is an effort to describe both the opportunities the members of the Society of Friends have discovered for significant service, and the philosophy which they have found adequate for these times. It is worth serious consideration by student groups, and is a "must." Twenty-five cents per copy or fifteen cents in lots of ten or more. Friends Book Store, 302 Arch Street, Philadelphia, Pennsylvania.

## A Message to Students

### Still in College

American students who are still in college as civilians feel restless as they think of their classmates, overseas, in camps, in defense work. As many of you begin your new academic year, we would pass on to you the challenge of Academician Lina Stern at the opening session of a Russian university (quoted in "Slaves Need No Leaders," by Walter M. Kotschnig):

"I know, I feel that your hearts are burning with the desire to be right in the thick of it. That is a noble desire. But you have a different task to perform. You must study, go on studying, in defiance of the enemy . . .

"To you will fall the honor of overcoming the consequences of the war. Study then, make use of every free hour, every free moment. Your study hours have been lengthened by two. You must tackle science as resolutely, firmly and heroically as your fathers and brothers are attacking the fascist hordes on the battle front. And now, to work."

There is another challenge the World Student Service Fund would pass on to you. You are in a peculiarly significant position to help your fellow-students who are prisoners of war, internees, evacuees, refugees. You are able to give to World Student Relief and to get thousands of others to give. As you do so, you are helping preserve the whole structure of higher education, salvaging human resources which would otherwise be lost, and developing the trained leaders who will work with you, in many parts of the world, in building a better society after the war. Thus you perform a task that is unique. It means nothing less than postwar reconstruction *now*. We call on you to shoulder this vital job. We stand ready to help you.

—Wilmina Rowland  
Executive Secretary

World Student Service Fund  
8 West 40th Street  
New York 18, New York



# Shouts AND Murmurs

By the editor

## News of the Month

The Young Communist League was dissolved at a "special convention" held the latter part of October. But no sooner had the Young Communists declared themselves dead than they reorganized to "broaden their base of leadership" to take in non-Communist youth. In reporting the ending of the League, *The New York Times* carried a story of the two hour speech of Max Weiss, the outgoing president. He laid down a program and a base for a new organization which would not be committed to "socialism" as such, but which would allow for the study of Marx and the Marxist themes. He assailed critics who attempted to "distort the meaning of the proposed changes (in organization) as a maneuver by the Communists to build a new organization through which the Communist party will 'lure' youth to its fold in some Machiavelian fashion." Weiss declared this an insult to the intelligence of American youth. All of which may or may not be true! We have no opinion particularly about the new organization except that we believe the Communists have been clever. If the word Communism scares people, do away with it. After all, what we want is an over-all, anti-fascist organization. The new organization admits that the Marxian theories are the most "scientific" and that they offer "the only solution of the problems of youth and the rest of the world." As Christians we must disagree with this generalization, but we need to be aware of what it means and to understand its significance in terms of our Christian way of life.

The new organization is to be called "American Youth for Democracy." Its principles call for an American-Soviet-British coalition; the opening of a second front in Western Europe; universal, obligatory military training for youth after the war; the encouragement of working youth to become active members of trade unions, and the defeat of fascism abroad and at home.

The "plan of action" urges an immediate second front; the cementing of friendship between this country and Soviet Russia, and the establishment of American-Soviet Youth "Institutes" in every city; a drive to obtain the vote for eighteen-year-olds; a national campaign for the complete abolition of Jim Crowism in the armed forces through Presidential

action; a war services activity program; and a sports and cultural program.

## Franker with Franco

From Mexico City comes disturbing news—disturbing, that is, if the policy of our government towards Spain is really something more than a military necessity. For out of Mexico has come the voices of several of the leaders of republican Spain, and what they have to say about our playing ball with Franco is not pleasant reading. They accuse the United States and England of being "the powers chiefly responsible for the destruction of our republican form of government." "Until now," the statement published in *The New York Times* goes on to say, "the great democracies have shown no desire to remedy such a grave blunder. . . . To insure confidence in the noble aims of this war, it is necessary to adjust facts to words." These are strong words and we can't pass over them lightly. After all, what are our men fighting for if it is not for the democratic way of life?

## Leaders

Reporting the new appointments in Prime Minister Churchill's reorganized Cabinet, *Time* had this to say about the appointees:

Sir John Anderson: Conservative as leather chairs and old claret; an iron handed Scotsman who battered down recalcitrants in Ireland and India after the last war.

Lord Beaverbrook: Benevolent old pirate with indefatigable asthma.

Viscount Cranborne: Lives at Cranborne, (!) where he raises roses rare and magnificent, plays a smacking croquet game called "golf," collects law cartoons.

Richard Law: 42—perhaps the most up and coming of young conservatives.

These are the leaders for the new day—the builders of the new world!

## The whole truth—and nothing . . .

We have read carefully the Columbia Broadcasting System's statement about allowing news broadcasters to "opinionate" the news. We now wait for some word about the advertisers. We have often wondered just how many people

change cigarettes because of the ridiculous advertising on the radio. We buy products of firms whose programs are good according to our own standards just to show our appreciation.

## Religion in novels

Do you realize that novels with religious themes were the best sellers for 1941, 42 and 43? *The Keys of the Kingdom*, *The Song of Bernadette* and *The Robe* are the three best selling novels for these years.

## Where the trouble lies

The gem of the month according to our thinking is the news released by City College in New York as a result of a study made by Rollo May, an adviser in the Department of Student Life. Mr. May, it seems, examined seventy-one "Unsuccessful" (?) undergraduates. Twenty per cent of the students said they had no interest in going to school, would rather be at work, but were attending at their parents' insistence. Big, bad parents who make boys and girls go to school!

## Win the war and then talk peace!

I have been in the service eighteen months, having spent eleven of them overseas. It has been amusing—or should the word be disheartening—to see so many men, looking for something to read, pick up my copy of *The Nation*, thumb through a few pages, and then pass on. But why should I expect them to read it? Men who can spend hours bragging about their amorous conquests and their staggering capacities for liquor—some put a tank car to shame—cannot be expected to have a moment for sober and serious reading. Why is it that the war has not jarred them loose from indifference and shallow thinking? It still amazes me that men who complain about being away from home and families, men who have spent uncertain hours in fox holes, still can give no thought as to why all this has happened, or why so many must die.

—From a Seabee's letter in *The Nation*

## Foreigners!

"One great American locomotive builder has orders for several hundred railroad locomotives to be built and sent under Lend-Lease (whatever that means) to Russia. . . . Wouldn't it be nice if the United States would "Lend-Lease" the NC&StL some fine, new, locomotives to replace those it has worn out in serving America? But we are not foreigners so will have to buy our own, if we have the money."

—From Fitzgerald Hall, President, Nashville, Chattanooga and St. Louis Railroad

People who think like this are "foreigners"!



# I See by the Papers

## There Will Always Be a United States

The senate of Cambridge University, England, has accepted the proposal of the Syndics of the University Press to transfer £44,000 from their funds to endow a Professorship of American History and Institutions at Cambridge.

## Expensive Paperhanger

"The cost of Hitler, so far, exceeds \$300,000,000,000," and—

"Not counting the future military expenditures by other United Nations than the United Kingdom and the United States, the cost of Hitler, assuming that another year may pass before his downfall, will well exceed the staggering total of \$500,000,000,000."

Mr. Leon S. Wellstone, Economic Editor in the U. S. Department of Commerce, makes these statements in an article early this year in "Foreign Commerce Weekly."

He gives figures of the "concrete money costs of Hitlerism," by nations:—

	(In Millions)
United States .....	\$112,300
United Kingdom .....	58,200
Canada .....	4,814
Soviet Union .....	96,000
France .....	10,100
Australia .....	1,760
New Zealand .....	319
Union of South Africa .....	541
Poland .....	2,660
The Netherlands .....	889
Norway .....	39
Yugoslavia .....	220
Greece .....	165
Czechoslovakia .....	1,500

The loss of national income in Axis conquered lands, he states, "unquestionably exceeds \$10,000,000,000."

Of course, as Mr. Wellstone notes,—"the cost in suffering, privation, death and destitution can never be estimated," and compared with the hundreds of thousands of American boys, and the millions of others who make the supreme sacrifice,—Americans will *not* pay any of these costs.

A money cost of half a trillion dollars almost exceeds comprehension, but *the United States will probably pay half the cost.*

We may challenge the correctness of Mr. Wellstone's ascribing all the blame, and hence charging all the costs to Hitler.

It is not a pleasant memory that Hitler

could have been stopped any one of several times,—without bloodshed.

To stop him that way, would have involved drastic changes in the system of private enterprise—and the ruling classes of the United Kingdom, the United States and France, as also of Belgium, Holland and some other smaller countries preferred Hitler,—*though Russia didn't.*

These ruling classes will not pay much of the half a trillion cost of preserving the system of private profits,—*the victims of that system will do that.*

Can those rulers responsible for helping to create Hitler be trusted to frame the terms of the post-war world?

—From *The People's Lobby Bulletin*

## Nice Going, Railroads!

1. An exclusive contract between the Railway Express Agency, a railroad-owned subsidiary, and twenty-three domestic air lines stipulates no air express rate can be less than twice that charged on the railroads, although the Report quotes the testimony of a War Production expert:—

"We have proof that aircraft can carry express for less than the rate for express carried by the railroads, if done in enough volume."

*Air rates have been held at five to seven times railroad rates.*

—From Thurman Arnold's report on railroads

They that take the sword . . .

The simple truth is that nations which specialize on war can no longer win them. They might have done so in the days of Jenghiz Khan. They cannot now. Wars today are won by people and nations who hate war, whose generals are the public's servants not its masters, whose soldiers are civilians in uniform. Wavell, Alexander, Montgomery, Eisenhower, MacArthur, Patton, Clark—and we may add de Gaulle—are not militarists, and would not be allowed to be. They command soldiers who do not love the military life, and are most anxious to get it over with and go home—so anxious that whatever they have of courage, of resourcefulness, of iron resolution, they summon on the day of battle. The thunder of their guns is the voice of nations outraged by having to go to war and determined to punish the makers of war.

Wars today are won by people who are sick of war, who want to get on with their work, who want to raise their children in peace. They alone have the

strength, the fury and the ultimate wisdom for victory. They make technical mistakes, but they never make the final mistake of accepting defeat. The strength of militarist nations is greatest at the beginning, that of peace-loving nations, at the end.

In the end the very brilliance of the professional militarists only exacts a more terrible price from their countrymen. They win tactical victories, and in so doing raise up a force against them which destroys them and their people. They that take the sword shall perish by it.

—From an editorial in *The New York Times*

## Our Christianity is an hypocrisy!

If your attitude of superiority continues, if the Far East becomes convinced that the United States has forfeited her moral right to leadership and is fixed in her determination to look down upon the colored races. I can foresee only a prospect which makes me tremble at its horrors. . . . In that case the next war would almost inevitably be a war between races, and that would mean a war in which not only armies are pitted against each other, armies and industries, but a war in which child is against child, woman against woman, grandfather against grandfather. . . . It would literally be to the death, and we would not hear of unconditional surrender, but of annihilation.

Here the legislature of the greatest of the United Nations, the one to which China looked for true understanding, reaffirms a racist law of the most insulting and stringent kind. . . . It comes as a deadly blow to all we had hoped for. . . . No matter how friendly any of us may personally be towards you, we cannot answer for the thoughts of our countrymen's hearts. They will think that the Atlantic Charter is a sham. They will think that your adherence to Christianity is an hypocrisy.

"Would you have us open our gates to a flood of Chinese immigration?" (actually it would mean less than 150 a year on the present quota plan)—We do not wish to have you open your country to a flood of Chinese immigrants. That is your own problem, for you to solve precisely as you wish. It is an internal problem. But we do object to being branded not only as being inferior to you, but as inferior to all the other nations and races in the world, without exception. And this is precisely what your Chinese Exclusion Act does. This is what it means to the Chinese, and no other meaning can logically be attached to it.

—Bishop Yu-pin (Catholic) in an interview in *The Commonweal*



**Council on Books Issues  
Sixth Recommended List**

The sixth list of Recommended War Books has been issued by the Council on Books in Wartime. Like other Council lists it is distributed in leaflet form, with bookstore imprints, by the R. R. Bowker Co. Brief descriptions are included for each title.

Like its predecessors, the list was compiled by the Recommended Books Committee of the Council, composed of John Beecroft, of the Literary Guild; Donald Gordon, of American News; Alice P. Hackett, of *Publishers' Weekly*; Virginia Kirkus; Amy Loveman, of the Book-of-the-Month Club; and Francis Ludlow, of Baker & Taylor.

The list is as follows:

- What to Do with Italy*, by Gaetano Salvemini and George La Piana. Duell, Sloan & Pearce, \$2.75.
- The Hidden Enemy*; The German Threat to Post-War Peace, by Heinz Pol. Messner, \$3.
- Asia Unbound*, by Sydney Greenbie. Appleton-Century, \$3.
- Science at War*, by George W. Gray. Harper, \$3.
- Retreat, Hell!* by William Martin Camp. Appleton-Century, \$2.75.
- Daylight on Saturday*, by J. B. Priestly. Harper, \$2.50.
- The Battle Is the Pay-off*, by Ralph Ingersoll. Harcourt, Brace, \$2.
- Paris-Underground*, by Etta Shiber. Scribner, \$2.50.
- Sword of Bone*, by Anthony Rhodes. Harcourt, Brace, \$2.50.
- c/o Postmaster*, by Corporal Thomas R. St. George. Crowell, \$2.
- God Is My Co-Pilot*, by Colonel Robert L. Scott, Jr. Scribner, \$2.50.

**BOOK CLUB  
SELECTIONS**

December

- Book-of-the-Month Club:  
*Taps for Private Tussie*, by Jesse Stuart
- Catholic Book Club: *The Captain Wears a Cross*, by Captain William A. McGuire
- Literary Guild: *Long Long Ago*, by Alexander Woollcott

- Battle Hymn of China*, by Agnes Smedley. Knopf, \$3.50.
  - Escape from the Balkans*, by Michael Padev. Bobbs-Merrill, \$2.75.
  - Springboard to Berlin*, by John A. Paris, Jr., Ned Russell, Leo Disher and Phil Ault. Crowell, \$3.
  - Thirty Seconds Over Tokyo*, by Captain Ted Lawson. Random House, \$2.
- Publishers' Weekly*

**Cultural Relations**

Five United States libraries are being established this fall in other countries by the British Division of the Office of War Information in close cooperation with the Division of Cultural Relations of the Department of State and with the Library of Congress. Following the pattern

of the American Library in the Embassy in London, established a year ago, the new libraries will be located at Sydney and Melbourne, Australia; Wellington, New Zealand; Johannesburg, Union of South Africa; and Bombay, India.

The American Library in London and the five new libraries are designed to serve writers, the press, the radio, American missions, local government agencies, and educational, scientific and cultural institutions and organizations. They are not lending libraries for casual readers, nor are they propaganda centers. The libraries have each been stocked with a basic collection of about 1,000 reference books and 4,000 government documents, pamphlets and reports covering all aspects of American life and research.

**The Great American Best Seller**

The reviewers take a look at *So Little Time* by J. P. Marquand.

*So Little Time* obviously misses the stature of tragedy because its chief characters lack stature and yet, if only because it stays with the individual in his full commonplaceness and without the trappings of cosmic virtue, it achieves some small measure of tragic impact.

—Diana Trilling in *The Nation*

These are hard times for a writer to find anything to write about because the world is changing so fast that any contemporary subject is likely to be outdated by the time it is published."—J. P. Marquand in *So Little Time*—here-with tells off Manhattan and its intellectual suburbs, rural Connecticut and Hollywood, in 595 pages. Almost all of them are interesting, a few quite funny, and one or two as profound as Marquand is ever likely to write.

—*Time*

*So Little Time* is, in many ways, a brilliant book. The writing is alive with good dialogue; the characterization is promoted with a fine satiric pen.

—Rose Field in the *New York Herald Tribune Weekly Book Review*

*So Little Time* presents us with people we should not mind meeting at a cocktail party. . . . The pleasant thing about Marquand is that, everything considered,

he can handle civilized people with so little faking; for civilization is, as Meredith showed, the hotbed of sophistications. One need not expect Marquand to wring the heart, or sound the lowest deeps of the soul, or give one a heavy ethical workout.

—Joseph Warren Beach in *The New York Times Book Review*

In this new book all of Mr. Marquand's familiar gifts are conspicuously displayed, but on a broader canvas than he has used before, and with less than the usual concealment of underlying seriousness. As he has never written better . . . Indeed, he gives and does so much that when I was half-way through the book I found myself asking if there was anything he couldn't do; and I found myself answering. He can make us smile, and make us laugh, and make us nod agreement, and make us think . . . he can do almost anything but make us care. And then I went on with the book, and found that he could make us care, too.

—Ben Ray Redman in *The Saturday Review of Literature*

Book-of-the-Month Dub. . . . upper-class bores and arrivistes. . . . Here again is the tedious documentation of what people said, wore, sang, filled their stomachs, minds and houses with.

—George Mayberry in *The New Republic*

Best Seller!—547,000 copies printed up to October 22, 1943.



# Coming to Terms with Music

Warren Steinkraus

NOTHING is quite so annoying in the beginning study of a new subject as involved terminology. Eager students of science, philosophy, or art are inevitably halted in their pursuits by terms, which, if not lengthy Latin compounds, are new combinations of unheard-of syllables. Terms such as "thermodynamics," "endamoeba histolytica," "epistemological dualism," "genre," and "polytonality," in their respective fields, seem sure stumbling blocks to novice students, and are in many cases. Some persons have developed a distaste for good music because they couldn't understand such terms as "fugue," "scherzo," "minor," "symphony," and "counterpoint." Whether a musical selection is a divertimento, a seguidilla, a sonata, or a tone poem, does not hinder the possibilities of enjoyment. The beauty of a piece of music is not affected by its name.

Another axiom, then, for the prevention of musical indigestion, is to seek to enjoy music first, placing only little emphasis on the understanding of terms.

But some discussion of terms is inescapable and of considerable value for a clear understanding of the different types of music.

There are three ways of denoting a composition, by a form-name, a descriptive name, or both. Every work has a form-name, because it must be in some form, and many compositions have descriptive names, which are by far the easier to remember. "Prelude," "sonata," "chorale," "symphony," and "quartet" are examples of form names while such colorful titles as, "Clouds," "Pictures at an Exhibition," "Checkmate," "In a Monastery Garden" and "The Sorcerer's Apprentice" illustrate descriptive names. Other terms, applying to parts of compositions, are worth knowing for analytical purposes and are best understood with the aid of a dictionary. We shall not discuss them here.

BEARING in mind the significance of terminology, but realizing that an understanding of terms is unnecessary for music appreciation, we shall deal with several symphonic works which have as one of their chief characteristics the quality of being easily enjoyed.

Tschaikowsky's Symphony No. 5 in E Minor, Opus 65, is one of these. Since it tells us what to expect, and is typical,

the title is worthy of interpretation. That the work is a symphony tells us much. We know, then, that it has several parts, parts assuming different forms, but which have an underlying interconnectedness either in mood or melody. These parts are called "movements," because they are just that. Movement means rate of speed or style of rhythm, and movements are designated by Italian phrases which are quite clear when translated. For instance, the first movement of this symphony is called, "allegro con anima," simply meaning, "fast and with spirit." The "E Minor" is the key in which the symphony begins, and is worth knowing for identification purposes. Opus is the word for "work." This symphony would be Tschaikowsky's sixty-fifth "work," although it is only his fifth symphony.

Unlike some compositions, the Fifth Symphony of the Russian master has an interconnectedness of melody throughout its four movements which makes it easy to follow. The themes, and they are lovely ones, are readily comprehended, and can be hummed after two or three hearings. Notable, is the theme or melody in the second movement, from which came the popular song "Moon Love." The Waltz of the third movement is a delightful, refreshing contrast between the sombre second and fourth movements.

Schubert's Symphony No. 8 in B Minor is known as the "Unfinished Symphony," not because Schubert died, but because he never got around to finishing it. It has only two movements, but they have such a rare beauty that they are unforgettable. From the melody in the low strings at first, through the web of cleverly woven melodic material, and to the pleasing ending, our attention is arrested. At times it becomes dramatic, but generally a calm mood prevails. The spirit of this symphony is different than the one in the Tschaikowsky work. It is a spirit which cannot be defined, but can be readily enjoyed by anyone. The main theme in the first movement is outstandingly popular.

Antonin Dvorak's Symphony No. 5 in E Minor, Opus 95, is called "From the New World" perhaps because much of the thematic material was inspired by early Negro spirituals. It opens rather sullenly, but soon lunges forth into a vehemence which evolves into a melody said to have been inspired by the Negro

- Difficult terms need not hinder your enjoyment of good music.
- There are three ways of denoting a composition, by a form-name, a descriptive name, or both.
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- Schubert's Symphony No. 8 in B Minor is the "Unfinished Symphony," not because Schubert died, but because he never got around to finishing it.

tune, "Old Man Moses, He Sells Roses." The charming melody of the second movement, played by an English horn at first, is by far the high spot of the work, having been derived from the familiar "Goin' Home." The vital, barbaric, Indian-like rhythms of the third movement begin the zealous mood which is carried through to the close of the symphony. This is yet another kind of composition. It lacks the lyric beauty of the Schubert work and the feeling of Tschaikowsky, but it does offer an experience which is worthy of repetition many times.

SIMILAR to these others only in that it expresses great musical ideas and is easy to follow, is Beethoven's great Symphony No. 5 in C Minor, Opus 67. Probably more people know the first few notes of this symphony better than any other. It's ta-ta-ta-dummm is symbolic of victory, it is said, though this is of course a misinterpretation of the symphony. Yet there is much more to the symphony than the first four notes. Here we have little of Schubert's lyricism or Dvorak's folk-idiom, but an expression of noble power, sometimes by deep mutterings, and other times by bursting into a triumphant cry. Only the lowest themes in this masterpiece are incapable of a whistler's interpretation. To be fully enjoyed, this symphony should be heard many times, the first time to become acquainted with it and sense its depth, and thereafter to wonder in its majesty which unfolds on each listening. I should like to meet the person who has grown tired of the whole Fifth Symphony of Beethoven!

Two other works of symphonic character which lend themselves to ready enjoyment merit attention here. The first is Rimsky-Korsakov's "Scheherezade Suite," inspired by a tale from the Arabian Nights. It is a fascinating work with



unusual coloring and orchestration, though the repetition of themes is at times overdone. The second is Paul Dukas' "The Sorcerer's Apprentice," which came about as a result of a poem by Goethe. That it follows a definite program or plot, does not diminish its beauty. Much of it is ghostly and portrays the impression of magic through its weird passages. Its main theme, that of the sorcerer, is as unforgettable as its story.

## YOUR RECORD COLLECTION

Listed here are the Columbia and Victor recordings of the various symphonic works mentioned above. They make excellent Christmas gifts.

Composition	Composer	Columbia	Victor
Symphony No. 5	Beethoven	Set M-498	Alb. M-640
Symphony No. 8	Schubert	Set M-330	Alb. M-319
Symphony No. 5	Dvorak	Set M-416	Alb. M-273
Symphony No. 5	Tschaikowsky	Set M-406	Alb. M-253
Scheherazade Suite	Rimsky-Korsakov	Set M-136	Alb. M-269
The Sorcerer's Apprentice	Dukas	Set X-75	No. 7021

## radio

● Listings are given here for the better network programs, especially the religious programs, news broadcasts, and classical music.

● "The Americas and World Trade," a feature of NBC's Inter-American University of the Air, begins December 5th.

# A Log for Listeners

NOT a hard and fast guide—personal preferences are too varied for that—but a lifting-up of some of the more worth-while programs on the national networks. Time given is Eastern War Time. In certain cases, it may be found that local times vary from the ones given, because programs have been transcribed for later presentation to fit local schedules; such changes can be checked through newspaper listings.

### SUNDAY

- 10:00 A.M. National Radio Pulpit. *Dr. Ralph W. Sockman.* NBC
- 10:00 Church of the Air. *Services conducted alternately by representatives of the various faiths.* CBS
- 10:30 Wings Over Jordan. *Music by Negro choir, and talks by prominent Negro leaders.* CBS
- \*11:30 Invitation to Learning. *Discussion on ideas in books by leaders in fields of thought.* CBS
- 12:00 Northwestern University Reviewing Stand. *Round Table.* Mutual
- 1:00 P.M. Church of the Air. *Additional services conducted by representatives of the various faiths.* CBS
- \*1:30 University of Chicago Round Table. *Discussion on current topics by leaders in various fields.* NBC
- 2:30 National Vespers. *Dr. Harry Emerson Fosdick.* Blue
- 3:00 New York Philharmonic Orchestra. CBS
- \*4:30 Inter-American University of the Air. *Dramatization of stories and facts about the Americas and their relation to each other and the rest of the world.* NBC
- 4:30 Kostelanetz Orchestra. CBS
- 5:00 NBC Orchestra. NBC
- 5:00 Family Hour. *Orchestra and soloists.* CBS
- 7:30 We the People. *Interviews.* CBS
- 7:30 The Quiz Kids. Blue
- 9:00 The Cleveland Symphony. Mutual

### MONDAY

\*School of the Air (*Dramatized programs on selected subjects, intended primarily for school listening.* Broadcast Monday

through Friday at different times for each time region). CBS

- 8:00 A.M. News from Abroad by Short Wave (Also TWThF) CBS
- 2:30 P.M. Light of the World. *Dramatized Bible Stories, continued from day to day.* (Also TWThF) NBC
- 2:45 Hymns of All Churches. (Also TWThF) NBC
- 6:45 News from Abroad by Short Wave. (Also TWThF) CBS
- 7:15 News from Abroad by Short Wave. (Also TWThF) NBC
- 8:00 Cavalcade of America. *Dramatic program based on current happenings.* NBC
- 8:30 The Voice of Firestone. *Music.* NBC
- 9:00 The Telephone Hour. *Music.* NBC
- 9:00 Radio Theater. *Plays.* CBS
- 10:00 Contented Hour. *Music.* NBC
- 10:00 Screen Guild Players. *Plays.* CBS
- 10:30 Information Please. *Quiz program.* NBC

### TUESDAY

- 9:00 P.M. Famous Jury Trials. Blue
- 9:30 Report to the Nation. *Dramatized history of the week.* CBS

### WEDNESDAY

- 10:00 P.M. Great Moments in Music. CBS

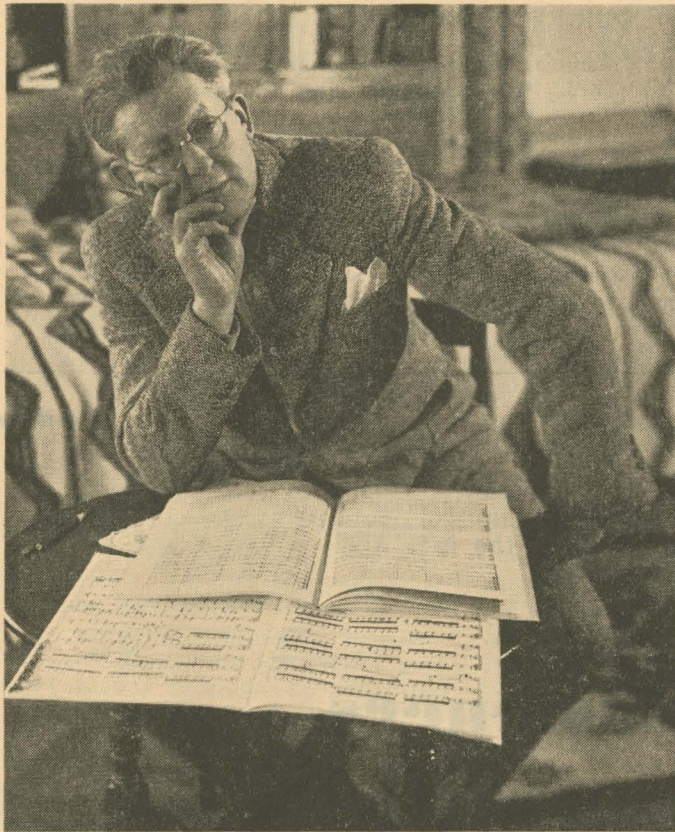
### THURSDAY

- 8:30 P.M. The Human Adventure. Mutual
- \*8:30 America's Town Meeting of the Air. *Forum.* Blue
- 10:30 The March of Time. *Dramatized news.* NBC

### FRIDAY

- 7:15 P.M. Eye Witness. *Dramatization of an outstanding dispatch of the week by a foreign correspondent.* CBS
- 8:00 Cities Service Concert. NBC
- 11:45 Spotlight on Pan America. NBC





Dr. Artur Rodzinski, recently appointed musical director and conductor of the New York Philharmonic-Symphony, is shown here as he examines one of the scores he is to perform during the orchestra's 102nd season. You can hear the orchestra every Sunday from 3:00 to 4:30 P.M., EWT, over the Columbia network.

#### SATURDAY

- \*9:45 A.M. Of Men and Books. *Reviews and comments on current books, interviews with authors.* (Time varies in different localities.) CBS
- 11:05 Let's Pretend. *Dramatized fairy tales.* CBS
- 1:00 P.M. That They Might Live. *Dramatized stories of Red Cross activity.* NBC
- 2:00 Metropolitan Opera. NBC
- 6:15 People's Platform. *Forum on current topics.* CBS
- 6:30 Religion in the News. *News and comment.* NBC
- 8:15 Boston Symphony. Blue

\*Study guides, transcripts or manuals are available. Write to respective networks.

## Among Current Films

**Behind the Rising Sun** (RKO) was designed by its producers to be a "sensation" like their previous **Hitler's Children**—a supposedly sympathetic pointing out of the difficulties of decent people in an enemy land, but seasoned with sensational details, brutal accusations into a "shocking" product. At that it succeeds. There is an attempt to show how the Japanese people come to be like we hear they are, but the *emphasis is on horror*. "See how brute-like the Japanese are" say the posters advertising the film. (Quote from advance publicity: "New film to debunk Nippon, expose Jap as cruel savage.") It is exciting, directed with mounting suspense and with considerable attention to authentic detail. But the impression you carry away is one of distaste and repugnance. Margo, J. Carrol Naish, Tom Neal.

**The Fallen Sparrow** (RKO) has to do with an ex-volunteer for loyalist Spain who trails and is trailed by Nazi spies through New York City, the object of the latter's search being a battle standard Hitler wants for personal reasons. The

story is a highly incredible one, but the film is done with such an expert melodramatic touch that it is worth seeing if you are a devotee of psychological "chase" endeavors. Effective photography has much to do with the compelling nature of the film. *Exciting.* John Garfield, Maureen O'Hara, Walter Slezak.

**Fired Wife** (Univ.) is one of those *trivial domestic-rift* comedies that have largely been superceded on the American movie list by service adventures and war melodramas. After seeing it, you wonder if the change hasn't been for the better no matter what the quantity. Walter Abel, Louise Albritton, Diana Barrymore, Robert Paige.

**Heaven Can Wait** (Fox) is a satirical comedy about an aged Casanova who presents himself at the door of hell, is compelled to relate the story of his life only to discover that his real destination is on a higher level. In technicolor, its chief charm is in the recreation of costumes, settings and manners of past decades. *Pleasant, leisurely.* Don Ameche, Charles Coburn, Allyn Joslyn, Gene Tierney.

**News Commentators:** They are many and varied, so it is well to try them out and select the one or ones you wish to concentrate on. Here are some of the outstanding among them:

**SUNDAY:** 10:15 A.M.—Frank Kingdon, Mutual. 1:30 P.M.—Edward R. Murrow (from London), CBS. 3:15—Upton Close, NBC. 6:30—Upton Close, Mutual. 7:00—Drew Pearson, Blue. 7:15—Dorothy Thompson, Blue. 7:45—Samuel Grafton, Mutual. 10:00—John B. Hughes, Mutual. 10:15—Cloyd Head, NBC.

**MONDAY THROUGH FRIDAY:** 12:00 P.M.—Boake Carter, Mutual; 6:05—John B. Kennedy, Blue; 6:45—Lowell Thomas, Blue; 7:00—Fulton Lewis, Jr. Mutual; 7:45—H. V. Kaltenborn, NBC; 10:00—John B. Hughes, Mutual; 10:00—Raymond Gram Swing, Blue.

**FRIDAY:** 10:00 P.M.—John Gunther, Blue.

**SATURDAY:** 4:45 P.M.—Cloyd Head, NBC; 8:15—Edward Tomlinson; 10:00—John Gunther.

**Recorded music:** Most local stations have excellent recorded programs of classical music. Programs are planned ahead to give a well-rounded hour's enjoyment, and in most cases can be secured in advance. Times and stations are announced locally; they are usually scheduled for late evening hours.

Future programs in the historical series, "Lands of the Free," on NBC's Inter-American University of the Air are as follows:

"The Americas and World Trade"—*Dec. 5*, The coming of the cow and its effect on the way of life in North America's west and on the plains of Argentina and Uruguay. *Dec. 12*, The coming of the Negro slave. *Dec. 19*, The return of the free; the founding of Liberia. *Jan. 9*, The story of the New England whaling industry. *Jan. 16*, From Llama to airplane; the story of transportation in South America; the life of Alberto Santos Dumont, Brazilian aviation pioneer.

"The Americas and the Great World Crises"—*Jan. 23*, Influence of the French Revolution and Napoleonic wars on revolutions in the western hemisphere, particularly in Venezuela. *Jan. 30*, The Louisiana Purchase. *Feb. 6*, The origins of the Monroe Doctrine. *Feb. 13*, The Industrial Revolution. *Feb. 20*, The role of gold. (A Canadian program.) *Feb. 27*, The closed door; the end of large-scale immigration into the new world. *Mar. 5*, Canada and the empire; the impact of the war on their relations. (Canadian program.) *Mar. 12*, The Americas and World War II; the good neighbor policy.

**Someone to Remember** (Rep.) is an unpretentious, *homely* little film about an old lady whose last days are made happy by her pretending that one of the college boys in the dormitory made over from her long-time hotel home, from which she has refused to move, is her grandson. *Charming* in a way few films manage to be these days. John Craven, Mabel Paige.

**Sweet Rosie O'Grady** (Fox) is just another in the long list of Fox musical comedies set in the latter part of the 19th century, featuring brilliant technicolor, gaudy night club and concert stage settings, old time tunes, and Betty Grable (occasionally, Alice Faye). *Routine, tuneful.* Betty Grable, Robert Young.

**The Young Mr. Pitt** (British film distributed by Fox) eulogizes the efforts of the younger Pitt as prime minister to unite England against Napoleon, with parallels for the present struggle. Historical facts and characters have been altered for the sake of the main theme, but it is an *intelligent* film, extremely moving in spots and expertly played and directed. Phyllis Calvert, Robert Donat, John Mills, Robert Morley.



# Drama for Democracy

## A Play for the Times

- Appeal to writers for plays on democracy to be produced in the churches.
- Psychological studies reveal the value of drama for breaking down prejudices and building up enduring ideals.
- Excellent royalty and non-royalty plays listed for churches, schools, and colleges.

DR. HAROLD SAXE TUTTLE of the School of Education of the College of the City of New York has issued an appeal to all writers for plays on the subject of democracy which can be produced in churches. The idea grows out of a seminar on social action at the New York State Congregational Christian Conference on Planning the Postwar world. The seminar had as its chairman, Dr. Philip Allen Swartz. The following

WE have just discovered a most interesting pageant-play. It is published in Part I for October of *The Classmate* which can be secured from the office of the paper at 810 Broadway, Nashville 2, Tennessee. The play, *Phoenix*, was written and produced by the students of the Vassar College Experimental Theater. In a sense the whole meaning of the play is taken from the symbol of the Phoenix in that the theme is the struggle to help the new world rise from the ashes of the old. In vivid, short

dramatic scenes, the action is effectively handled. Seldom have we found a more telling play. Student groups interested in reconstruction will want to produce it. In addition to the script of the play, *The Classmate* carries a very good article on the production of the play by one of the original Vassar producers. Tip: Write to Dr. Alfred Moore, editor of *The Classmate*, for a copy. It is without royalty for amateurs, and is good for reading or production by advanced groups.

paragraphs are taken from Dr. Tuttle's letter:

So greatly impressed have several top ranking American play writers become with the possibilities of

deepening devotion of our citizenry to democratize ideals that they have consented to write short plays, especially appropriate for acting by youth groups. These plays are to be available without royalty. This removes the major barrier that has stood in the way of a campaign of dramatizing a Christian interpretation of democracy. New plays will be given wide announcement as soon as they are ready.

At the same time, such a concerted campaign receives support from the scientific field. Psychological studies are revealing the enormous value of drama, not only for catching attention and providing entertainment, but for breaking down prejudices and building up enduring ideals. They reveal also that "conditioning" is greatly increased by frequency. This means that a campaign of drama interpreting democratic ideals requires that several plays carrying similar messages be given at frequent intervals. This will be many fold more effective in building permanent loyalties than the presenting of the same plays at long intervals.

Just now the need is critical. War psychology always weakens devotion to democratic values. Growing race intolerance is only one of many indications of such a trend today. Also the forces of selfishness have already begun their campaign to prevent idealists from hindering them from exploiting a war-weary world and sowing seeds for another world catastrophe. An intensive nation-wide campaign of

Dr. Fred Eastman of the Chicago Theological Seminary recommends the following short plays on democracy for use by churches, schools and colleges.

### (A) No Royalty

1. Early American. By Marion Wefer. 3 m, 3 f, extras. 30c. French.
2. Haven of the Spirit. By Merrill Denison. 13 m, 1 f, extras. 30c. Dramatists Play Service.
3. Haym Salomon. By Marcus Bach. 7 m, 1 f. 35c. Baker.
4. Salute to the Fourth. By Elizabeth McFadden. 6 m, 1 f, extras. 30c. Dramatists. Play Service.
5. Ship Forever Sailing. By Stanley Young. 13 m, 2 f, extras. Dramatists Play Service. 30c.
6. Summoning of the Nations. By Elizabeth Morris. Pageant. 31 and chorus. 35c. French.
7. Tenant Farmers. By Elliot Field. 3 m, 2 f. 35c. Baker.
8. This Freedom. By Elliot Field. Pageant. (8 copies, 50c each.) Baker.
9. To Be Dealt with Accordingly. By Mary K. Reely. 1 m, 5 f. 35c. Baker.
10. We Call It Freedom. By Dorothy C. Wilson. 4 f. 25c. Missionary Education Movement.
11. Where There's Smoke. By Bessie F. White. 13 char. 35c. Baker. (Royalty if admission charge.)

### (B) Royalties

12. American Saint of Democracy. By Fred Eastman. 3 m, 4 f. 35c. French. R. \$5.
13. Back of the Yards. By Kenneth S. Goodman. 3 m, 2 f. \$1.50. Stage Guild. R. \$5; \$10 if admission charge.
14. Bread. By Fred Eastman. 2 m, 3 f. 30c. French. R. \$5.
15. Daily Bread. By Mary K. Reely. 1 m, 4 f. 30c. Baker. R. on application.
16. Great Choice. By Fred Eastman. 4 m, 4 f. 35c. French. R. \$5.
17. Our Lean Years. By Fred Eastman. 8 m, 6 f. 35c. French. R. \$5.
18. Price of Coal. By Harold Brighthouse. 1 m, 3 f. 50c. French. R. \$5.
19. The Teacher. By Fred Eastman. 3 m, 5 f. 35c. French. R. \$5.



drama for democratic ideals right now, in church and school, could change the tide of public opinion.

Officials of several denominations are enlisting in the campaign. New leaders are uniting in the movement daily. National leaders of education are pushing the movement to the utmost of their ability. Artists are giving of their abilities freely and enthusiastically. High

school and college drama leaders are at work to give momentum to the campaign. Several articles interpreting the movement are scheduled for early publication.

Won't you see that a committee is created for your district commissioned (1) to encourage the campaign among the churches of your area, (2) to stimulate similar campaigns in the other denomi-

nations, and (3) to inspire leaders of youth to push the movement in the high schools and colleges in your vicinity. If you will give me the name of the chairman I will try to have announcements of new plays sent to the committee. Also, can you supply the names of publications that might be willing to carry statements about the need and value of such a campaign?

## camera angle

# Stunt Pictures

Henry Koestline

- Give your camera a chance to misbehave for a change.
- Read how to take a picture of a man fighting his "worse self."
- It's simple to take mirror pictures, showing two, three, or four images.
- Queer angle pictures often give a distorted perspective and shocking results.

**M**OST cameras behave themselves too well. Kept on a tight leash by their owners, they seldom have a chance to "let themselves go" and do the really versatile things of which they're capable.

Take stunt pictures, for instance. Even the simplest camera is able to take pictures which will fool almost any friend. You can make triplets out of a single person, use queer angles, and create many interesting effects with a few simple techniques.

**H**AVE you ever seen a picture of a man fighting his "worse self"? Such a conflict can be recorded on film with a double exposure. First, hang up, or find a plain, dark background, preferably black, without any markings or wrinkles to distinguish one part from any other part. The subject of the picture should be dressed in light clothes. Then focus the camera, which must be on a tripod or some other rigid support. Have your subject on one side of the finder with fists clenched in a fighting position. Snap the picture and move him to the other side, facing his former image, but being careful not to overlap it. Without moving the camera or rolling the film, snap the picture again. Each exposure should be of the proper length of time it would take if no "funny business" were involved. Even triple and quadruple ex-

posures can be made in this simple manner.

**L**IKE shadow pictures? You might try shooting animal shadows—the kind you made in childhood. Whether it's a camel, donkey, rabbit or bird is unimportant. Either one will make an interesting picture for the album. The picture may include just the shadow on a light wall or the shadow plus the person whose hands are making it. Shadow pictures can be taken indoors with photoflood or photoflash lamp or outdoors with strong sunlight.

Mirror pictures are also included in the "stunt" category. Less deceptive than interesting, the subject of a mirror photograph appears in the picture two, three, or even four times (use a vanity dresser for this)—and there's no trick to it. If the camera is set at the proper position at one side you will get a profile of the subject along with a front-face view in the mirror. Only one unusual thing needs to be kept in mind. If you're focusing on the image in the mirror, be sure you add the distance from the mirror to the subject to the distance from the camera lens to the mirror.

**Y**OU'VE probably tried queer angle shots before with more or less pleasing results. Pictures taken from very near the feet of a person with legs extended, looking toward the head give a distorted perspective and are frequently shocking. If you wish to be more elaborate in your angle, get a group of five or six persons in a circle, joining arms, bending over and looking down into the lens of the camera. The camera is set on the floor (or ground). A self-timer will release the camera shutter at the proper time. The finished product quite baffles at-

tempts to guess the position in space occupied by the subjects. The one precaution necessary concerns the lighting. Outdoors, the group should stand on a white pavement or sandy beach to reflect enough light into the faces. Indoors, a photoflood or ordinary house lamp placed on the floor will suffice.

The field of trick photography is limited only by your ingenuity and imagination. Next time we will talk some more about stunt photography: how to photograph a ghost and some of the possibilities in table-top photography.

### Question Box

**Q.** Would you suggest making sunset pictures in color?

**A.** Certainly—if you have a camera with a lens of  $f/5.6$  or faster, that takes 35mm. or No. 828 size color film. Beautiful color pictures can be made of sunsets, and they are most effective when the sun is obscured by clouds, very low on the horizon or perhaps setting behind distant hills. Dramatic effects can be obtained, too, when shooting sunset pictures, if a body of water is included in the foreground. I would suggest an exposure of  $1/25$  of a second with the lens opening at  $f/5.6$ , but by slightly varying the exposure, you can change the effect considerably. Less exposure makes the sunset appear as if it were further advanced; more exposure will make the sunset appear as if it were at an earlier stage.

Have you taken a snapshot recently which you think is especially good? Send it to "Camera Angle" in care of  *motive*  for publication on this page. This department will also be glad to answer any questions you have on photography.



# The Strange Case of Coal

Harvey Seifert

AGAIN there is rumbling underground. As I write, the quiescent coal mine dispute seems ready to erupt once more. Several thousand miners are again on strike. Even though they return to work the dispute is by no means settled and future trouble is to be expected. So much ink has been spilled over this case and so much public emotion has been let loose that this struggle becomes a good place to test whatever Christian objectivity we can command. The whole situation is sufficiently illuminating and has enough long range significance to postpone the article which had been planned for this month in favor of the drama of the miners, the public, John L. Lewis, and the United States government.

To the average citizen a work stoppage in the coal fields is a clear case of sabotage of the war effort by a selfish interest group and defiance of the government by an unscrupulous labor organization. It should be pointed out at the very beginning that there are a few things to be said on the side of those who have hysterically denounced the miners.

In the first place, the personality of John L. Lewis is not one to inspire deep affection. While his recent belligerent tactics probably reflect the mood of his union, the "lone wolf of labor" certainly has what James Myers calls "a temperament of command." He seems to feel that he must be in supreme control, and he can be ruthless in suppressing any opposition. Louis Stark in the *New York Times Magazine* (May 9, 1943) painted this portrait. "John L. Lewis is never so happy as when he is in a fight. His life has been a series of dangerous conflicts. Not many men enjoy teetering on the edge of a precipice. He does. The more formidable his opponents the keener his delight in matching wits with them."

NEITHER can some of the tactics of the United Mine Workers be defended by one who seeks to defend nothing but the right. There is, for example, the notorious District 50, the "catch all" section of the UMW, which has done enough membership raiding to be suspected of suppressed desires to become a new labor movement. Even dairy maids would seem to be welcome as members of this miscellaneous unit of the mine workers. Ora Gasaway, district president, last December defended its right to organize railroaders with this gem of logic. "The United Mine Workers is a

- Trouble brewing in the coal mines is a clear case of sabotage of the war effort according to the average citizen.
- Certainly, plenty is to be said condemning the miners, especially the notorious District 50 of the UMW.
- Confidential OWI report tells of "economic slavery" of the people.
- A person has to see—and smell—a coal camp to realize the living and working conditions of the mines.

natural for them. We are the most natural set-up there is in the country for them. We dig the coal. They haul it."

Nor is it possible to agree with all of Lewis' political maneuvering. Since the miners had already received more than the fifteen percent increase allowed by the "hold-the-line" order of April 8, it is understandable that they should have felt that their case before the War Labor Board had been pre-judged and would not be considered on its merits. But the attempt to circumvent the WLB gives the impression of a defiance of social machinery for reasons that may include personal and political factors not immediately visible to the eye.

Insofar as mere selfishness enters into the miners' demands, condemnation of it cannot be too strong. Undoubtedly there are those among them, as there are in every group in American society, who are concerned only with capturing as large as possible a bounty for themselves now that the hunting is good, regardless of what that means to the social welfare. If that were all that is involved judgment would be easy.

But the matter is not so simple as that. Having said all this, any objective investigation must also reveal a good deal on the miners' side. There are some valid reasons for their deep sense of grievance. The Federal Council of Churches *Information Service* (May 15, 1943) points out that "for many years bituminous coal production was known as a sick industry." Before the present war boom, miners averaged about 182 working days a year, which your mathematics will tell you is only about three and one-half a week. At the wage rate of \$7 a day, the average yearly income in this unpleasant and hazardous occupa-

tion could not be very munificent. Even Ickes' recent six-day-week order, bringing a wage of \$35 to \$45 a week, does not relieve the entire difficulty. For one thing, it applies only to this temporary war period, leaving insecurity still the permanent partner of the miner. Furthermore, out of that income the miner buys his own equipment (and pays his own taxes!), and he may have to pay the prices of company stores which an OPA survey said exceeded ceilings about five per cent on the average, and that "from a quarter to a half of the stores failed to keep the necessary records upon which their ceiling prices could be determined."

ANYONE who has ever visited a coal mining town will not find it hard to believe that here is one of those "sub-standard" groups which are the only type allowed as exceptions to the fifteen per cent "hold-the-line" order. Part of the press a few weeks ago carried a report of a confidential OWI survey of the mining areas. The report used the phrase "economic slavery" to describe company control in some mining centers where payment is still made in scrip redeemable only at company-owned stores. It also pointed out the unattractiveness and lack of conveniences in company houses. "Most company towns are built around the colliery and are impossibly dirty, contain no grass, and are devoid of any recreational facilities. . . . Conditions of life and labor in a coal mine camp are so deplorable that one has to see—and smell—a coal camp to realize that these people, living under the feudal domination of absentee barons in the North, have been reduced to a condition which is little worse than peonage.

"Driving through the coal camps, I was reminded frequently of Markham's terrible question: 'Is this the noble creature the Lord God created to have dominion over the world?'"

OUT of such a discussion several general principles emerge to challenge any thoughtful mind. Undiscriminating fury is out of the question. First, we remember that even while we fight a war to protect liberty and the American standard of life, we must preserve those things which we seek to protect. We still have an obligation, just as far as our industry can provide it, to give each of our citizens opportunity for a decent standard of living. Also it is obvious that any blanket wage ceiling will in-



evitably condone inequity and that each claim for revision needs to be considered on its merits. We do not presume to suggest here what that principle would require in the current coal dispute. In the third place, however, it is clear that there is still a great contrast between the economic status of the mine worker and the mine owner, between a shack in a coal town and the Duquesne Club in Pittsburgh.

What of him who is looking for the Christian way through this controversy? Surely he is required to bring the judgment of God to bear on evil wherever he finds it. That means that he may well question certain practices of the union in

this case, just as he constantly contends that all labor organizations should live up to their own best principles. He will also undoubtedly be led to oppose those practices which leave men in degradation and despair while others live in comparative luxury. But he can scarcely leave the difficulty with an impartial "plague on both your houses." While that might be convenient, it is scarcely constructive. There is still the further question of the locus of our general sympathies.

From the time that Jesus began his ministry in what one scholar called the slum district of Palestine, his disciples have been concerned about the man at the bottom of the heap. John Wesley

preaching to the miners, Jane Addams moved by the gaunt arms of the poor, Eugene Victor Debs saying, "While there is a lower class I am in it; while there is a criminal element I am of it; while there is a man in prison I am not free"—these we have said expressed a clear concern of Christianity. Now we cannot rid our Christian consciences of the fact that there are coal towns. While we may condemn those who live in them for occasional practices and we may oppose them on specific demands, must we not admit that their general cause is our cause and that society must somehow satisfy their just grievances?

## Words--Their Ways in Religion

# Validity of the Sacraments

Thomas S. Kepler

**Sacrament** FROM the room of my pension in Marburg, Germany (when a student there in 1928-1929), I could easily see Philip's Castle arising above the University buildings. Frequently I would walk amidst its antiquated atmosphere, attempting to put myself back into the sixteenth century when it was a setting of Reformation controversies. Particularly did I occasionally try to imagine the circumstances there in which Martin Luther and Huldreich Zwingli had their discussions over the interpretation of the sacraments, especially in regard to the Lord's Supper. When they had finished their arguments, Luther held to his doctrine of *consubstantiation* while Zwingli retained the view that the elements in the Lord's Supper were but *symbols of remembrance*. When Marburg University supported Zwingli, Luther's advocates built a university at Giessen (about sixteen miles from Marburg) to substantiate Luther's views. In those days theological controversies really were divisive!

Theologians through the centuries have spent much time in arguing about the number of sacraments and the manner in which the sacraments should be interpreted. Augustine recognized three sacraments, baptism, the eucharist, and ordination; Abelard adopted five sacraments, baptism, confirmation, the eucharist, extreme unction, and marriage, although some of his disciples added penance and orders. The Council of Florence in 1439, influenced by Peter

Lombard, sanctioned these seven, believing with Thomas Aquinas that these seven sacraments were divinely appointed, being instituted by Christ himself. When the question arose in the minds of Protestants as to Christ instituting all seven sacraments, the Council of Trent in 1545 reaffirmed their origin in Christ. This Council also reiterated in its decrees the Bull *Exultate Deo* (1439) which said that the sacraments contain grace and confer grace *ex opere operato*, which meant that the sacraments *of themselves*, rather than the faith of the recipient or the character of the administrator, bring salvation to the participant. To this day the Roman Catholic Church holds to this view.

MARTIN LUTHER recognized but two sacraments, baptism and the eucharist, because he believed these were the only two which could be based on New Testament statements. Other Protestant churches have followed Luther's attitude regarding the number, although they have not necessarily agreed with his interpretations. The Friends do not hold to any physical sacraments, although they admit that baptism and the Lord's Supper were practiced in the early church to strengthen the faith of the weak: but today they feel that inward grace needs no external symbol.

Interpretation of the eucharist has been varied: (1) The Roman Catholic Church holds to *transubstantiation* believing that the *substance* of the bread and wine (the

*inner* stuff) miraculously changes into the *real* body of Christ when the priest blesses them in the mass. That Church does not believe that the *accidents* (the sense appearances, such as color, shape) change. (2) The Greek Orthodox Church believes that both the *substance* and the *accidents* change, as they interpret *transubstantiation*. (3) Lutherans accept the doctrine of *consubstantiation*, which means that there is a change of the bread and wine into the *real* body of Christ in the act of participation *if* the worshipper possesses faith. If he does not have faith the elements remain mere bread and wine. (4) Protestants who follow Zwingli consider the bread and wine only as *symbols of remembrance* which remind them of the broken body of Christ on the cross. As they remember at the Lord's Supper that their sinful selves "died" when they became Christians, they pledge themselves anew to the Christian life as they reflect on the meaning of the symbols.

Theories regarding *baptism* have also been diverse: (1) Augustine, setting the view for Roman Catholicism, prescribed *infant baptism* on the ground that it removed original sin. Without original sin being thus removed, infants could not be saved. Thomas Aquinas later looked upon baptism as removing both original and actual sin from adults, but only original sin from infants. Confirming the views of Augustine and Aquinas, the Council of Trent stressed that baptism adopted men as sons of God and members of the Church. (2) The Greek



Orthodox Church holds that baptism removes original sin, that infants are not saved without baptism, and that the method is that of threefold immersion. (3) The Lutheran Church believes that baptism confers grace upon the baptized, because the ones baptized (even infants) have faith generated in them by the Holy Spirit. However, they believe that unbaptized infants are saved, while for the unbaptized outside the Church there is hope of salvation. (4) The Baptist Church does not sanction infant baptism, partially because it has not New Testament sanction and partially because the personal faith of an adult is necessary for the value of baptism. This Church holds to immersion as the scriptural meaning of the Greek word "baptizo." (5) Most Protestant Churches look upon baptism of infants as the dedication of the child to the principles of Jesus Christ, at which ceremony the parents pledge

their allegiance to raise the child amidst Christian surroundings.

**WHAT** in a general way does a sacrament mean to the Protestant? Dr. Von Ogden Vogt has so succinctly stated the answer that I prefer to let him tell you in his words:

The word (sacrament) is derived from the same root as the word *sacred* . . . a sacred thing is a thing dedicated to God, partaking of the nature of Divinity. . . . If the dedication is to God it becomes a definite sacrament. It is a religious view that God is literally present in the sacrament. A human being in the act of consecration, putting forth the spiritual effort of self-offering, is then and there godlike, then and there partakes of the nature of Divinity, then and there has

God in him, and is seen to be God possessed. . . . If the outward acts, elements, or symbols do not serve to produce any motion of the spirit, either in the heart of the priest or of the people, then no sacrament has occurred, and no grace of God has imparted. . . . Divinity is in the sacrament . . . being in the spirit of persons performing the religious act which we call the sacrament. . . . The transubstantiation which occurs is not that of the material elements, but a real transubstantiation of persons, a real change of human nature into divine nature. This is the essential miracle. . . .

Is not the real purpose of a sacrament to give its recipients a perspective of the world's spiritual possibilities, and to inspire them as instruments of God's Spirit to make the apparent secular world more really a sacred realm?

## skeptics' corner

# The Miracles Are a Myth

Robert H. Hamill

### Dear Soph:

You have been dating a Miss Ortha Doxy, you say—a lovely young thing who looks like an angel. No doubt she does; clothes and cosmetics make feminine camouflage almost undetectable. Have you ever seen a real flesh and blood angel? I bet you got the idea of angels from singing Christmas carols with her in that church group. My boy, you are flirting with trouble, whatever her name is. The Christmas season has captured you ahead of time. Your heart runs away with your mind. It makes you happy but you are confusing romance with religion. Christmas always brings a nasty outbreak of love. Christmas is likely to muddle up your career because it is so anti-rational; it is based on a myth pure and simple.

### Christmas Myth

You know the old Greek myths: unlikely tales of gods and goddesses created in men's imaginations—Zeus, Jupiter, Bacchus (the only one who still lives), and Pluto, Venus, Diana, Helen; and all the lesser Gremlin. Great stories; they made Homer possible. But *stories*, nothing more nor less. Who believes them now?

It shocks tender-minded Christians to learn that the gospel accounts of Jesus' birth are also myths, the creations of fertile imagination. Angels in chorus, the

*Editor's note: Skeptic writes in opposites; that is, if you agree with Skeptic, then we don't believe you will get much out of motive. As Mr. Hamill said in introducing this new approach, "If the reader can't refute, or does not, then Skeptic rules proud and unchallenged." And more's the pity, both for the reader and for the world!*

star hanging low over Bethlehem on a silent expectant night, the holy family given space in a cattle shed, wisemen travelling across country to bring gold and spice—the whole drama reeks with such impossible details that you are tempted to believe it. Its meaning is rich, I grant. When angels sing it means that the heavens rejoice at the birth of this child; the cattle shed symbolizes Jesus' lowly origin in contrast to his destined greatness; wisemen stand for the world's adoration before his Excellency the King of Kings. The story is rare and beautiful, but a story still. Poetry aims to convey a feeling, science dares to tell the facts. As a story this Bethlehem myth is supreme poetry. As a factual account it is—well, it is a story, and that's all.

### The Bible Refutes Itself

As proof for this, turn to the authority itself, the Bible. The stories about

Jesus' birth are found in two books, Luke and Matthew, written about A.D. 75 and 85. Mark is the earliest gospel, written about A.D. 65, but says nothing about those original Christmas events. Paul's letters, written still closer to the actual time, from A.D. 50 to 55, never mention the birth of Jesus, and Paul tells a completely different story about him; he says that Christ, "existing in the form of God . . . emptied himself . . . being made in the likeness of men." That has nothing in common with the later story of a babe born in a manger to a virgin mother. What is the moral? Obviously, the stories in Matthew and Luke arose sometime after Paul and Mark wrote their accounts; they developed later to explain the strange grip of Jesus' continuing influence. Men had to account somehow for the results, so they thought back and created a story to account for the results, exactly as men thought their way back to the Garden of Eden to account for creation.



## Divine Syllogism

Devout but unthinking people have devised a neat syllogism which most Christians believe, including your good friend Ortha Doxy:

Major premise: If the Events of Jesus' birth were not miraculous, how can we know he was divine?

Minor premise: If he was not divine, why worship and obey him?

Conclusion: We do worship and obey him (*sic!*); therefore, the miracles told about him are true.

You see how ridiculous that is. Textbook logic.

Now I ask you: supposing these miracles surrounding his birth were true, what would that prove? Suppose that Joseph was warned in a dream to flee with Mary and the babe into Egypt to escape from Herod; does that prove that Jesus' later teaching, "Love your enemies, pray for those who persecute you," is the effective way to get rid of enemies? Suppose Mary was a virgin and somehow miraculously conceived, does that prove that Jesus was faultless in his teaching? If so, how do you account for the obvious fact that Jesus was mistaken on at least one major point, his expectation that the Kingdom of God was to come soon and suddenly? I have just breezed over the two latest scholarly works on Jesus. (Like detective stories, they give you clues all along, but you know in advance that the author is finally going to discover, lo! that Jesus is the Sovereign Son of God. Wonderful and complicated plot!) One author admits that "Jesus expected momentarily the decisive act of God which would suddenly inaugurate the new age of righteousness and peace."<sup>1</sup> The other concludes, consequently, that "Jesus' conception of the *time and manner* of the Kingdom's coming needs some restatement in terms of later events. . . ."<sup>2</sup> All of which admits that he was mistaken on one matter of supreme importance. Here is a valid syllogism:

Divine miracle at birth would make a person infallible.

Jesus made at least one misjudgment.  
Therefore Jesus' birth was not miraculous.

Put that up to Ortha Doxy and get her to wiggle out of it.

## Was Jesus Born Great?

Don't take me wrong. I have profound respect for Jesus. More respect really than the Christians do, because they give God the whole credit for giving Jesus almost a supernatural immunity to sin and mistake. They say he was born great, or had greatness thrust upon him

<sup>1</sup> Knox: *The Man Christ Jesus*, p. 38.

<sup>2</sup> Horton: *Our Eternal Contemporary*, p. 32.

as a divine being. I say he achieved greatness, and thus I give him the credit. Just how did Jesus excel?

Take an analogy. Emily Post earned her authority in matters of social etiquette. She accumulated man's tested experience with courtesy, condensed it, retained what we all recognize to be the best, and published it as her own *Blue Book*. It isn't hers; it comes from our total human experience in trying to be courteous. She originated practically nothing in it. Yet we accept her *Blue Book of Etiquette* because we instinctively recognize that she compiled the best out of human experience. Something like that is true of Jesus. He originated very little; almost every one of his teachings is paralleled in previous religious writings. He drew together man's best wisdom on the problems of morals and religion, discarded the bad, held fast to the good, and declared it as his distinctive way of life. It wasn't his alone; it belonged to the best in human history.

## Jesus Earned His Greatness

Try another comparison. Ely Culbertson is the world authority on bridge. Unlike courtesy, bridge is a new project, not an old. Culbertson, therefore, could not merely collect the old wisdom, but had to explore a new game; he became expert, and defined the rules. We accept his rules because he has proven, by his own skill at the game, that he is entitled to speak with authority. He plays so perfectly that we give him the right to make the rules. Something like that is true about Jesus. He explored the ever-recurring problem of living a new human life. He lived so perfectly that we give him the right to make the rules for us. We accept his authority because he first proved his ability. The rules of the expert are binding upon the amateurs.

Here is the supremacy of Jesus: he achieved his own greatness. Therefore I respect him more than the Christians do, and more than I could possibly respect a miracle-passing wonderman.

## Being Worshipped, Jesus Yet Survives

I don't know which is worse, Soph, great praise or faint praise. Jesus endured both, and survived. That proves his greatness.

People have worshipped him. Creeds have declared him to be the second person in the Trinity. (Theologians invented the Trinity to cover over their own ignorance, knowing that if laymen could be told that three divinities exist instead of one they would not try to unravel such heavenly complexity but would be satisfied with awe and confusion. They are. So are the theologians. Jesus got caught in that mental mudbog,

poor fellow.) Christians call him "Very God of Very God." (Repetition is the first trick of propaganda.)

At the same time they have damned him with faint praise. They argue that the Apostles' Creed is infallible and the Sermon on the Mount impractical. They regard him as the second person of the Trinity, and the last person to be taken seriously. In place of the religion of Jesus they created a religion *about* Jesus, which is much easier. Had any lesser man than Jesus been so much worshipped and so little followed, he would have been forgotten long ago.

But not Jesus. He refuses to be buried. Despite the myths of soft-minded people, he continues to live as no myth-miracle could ever live; the tough-minded know he is inescapable. Respect him? How can you refuse?

## Some Unwelcome Support

A local politician here had to repudiate some support offered him by the Peace, Purity and Piety League for fear that it would embarrass his campaign. Jesus, too, has to repudiate some wishy-washy support that does him more harm than good. There are the so-called Christian statesmen in Congress who would not let a day pass without their chaplain offering prayer, for fear the walls would collapse; nor would they pass a Christian law, for the same reason. There are the self-righteous pacifists who develop a hotbed of mutual love and then go about saying to the victims of war, "We told you so. Now if you people had listened to us back in the thirties . . ." There are the church members, extremely enthusiastic about prayer meetings and rummage sales, and equally enthusiastic about moderation and sobriety in religion; a cautious religion is worse than none at all, and more comical to watch. And the preachers who say, "The Holy Scriptures teach us . . ." when they really mean, "My private opinion is . . ." Better had Jesus be a lonely voice crying in the wilderness than the Pied Piper trailing such a bagatelle of silliness.

The miracle of Christmas is not the angels, the star and virgin birth and escape from danger. The miracle is the absence of miracle. The everlasting mystery is how Jesus could survive such stories. The Christmas season should sharpen your wits, my boy, not confuse you with tales told out of reason.

Concerning these stories, then, that Ortha Doxy believes—stories that confuse the slim athletic greatness of Jesus and make him appear the mysterious miracle he never was—you know me to be

Always and forever, a

*Skeptic  
motive*



## The Nature and Existence of God

(Continued from page 15)

something on which we rely for our meaning. In this sense all men have faith because they are men and cannot help themselves, just as they must and do have some knowledge of their world, though their knowledge be erroneous.

THE universality of such religious faith is obscured for us. For one thing, we tend in highly institutionalized societies, such as our own, to confuse the reality of human processes with their institutional organization and expression. So we have a tendency to think of schools, laboratories, books and teachers when we speak of education. Doubtless this institutional education is very important but we need again and again to be made aware of the fact that the actual process of conditioning human minds, of equipping them with the instruments of words and ideas, of giving them an orientation in the world, of transmitting a tradition and developing latent possibilities, goes far beyond the schools and can go on even without the aid of official education. The political process, also, whereby men are governed and govern each other, whereby power is balanced against power, goes on in our community even when the official agencies of politics, the institutionalized forms are not present. It is so with religion and religious faith and worship. We tend to confuse these with the official organizations and habits, with observance of special rites, with the functioning of a special leadership, the clergy, with the expression of a specific faith. But religion is a much more various thing. And it is inescapable as institutions of religion are not. As the faith that life is worth living, as the reference of life to a source of meaning and value, as the practice of adoration and worship, it is common to all men. For no man lives without living for some purpose, for the glorification of some god, for the advancement of some cause. If you do not wish to call this faith religion, there is no need to contend about the word. Let us say then that our problem is the problem of faith rather than of religion.

Now to have faith and to have a god is one and the same thing, as it is one and the same thing to have knowledge and an object of knowledge. When we believe that life is worth living by the same act we refer to some being which makes our life worth living. We never merely believe that life is worth living, but always think of it as made worth living by something on which we rely. And this being, whatever it be, may be properly termed our god.

## II. Who Is God?

WE arrive, then, at the problem of deity by setting out from the universal human experience of faith, of reliance or trust in something. Luther expressed this idea long ago when he asked, "What does it mean to have a god, or what is God?" and answered his question by saying, "Trust and faith of the heart alone make both God and idol. . . . For the two, faith and God, hold close together. Whatever then thy heart clings to . . . and relies upon, that is properly thy God."

Now if this be true, that the word "god" means the object of human faith in life's worthwhileness, it is evident that men have many gods, that our natural religion is polytheistic. (It is also evident that there can be no such thing as an actual atheist though there may be many who profess atheism.) Whatever be our relation to the official monotheism of our religious institutions, the private faith by which we live is likely to be a multifarious thing with many objects of devotion and many rites of worship. The most common object of devotion on which we depend for our meaning and value is the self. We tend in human life to a kind of religious Narcissism whereby we make ourselves the most admired of all beings and seek to interpret the meaning of all experiences by reference to their meaning for the central self. The self becomes the center of value and at the same time the being which is to guarantee its own life against meaninglessness, worthlessness, the threat of frustration.

But this self is never an adequate god for a self. We are forced to recognize that many things bring satisfaction into our lives from the outside, as it were, and we are so interdependent on all the beings about us that we inevitably admire, adore and look to others as sources of value and meaning for ourselves. Hence we live not only for our own sakes but for the sake of other persons. It is not a figure of speech but a truth that mothers make gods out of their sons and daughters, that the home is the god of all men to a certain extent, since they live for the sake of that home, labor for it and adore it in many an hour of private devotion. One of the most powerful gods of all times, of primitive as of civilized periods, is sex which is represented by many symbols, for the sake of which, and for the enjoyment of which men live. Beyond the dark powers, the Chthonian deities of the physical life of man, there are our Olympian gods, our country, our ideologies, our democracies, civilizations, churches, our art which we practice for art's sake, our truth which we pursue for truth's sake, our moral values, our ideas and the social forces which we personalize, adore, and on which we depend for

deliverance from sheer nothingness and the utter inconsequence of existence.

ONE does not need to draw too sharp a line between personal and institutional religion at this point, as though personal religion were by and large polytheistic while institutional religion is monotheistic. It would be difficult to make out a strong case for the actual monotheism of institutional faith. For instance, one of the beings on which institutionalized faith relies for deliverance from meaninglessness is religion itself, as departments of education in universities tend to educate in education.

We note that these centers of value, these objects of adoration, have many different forms of existence. Some are visible and tangible objects of whose reality our senses give us assurance. Some are essences, ideas, concepts, images which are accessible only to abstract thought, but which exercise a certain compulsion over the mind. Some are movements known only by a kind of empathy or by an intuition that outruns sense; some have the peculiar and hard-to-define reality of selves or persons. But in some sense they all exist.

Yet this is true of all—and this constitutes the tragedy of our religious life—that none of these values or centers of value exist universally, or can be objects of a universal faith. None of them can guarantee meaning to our life in the world save for a time. They are all finite in time as in space and make finite claims upon us. Hence we become aware of two characteristics of our faith and its gods: that we are divided within ourselves and socially by our religion, and that our gods are unable to save us from the ultimate frustration of meaningless existence.

SOMETIMES we speak of our internal division as though it were caused by the incompleteness of reason's domination over the more primitive desires which are rooted in our physical constitution. But then we realize that we do not desire as primitives or as animals do and that the life of reason is not without its desire and devotion. We become aware of the truth that our internal divisions are due to a diversity of religious attachments. We look to the objects of the mind for meaning, but we cannot make our physical existence meaningful by our attention and devotion to truth. Our inner conflicts seem due to the fact that we have many sources of value, and that these cannot all be served. Our social conflicts also always have religious character. We cannot and do not fight our wars simply for the sake of maintaining our physical existence. We must always appeal to values for the sake of which we live and without which we think that



# An Interfaith Declaration on World Peace

[We print below the text of the Declaration which has been signed by forty-seven Catholic, forty-seven Jewish and fifty Protestant leaders. The agencies responsible for the statement are the Synagogue Council of America, the Federal Council of the Churches of Christ in America, and the Social Action Department of the National Catholic Welfare Conference.]

1. **The moral law must govern world order.** The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. **The rights of the individual must be assured.** The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. **The rights of oppressed, weak or colonial peoples must be protected.** The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. **The rights of minorities must be secured.** National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. **International institutions to maintain peace with justice must be organized.** An enduring peace requires the organization of international institutions which will (a) develop a body of international law; (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. **International economic cooperation must be developed.** International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. **A just social order within each state must be**

achieved. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

**Preambles have been added by the various faiths:**

## *Protestant*

"In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the cooperation of all men of good will. We appeal to our constituency to give heed to the following proposals enunciated by Protestants, Catholics and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian Gospel."

## *Catholic*

"We present for the consideration of all men of good will the following postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order."

## *Jewish*

"The American Synagogue commends to the attention of its own constituency and to all men of faith the following principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, while they do not exhaust the teachings of the Jewish tradition on issues of social relationships, have their sanction in Judaism both Biblical and rabbinic. Judaism's highest goal has ever been 'to amend the world through the kingdom of God.' The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind."

life would not be worth living. We battle for America and England and Germany, which give worth to our lives, and not simply for ourselves. We fight for liberty or solidarity, for equality or for order, for fraternity in a large or in a

narrow sense. But none of these gods are universal, and therefore devotion to one always implies exclusion of another. So the gods are divisive socially as well as within the person.

In this situation we dream of integra-

tion, of a great pantheon in which all the gods will be duly served, each in its proper sphere. So we speak today of establishing a new synthesis of civilization, of the integration of personality, of the recognition of a great hierarchy of



values. But the synthesis is never achieved, the integration never worked out. For each god in turn requires a certain absolute devotion and the denial of the claims of the other gods. So long as country seems an absolute source of value to us, so long devotion to one country will make us deny the claims of another. So long as we pursue art for art's sake, so long art will be the enemy of morality and of truth. The best we can achieve in this realm is a sort of compromise among many absolute claims. We remain beings, therefore, with many faiths held in succession. We practice a kind of successive polygamy, being married now to this and now to that object of devotion.

The tragedy of our religious life is not only that it divides us within ourselves and from each other. There is a greater tragedy—the twilight of the gods. None of these beings on which we rely to give content and meaning to our lives is able to supply continuous meaning and value. The causes for which we live all die. The great social movements pass and are supplanted by others. The ideals we fashion are revealed by time to be relative. The empires and cities to which we are devoted are consumed. At the end nothing is left to defend us against the void of meaninglessness. We try to evade this knowledge, but it is ever in the background of our minds. The apocalyptic vision of the end of all things assails us, whether we see that end as the prophets of the pre-Christian era or as the pessimists of our time do. We know that "on us and all our race the slow, sure doom falls pitiless and dark." All our causes, all our ideas, all the beings on which we relied to save us from worthlessness are doomed to pass.

### III. God

WHAT is it that is responsible for this passing, that dooms our human faith to frustration? We may call it the nature of things, we may call it fate, we may call it reality. But by whatever name we call it, this law of things, this reality, this way things are, is something with which we all must reckon. We may not be able to give a name to it, calling it only the "void" out of which everything comes and to which everything returns, though that is also a name. But it is there—the last shadowy and vague reality, the secret of existence by virtue of which things come into being, are what they are, and pass away. Against it there is no defense. This reality, this nature of things, abides when all else passes. It is the source of all things and the end of all. It surrounds our life as the great abyss into which all things plunge and as the great source whence they all come. What it is we do not

know save that it is and that it is the supreme reality with which we must reckon.

Now a strange thing has happened in history, in our history and in our personal life; our faith has been attached to that great void, to that enemy of all our causes, to that opponent of all our gods. The strange thing has happened that we have been enabled to say of this reality, this last power in which we live and move and have our being, "Though it slay us yet will we trust it." We have been allowed to attach our confidence to it, and put our reliance in it which is the one reality beyond all the many, which is the last power, the infinite source of all particular beings as well as their end. And insofar as our faith, our reliance for meaning and worth has been attached to this source and enemy of all our gods, we have been enabled to call this reality God.

Let us raise three questions about this fact that faith has become attached to the void and to the enemy which surrounds our life. The first one is, what it means to attach faith to this power; the second, how such faith comes about; and the third, what the consequences of such faith are.

a) To have faith in this being means that, having been driven away from our reliance on all the lesser causes, we have learned to conceive of and to rely upon this last power, this nature of things, as itself the greatest of all causes, the undefeatable cause. We have learned to say, "For this cause was I born and therefore I came into the world that I might make glorious the name and exhibit the power of this last cause." As a Nazi youth learns to say, "I was born to die for Germany," so one who has conceived confidence in this last cause is enabled to say, "I was born to die for this being, this being beyond all beings." And he is enabled to say it with satisfaction, with love and hope and confidence; for to have faith in something as able to give value to our lives is to love it. Without such love there is no faith. And to have faith is also to live in hope, in constant anticipation of new unfolding of worth and meaning.

To attach faith, hope and love to this last being, this source of all things and this slayer of all, is to have confidence which is not subject to time, for this is the eternal reality, this is the last power. It is to have a love for that which is not exclusive but inclusive, since this reality, this great X, is the source of all things and the end of all. It is, therefore, to be put into the position of those who can love all things in him or in it, and who deny all things in it. "It is a consoling idea," wrote Kierkegaard, "that before

God we are all in the wrong." All the relative judgments of worth are equalized in the presence of this One who loves all and hates all, but whose love like whose hatred is without emotion, without favoritism. To have hope of this One is to have hope that is eternal. This being cannot pass away. And to hope for the manifestations of his judgments and his love is to hope to eternity.

When we conceive faith in this one, our foundations have indeed been laid in despair, not in the grandiloquent despair of a *Free Man's Worship*, but in the sober despair which has faced the reality of the death of all things and the endlessness of the creative process.

Another way of describing this faith is one which I have learned from Prof. Whitehead's little book on religion. Religion, he says, "is transition from God the void to God the enemy, and from God the enemy to God the great companion." When we say that we conceive faith in the great void and the great enemy we mean that we have learned to count on it as friend. We have learned to rely on it as a cause to which we may devote our lives, as that which will make all our lives, and the lives of all things, valuable even though it bring them to death.

b) How is such a faith possible? How does it happen that this void, this enemy, is recognized as friend, that faith attaches itself to the last power, to the great hidden mystery, and calls it God, that man can lose himself in adoration of this being, saying with the Psalmist: "Whom have I in heaven but thee, and there is none on earth that I desire beside thee?" or with Job, "Though he slay me yet will I trust him"?

It has happened in our human history and it does happen in personal histories. Men may dispute endlessly about the worth of that happening, though when they do they always do so on the basis of another faith than faith in this God. But there can be no doubt of the fact that it has happened and that it does happen.

How does it happen to the individual? It does not happen without the struggle of his reason. For by reason he discovers the inadequacy of all his gods and is driven to despair in life's meaning. It does not happen without experience, without the experience of frustration, of noting the death of all things, the experience of the internal division in which his various worship involves him, the experience of the great social catastrophes which show the weakness of the great causes and beings in which he trusted as saviors of life. It does not happen without the operation of something we must call spiritual, something which is like the



## Life and Love in a Time of Crisis

EVERY campus has its Lovers' Lane. It may be the top of a windy hill overlooking the lake, it may be a tree-lined path by a stream, it may be a forest trail, but it is well known and well used. What would college life be without love? That is just the problem. Life without love stares many girls in the face these days. Many of you in colleges today are beginning to wonder where you will find that one in all the world if the demands of the armed services continue to absorb all the men. This is not to overlook the fact that thousands of men will be on the campuses receiving special training. That, in fact, is another problem. Romance takes little account of military regulations, but the fact remains that most of the men in training on campuses will be there a comparatively short time and many of them will see service far abroad in posts of great danger. Does this fact lessen the intensity of their longing for the companionship and love of a girl? Or does it diminish the girl's desire to give all that love can give?

What is this thing called love? Is it the moments of rapture described in romantic novels, or is it family life and years of patient devotion? If it is both, can you have one without the certainty of the other? Is it right to love when the future is so uncertain, and can two people help themselves even if it is not right?

These are among the most difficult and the most poignant questions that a war causes men and women to ask. They are questions that concern every man and woman on the campus. To find an answer means life as well as thought, painful experience as well as happy adventure. At such a time it is especially good to know that we are not alone, that others have gone this road before, that there are certain guides for us. Love is closely bound up with faith and it is a real part of every future. Love has a most important part in our common venture of understanding. For love is life's expression of faith in the now and in the tomorrow, and in the loved one who is so large a part of life's meaning in both present and future.

—From *Student Life* (Congregational Christian Church)

(This is an introduction to a pamphlet to be prepared by Reuben Hill of the University of South Dakota.)

intuition of the thinker, like the creative insight of the artist, like the flash of recognition of truth. All these elements are involved. Furthermore, this transfer of faith to the ultimate being does not take place without moral struggle, without recognition of the unworthiness both of our transgressions and our obediences to moral law.

But for most men another element is involved—the concrete meeting with other men who have received this faith, and the concrete meeting with Jesus Christ. There may be other ways, but this is the usual way for us, that we confront in the event of Jesus Christ the presence of that last power which brings to apparent nothingness the life of the most loyal man. Here we confront the slayer, and here we become aware that this slayer is the life-giver. He does not put to shame those who trust in him. In the presence of Jesus Christ we most often conceive, or are given that faith.

We may try to understand how we might have received the faith without Jesus Christ; but the fact remains that when this faith was given Jesus Christ was there.

So it is in history. This faith in the One has had its occasional manifestations elsewhere. But it has happened in history that it has been conceived and received where a people who regarded themselves as chosen suffered the most cruel fate, and where a Son of man who was obedient to death actually suffered death. Here the great reconciliation with the divine enemy has occurred. And since it has occurred, there is no way of getting rid of it. It is in our human history.

We do not say now that this faith in the last power is something men ought to have. We say only this, that it is the end of the road of faith, that it is unassailable, and that when men receive it they receive a great gift. We say that it is given, that it has been given, that

it is being given, and that when it is received very profound consequences follow.

c) The consequences of faith in the one, final and only God are not automatic, for faith involves the whole person, and the gift of faith is not a possession which we can hold in our power. It is something that lives in man and by which man lives. It is not a possession which can be held fast in the form of a creed. It is a basis for all thinking, but though it may be expressed in the form of a thought, it is not itself a thought; it is the reliance of a person on a person. Beginning with that faith life is involved intellectually and morally in a continuous revolution.

This faith opens the way to knowledge. It removes the taboos which surround our intellectual life, making some subjects too holy to be inquired into and some too dangerous for us to venture into. Yet it grants reverence to the mind for which now no being is too low to be worthy of a loving curiosity. All knowledge becomes reverent and all being is open to inquiry. So long as we try to maintain faith in the gods, we fear to examine them too closely lest their relativity in goodness and in being become evident, as when Bible worshippers fear Biblical criticism, or democracy worshippers fear objective examination of democracy. But when man's faith is attached to the one, all relative beings may be received at his hands for nurture and for understanding. Understanding is not automatically given with faith; faith makes possible and demands the labor of the intellect that it may understand.

The moral consequences of this faith is that it makes relative all those values which polytheism makes absolute, and so puts an end to the strife of the gods. But it does not relativize them as self-love does. A new sacredness attaches to the relative goods. Whatever is, is now known to be good, to have value, though its value be still hidden to us. The moral consequences of faith in God is the universal love of all being in him. It is not an automatic consequence. Faith is never so complete that it is not accompanied by self-defensiveness. But this is its requirement: that all beings, not only our friends but also our enemies, not only men, but also animals and the inanimate be met with reverence, for all are friends in the friendship of the one to whom we are reconciled in faith.

So faith in God involves us in a permanent revolution of the mind and of the heart, a continuous life which opens out infinitely into ever new possibilities. It does not, therefore, afford grounds for boasting but only for simple thankfulness. It is a gift of God.