

CLEAR HORIZONS

Vol. 2, No. 2 A QUARTERLY October, 1941

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Clear Horizons

VOLUME 2

NUMBER 2

With this number of CLEAR HORIZONS we are changing the date of publication from September to October. That will bring the other issues out in January, April and July.

Following the policy of the earlier numbers, this copy of our little magazine is devoted to the special topic, The World Situation; not that we wish to pile up a score of the tragic things that are happening, but that we want to face the situation squarely and fairly, and see how it can be faced constructively and spiritually. We have sought to find constructive and hopeful articles to stimulate us to help rebuild the world on lines that will insure a permanent and enduring peace, and a democracy that shall be effective.

Beginning with the January issue, the policy will be a little different. Part of the Journal will be devoted, as heretofore, to one general topic. But half or more of the pages will be used to carry on the general lines we have already explored: Prayer, Practicing the Presence, Immortality, Love, Healing, and the general world condition. We want definite experiences to be included, and space given to brief accounts of the saints of this present day, as well as of the past.

The cover design for this year was designed for us by Marcia Fouts Brown, (Mrs. Roland Brown).

CLEAR HORIZONS

A Quarterly of Creative Spiritual Living

GLENN CLARK, *Editor*

HELEN WENTWORTH, *Managing Editor*

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Clear Horizons

An Adventure in Solving Problems in a Heavenly Way

Second Year

Volume 2, No. 2

☐ Against a religion of efficient Nationalism
we must bring a religion of Loving Brotherhood.

Facing the New World with Religion

David Cushman Coyle

TO SET the living religion of America across the path of the heathen religion of the Conqueror of Europe, is no small thing, as unthinking people might suppose, who have not understood the world revolution that threatens our peace. Tanks and airplanes are only the spearhead, but what lies back of the power that has crushed the free peoples of the continent? Unless we can know the secret of that power and meet it with power of our own, tanks and airplanes will not help us. The revolution is first of all a religion, an inner force that unites men, drives them forward, gives them strength to do incredi-

ble deeds, moves mountains by faith. We have seen the terrible miracles happen one by one.

We know that the outcome will not be decided by the number of planes alone, for if that were all, the victim might as well surrender at once. There is an unseen power of courage and sacrifice and mutual help, a power long unused and corrupted by wealth and selfishness, but roused again and gaining strength. Guns and faith together are weighed in the scales of history, and the spiritual is as heavy a counterweight as the material.

There is no time, therefore, to think lightly of the unseen pow-

Foreword to *The Price of Freedom*, by Henry A. Wallace, Vice President of the United States.

The Price of Freedom, by Henry A. Wallace. National Home Library Foundation, Dupont Circle Building, Washington, D. C.

ers that we call in vulgar language guts or morale, and that history knows as religion. We had better understand the new heathen religion that hopes to conquer the world, and we had better understand our own and cultivate it, if we hope to survive.

Each man must make his own idea of the religion of liberty, for it is many sided, and one of its deepest beliefs is that all men have a right to be different. But one way of regarding this world crisis is to say that it is a crisis of the creative power of science.

During the present century, civilized men have obtained immense scientific powers, beyond those dreamed of by Jules Verne or the authors of the Arabian Nights. We all deal in magic that would have terrified our ancestors into burning us at the stake, if one of us could step back with modern powers into their simple times. But with these powers have come responsibilities. Our religion, our sense of duty, our relations to one another, must be expanded to cover our ability to do good and evil. There are two kinds of these responsibilities, one that can be called the responsibility to act, and one that is purely moral, the responsibility to act decently.

On the side of action, the dictators have found the true answer to the riddle of technology, the paradox of plenty, the problem of

unemployment, and all the other economic evils that have bedeviled our own country. They have established that all who belong to their clan are brothers, that all have useful work to do, that no one of the brethren is abandoned, and that all stand together against the world. This is the foundation of all religions, and what wonder that it lifted a beaten race into magnificent action?

Such is the new religion of the dictator, and so far as it goes, it is better, in the cold-blooded judgment of nature, than the social system of any people that have no worship but the enervating worship of money. But this is not all that religion can be, and because the religion of the revolution is only partial, the faith of free men may hope to overtop and overcome it.

There is still decency and good will, there is still the ideal of freedom, there is still the hope of a world where not only the closed brotherhood of the Dictator's Party, but all sorts and conditions of men, may find tolerance, mutual help and happiness.

Even if the present storm should pass, and the menace of the dictators should collapse, we shall not be free of the necessity to face the new world with a religion that is fit to live by. It is our business to build a decent country, to give everyone his chance to work

in the building of it, to stand together against misfortune, disease and the terror of helpless old age, to make for us a life of honor and beauty in the strength that has been given us. It is our business to show a light to the world, and to be strong so that we are not afraid to be generous, to spread peace by helping all peaceful nations to higher prosperity and greater security. All this we have the material to do, if we are not first swept

away because of our weakness. For our weakness is in our hearts, in our selfishness and our failure of vision, by which we have been baffled and divided and our powers have been blocked.

Each man must make his own idea of the truth, somewhere in the direction of the same goal—an America mature, strong and confident, the citadel of freedom and the hope of a better life for all men of goodwill throughout the world.

“America First”

Not merely in matters material, but in things of the spirit—
 Not merely in science, invention, motors and skyscrapers—
 But also in ideals, principles and character—
 Not merely in calm assurance of rights, but in glad assumption of duties!
 Not flaunting her strength as a giant, but bending in helpfulness over a sick world like a good Samaritan—
 Not in splendid isolation but in courageous cooperation.
 Not in pride, arrogance and disdain of other races and peoples
 But in sympathy, love and understanding—
 Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disorder,
 But blazing a new trail along which, please God, other nations will follow into the new Jerusalem where wars shall be no more.
 Some day, some nation must take that path—unless we are to lapse once again into utter barbarism—
 And that honor I crave for my beloved America.
 And so, in that spirit and with these hopes, I say with all my heart and soul—AMERICA FIRST!

—Exchange

Prelude to Victory

Florence Lucas Sanville

HERE is a kind of total arming which has never been tried in good faith or in its entirety. The realistic pacifist ideal is not reached through passivism—but through intense activity. It involves mobilization of forces—social, economic, political, physical—and, of the essence of them all, spiritual; conceived and executed on a scale and in a spirit that matches efficient military preparedness in every particular. But it must be preceded by the supreme test—willingness to eliminate force completely. It will not do to harbor the old tricks: reduce this class of battle ship and substitute that type of cruiser. It involves a clean sweep of the whole paraphernalia of war, in spirit and in substance. All our dabbling in little muddy pools of national agreements has only resulted so far in stirring up more mud. The nations, led in a great adventure, need to discard their soiled and tattered rags of bickering and to plunge into an ocean of new and cleansing waters.

The so-called peace loving na-

tions have entered into their Valley of the Shadow because while professing peace, they have not loved it enough. You cannot convincingly hold out a right hand of friendship if your left hand holds a gun—even of very low calibre. Indeed, an ineffective weapon is worse than a good one, as it only adds an element of contempt to your enemy's suspicion and dislike. The great figures who have, unarmed and unflinching, faced and controlled a hostile mob would not have survived to grace our story books had they concealed a weapon as their second line of defense. The Ananias of the twelfth chapter of the *Acts of the Apostles* fell dead—not so much because he was a liar as because he tried to commit himself to two opposing controls. He died of a split personality. The wavering nations of Europe are dying before our eyes.

To make the great decision—to abandon ourselves to complete dependence on the spirit—would take courage of a quality that no armed force has ever been called upon to display, the courage to en-

Taken from *Prelude to Victory*, by Florence Lucas Sanville, in *Fellowship*, January, 1941. Member of Society of Friends and F. O. R.; nine years Secretary Consumers' League of Philadelphia; organizer of Women's Trade Union League of Philadelphia.

gage in a desperately new experiment on a gigantic scale. Only a gigantic people like ourselves, with a spirit to match our size, could undertake it. For it would require the serenity that comes from conscious power as well as matchless resources.

Let us suppose, for instance, that we announce a fourfold program:

First: That we completely discard all armaments and all preparation for potential wars, and invite representatives of other nations to come over and watch the process—a new sort of espionage.

Second: That our appropriations of some billions of dollars already voted for national defense will be raised as planned through taxation and other unpopular measures, to be used for the restoration of other peoples—invaded and invaders alike—that are scarred and wrecked by the pressure and pinches of the last twenty-five years, as well as the cataclysm of the past months.

Third: That an army be mobilized, trained, and equipped to assist the countries that need this aid—medical, educational, mechanical, agricultural, economic.

Fourth: That we are prepared to enter into a world federation for a righting of injustices between the nations and for a true

international order, with our eyes open to the concessions and sacrifices inherent in such a step.

These sacrifices would be great. Nationally, we should have to excuse once and for all the isolationist spirit still fondly envisaged as hovering with protecting wings between us and the rest of the world, and adopt in its place a realistic attitude toward all our neighbors on all continents. Individually, some of our most cherished sanctities would have to be violated and quite new channels cut for the achievement of life, liberty, and the pursuit of happiness. Privileges, often euphemistically called the "American way," would have to go; but these and perhaps more are doomed just as likely in our accepted program of force against force.

Sacrifice of prerogative comes hard; sacrifice of person in a great cause is often eagerly sought. The positive aspects of the program present a picture of a great army mobilized for human service, part of which might well be to face those grim camp-followers, Famine and Disease, that stalk behind the devastations of great wars; to give in unquestioning service whatever gift American education in its wide, unhampered choices has placed in the hands of our soldiers of peace. Today, William James might implement his moral equiv-

alent for war with weapons not dreamed of when he coined his famous phrase.

And where would our sacrifice lead? Perhaps nowhere. That is part of the adventure that once faced explorations in far corners of unknown continents. It might mean that the sweep of dictatorship would proceed according to schedule and that its lords and masters will have none of our offerings. We are disarmed and cannot fight back—even badly.

Will our cause be worse or better than (1), if we had fought back and failed: (2), if we successfully adopt the dictators' methods and conquer? Our minds refuse to picture the first alternative—fortunately we are made that way. Granted success, will any material be left to us to restore a structure in any way comparable to the one we know and love? Shattered with the rest of the world, we should have to raise ourselves by our own boot-straps from the dust and ashes of such conquest.

Every year I live I am more convinced that the waste of life lies in the love we have not given, the powers we have not used, the selfish prudence that will risk nothing, and which, shirking pain, misses happiness as well. No one ever yet was the poorer in the long run for having once in a lifetime "let out all the length of all the reins."

—Mary Cholmondeley

If, on the other hand, the miracle for which we risk all occurs, and we conquer by force of spirit instead of force of arms, it is indeed the dawn of a new day. If, as Winston Churchill proclaimed, this is for England a war of survival, our triumph would be that of good intact over evil wounded. It would be the only victory that can be won without creating a waste of fear and hate in which the seeds of new wars are sown.

Prayers are everywhere ascending for the other kind of victory. The victory I write of is the only one that can be won by prayer—that potent weapon of the spirit. I write as each day unfolds new savageries, new iniquities, new horrors. My voice is a squeak in the roar of an avalanche, but the conviction from which the squeak proceeds is stronger than the avalanche that drowns it. It is based on truth that has survived the crash and fall of empires; that has been the underpinning of religious fellowships, holding them above the consecutive ruins of the ages.

☐ A scientist in Wisconsin University reveals how the nation is overlooking great unused spiritual resources.

Prayer and Our National Defense

Franz A. Aust

IN A RECENT fireside talk our President said, "There is only one thing of which we need have fear and that is fear itself." How true! Yet where do we look for the areas where there is no fear?

In the United States of America it is still excusable for people to consider themselves Christians. It is excusable for one to have faith in the Fatherhood of God and the brotherhood of man. Here the sacred rights of individuals are still paramount in our thinking. Here creative religious living cannot be denied to anyone without undermining the religious living of all the others. In a democracy religious faith plays an important part. Democracy is not a form of government; it is a spirit. It consists largely in assumptions. In our nation these are Christian assumptions. These are the foundation stones upon which our democracy is built. If we substitute fear for faith, democracy is in danger.

In a democracy religious faith is shown by the spirit of tolerance expressed by its citizens, tolerance of our fellow men and tolerance of

divergent points of view. The very spirit of democracy is the spirit of tolerance extended into the sphere of politics, and in this sphere, if democracy is to endure, minorities must continue to perform a valuable function in a national crisis. The majority must firmly and consistently protect the rights of minorities. When we lose our faith and are seized with fear and panic, we become intolerant, call our minorities names, and then tolerance goes out the window and democracy out the door.

If we take away tolerance our democracy cannot survive. Tolerance implies faith in the other fellow. It implies a certain Christian idealism, which is manifested in the culture and habits of our people. Christian idealism and the spirit of tolerance is found in our laws and in the standards of our people. Religious idealism is the very "spirit" of our democracy, upon which our government is built. These are the practical applications of Christianity.

To myself as a layman dedicated to the practice of Christianity and as one who for over a quarter

From *Weekly Unity*, August 16, 1941.

of a century has been intimately associated with the young people of university life, as well as with their elders, it seems that our government has neglected to mobilize one of the greatest powers or forces of the nation, namely the spiritual force. This power is found most fluid and potent in two groups: those who have reached the age of adolescence and are under twenty-five, and those who have survived the physical "strains and stresses" and are now past the fifty mark. The Selective Training and Service Act of 1940 has tackled only half of the job by establishing camps for conscientious objectors. Spiritual training should be provided for all citizens who have this potential power and who are willing to stake their all on the spiritual enterprise.

As the leading practical exponent of Christianity in the world today, it would seem the logical thing that our government utilize the tremendous spiritual forces of our people and put them to practical use. In this way we would not only avoid one of the difficulties of the last war, namely the wrecking of the faith and belief of many of our young people, but we would afford science an opportunity to study and observe practical Christianity at work and a nation in a great return to the faith of its fathers.

If fear is the only thing we

should fear, is it not the logical thing for us to return to those spheres of thinking where the very absence of fear is the first essential in religious living? Are we not safer in the United States of America to have faith in the foundations upon which our institutions are built? Must we not practice our American motto, "In God we trust"? Or is this only written for peacetime consumption? If the spiritual approach is to be given an active part in the scheme of things; if our young men are to have "wings and fire," the spiritual energies of the nation must be organized and put to work.

Our leaders in Washington have overlooked a good bet in not mobilizing the spiritual forces of those who have enriched their faith by daily prayer. The government has provided through mobilization of the physical and human resources for those who are gripped with fear and panic. With a large portion of our resources diverted into destructive channels, it would not seem unfair to ask that our government mobilize the spiritual forces of this nation. Our leaders in Washington should make spiritual leadership and training available not only to conscientious objectors but also to all who sincerely and honestly place greater faith in God than they do in the physical forces about them.

"Work" camps for conscientious objectors are slowly being established but in an atmosphere of skepticism. Conscientious objectors must pay their own way, for the "army wants nothing to do with them."

Something more is necessary in Washington than mere acquiescence. In addition to the physical labor of the camps there must be spiritual training and leadership in the use of the spiritual forces around us. The spiritual minority should be financed, aided and helped quite as much as those who are trying to prove the effectiveness of airplanes and battleships, tanks and bombers. The conscientious-objector groups are not wholly made up of communists and traitors and rebels. The majority of them are sensitive folk, often with brilliant intellects, and usually endowed with native abilities that, if developed and organized, would be a tremendous force for good as well as free-flowing channels for spiritual thought. Among them are many who because of their humility, faith, and developed or innate spiritual sensitiveness, are peculiarly equipped to tap and utilize the less-used resources. These persons should be mobilized so that they may have an opportunity to prove the effectiveness of their attack and approach to the problem of national defense.

If we are to mobilize the spiritual forces and give our youth "wings and fire," those who have the spiritual vision and power should be drafted or employed as "dollar-a-year-men" to direct and lead. There are leaders of this kind in our nation. Spiritual techniques have been perfected. It would also be the task of these leaders to discover those of our youth and our elders who have the unusual ability to alleviate pain and the power to heal. These leaders would discover others with innate aptitudes for solving problems of injury and injustice. United, these units would become powerful motors utilizing spiritual energy in solving the immediate problems of the world today. Adequate Christian leadership is the only means by which these groups can become a potent factor in lifting society into a true brotherhood of man. It is certainly a promising way of bringing about national unity and better world order. May we not learn from the mistakes of the last war so that we may help in the creation of a just peace rather than in another Versailles?

This type of mobilization would of necessity be highly "selective" in its application. The examinations, mental, physical, and moral, would be much more rigid than anything heretofore known in mobilization. The applicant would be given tests to discover his

power to relax physically and mentally, his ability to be humble, his enthusiasm for righteousness, his capacity for love, his willingness to sacrifice everything. Tests are being developed by which one may measure the sensitivity of clear spiritual vision. Intelligence quotients would be determined to ascertain the applicant's capacity for spiritual training. A "spiritual selective board" would have to discover and be continually on the alert for special aptitudes in all these fields.

Camps might be established similar to those now required by the army, but obviously smaller and in more natural surroundings. Music and creative expression would be an important part of the program. There would be daily exercises and drills in spiritual, physical, and mental orchestration. A spirit of unity would be achieved. A spirit of unity thus having been achieved, it would gradually permeate the whole nation.

How would such a camp organization be carried out? Spiritual talent is highly specialized. There would be spiritual scouts and spiritual dive bombers; spiritual parachutists to plant the seed of honesty and fairness; spiritual physicians to heal the disease of selfishness; panzer units to drive out corruption and greed and selfishness; long-range bombers to

carry food to the spiritually hungry; intelligence corps to ferret out the ulcers of iniquity; and ministers of education to spread truth to the entire world. For this purpose the unified system of radio broadcasting, made available to the American nation, would be a tremendous aid.

The spiritual approach to defense is the least tried and perhaps the most-hampered agency in our nation today. Through spiritual leadership successful techniques and approaches such as prayer are just as capable of cultivation and extension in human society as any form of effort. It must today have an allotted sphere of action in our plan of national defense. During times of war in the past many of our churches have failed in this leadership. In some churches the spirit of intolerance has asserted itself. They have often failed to acknowledge the spiritual power of their members and they have failed to accept Christ as the leader of all. Some churches even failed to demand the following of the Great Teacher in every department of life. If the separation of church and state has resulted in the relegation of religion to the scrapheap in earlier wars, does it relieve our government now of the duty of calling upon the spiritual leaders of today to bring into action every spiritual power available?

The key to the powerhouse from which spiritual help is to be drawn is found in Biblical literature: "Seek, and ye shall find; knock, and it shall be opened unto you." Every question carries with it the seed of its own answer. Every problem brings with it the promise of its own solution. Each sincere desire has within it the germ of its own fulfillment. This is the approach by which many individuals meet God face to face and place their problems directly in His hands, knowing that their prayer will be answered.

There is a second approach, which is also open to all. Sometimes we are so close to the problem that it is impossible for us to become "in tune with the Infinite." It is then that we have the promise of Matthew 18:19. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Obviously when we fail in our own efforts, we may turn or be led to the particular individual who has the highly specialized capacity that is needed to help us solve the particular problem with which we are confronted.

A third approach has been nearly forgotten, and this is the group approach. Perhaps the feeding of the five thousand, Pentecost, and spiritual revivals are mere fairy tales to many; to the skeptic, the

agnostic, the unsympathetic scientist mere creations of the imagination. But to one who studies these situations and approaches them with a scientifically trained eye and a sympathetically trained mind there is something more here than wishful thinking, a make-believe world, and mere fantasy. Such demonstrations of answered prayer are real, usually preconditioned, and they follow a definite pattern. There is always a careful alignment, balance, and harmonious orchestration of the physical, mental, and spiritual aptitudes and the environmental factors of the group. With superb humility the leaders become one with the group, and the group becomes one with the Christ, and the Christ becomes one with God. We are then collaborators with God. It is then that we see the instantaneous solution of explicit problems through group action. It is then that God answers a prayer that might seem impossible or extremely difficult for a single individual or the twain to have accomplished. Such approach must have its origin in a tremendous need emotionally realized. It must be sent forth in the spirit of justice, truth, humility, and compassion. The problem must be faced with complete frankness and sincere honesty. The prayer of the group is the orderly adjustment of all its purposes and aims and the very

acts of its life toward God. Then somehow, although each member of the group may perceive it in a different way, the members of the group know that prayer is answered. Peace, quietness, and even bliss seem supreme, and all present know that the Father has done His part.

What of the spiritual workers today? They are already making themselves felt. The techniques of prayer have been perfected. Many small groups are operating in many different places. Requests have gone to President Roosevelt for the recognition of this type of service. The Japanese leader Toyohiko Kagawa was recently within our borders, working with such men as George Washington Carver, Rufus Jones, Glenn Clark, and Muriel Lester. Kagawa is one of the outstanding spiritual leaders of the Orient. Carver is the world-honored colored scien-

tist of Tuskegee Institute. Rufus Jones is one American in whom the Nazis have faith because of the justice he has shown in the administration of the Friends' relief work in Germany. Glenn Clark is an unassuming teacher of creative religious living in Macalester College. Muriel Lester is an English woman of tremendous faith and a leader in religious living. Many others might be mentioned. All of them are putting forth tremendous effort and are helping others to do their share so that God may work with man.

When we can all work together and when our government will officially recognize these resources of our nation, prayer will become an important factor in determining the order of tomorrow. These individualized motors of spiritual energy can then be synchronized so that America will move forward as a single unit.

In every man's life pilgrimage, however unblest, there are holy places where he is made to feel his kinship with the Divine; where the heavens bend low over his head and angels come and minister unto him. These are the places of sacrifice, the meeting-ground of mortal and immortal, the tents of trial wherein are waged the great spiritual combats of man's life. Here are the tears and agonies and the bloody sweat of Gethsemane. Happy the man who, looking back, can say of himself: "Here, too, was the victory!"—*Michael Monahan.*

☞ The Indian, the ancients, and the modern novena verify the power of group prayer envisioned in the preceding article.

Primitive Methods of Praying

Mary Austin

I WAS brought up in an atmosphere of middle-western Methodism, where prayer was largely an emotional exercise of greater or lesser intensity. Then I came to a crisis in my life where supernormal help was required but could not be commanded by the emotional method. The only other resort I had was to the Paiute Indians, who practiced long-established methods of prayer which I had reason to believe were, in personal emergencies, available. It was Tinnemaha, the medicine man, who explained to me what all my study of aboriginal methods has confirmed—that Indians do not pray to a god but to a principle existing in all created life, accessible to man, responsive to him, workable. It went, for Tinnemaha, by the name of the Friend of the Soul of Man—something alive and kindly. By prayer you laid hold on it and if you prayed aright you got what you asked. There were various ways of reaching this Friend, and some people were more successful at it than others. A personal incident brought to my mind that the

medicine man from Fish Lake was particularly successful. It happened that my mahala (servant woman) had on her lung an abscess of which she was like to die. I had taken her to my white doctor, who said that she would die in a few days when the abscess grew so large that it pressed upon her heart. She herself had been to Tinnemaha, who had failed to relieve her, but the mahala herself was certain that if she could only get the medicine man from Fish Lake she could be cured.

He came at nightfall, when she was so far gone that she could no longer talk. He went over her body with a gentle tapping which he left off as he neared the location of the abscess. Then he had her warmly wrapped, a fire near her feet, and began the treatment by singing and dancing. He kept time with a gourd rattle, and was accompanied by several older Indians. After an hour or two the mahala's moaning fell off, and she seemed to sleep. For another hour the monotonous chant went on; then the medicine man himself dropped into a light, trance-

From *Can Prayer Be Answered?* by Mary Austin. Copyright Farrar & Rinehart.

like slumber of twenty minutes or so, from which he roused to say that he had met the Friend and felt sure that another hour or two of treatment would effect the cure. So it went on, until the medicine man stretched himself beside her in sleep, and I watched, creeping up occasionally to feel that she was still warm. About daylight the mahala waked, coughed, threw off a quantity of bloody sputum, and some time later sat up and demanded something to eat.

Before he left I had as much as possible of his method from the medicine man. He said you didn't get help from the Friend simply by asking; you *had first to get to him, or it*. (He called it Him but explained that it was not a person.) You had to make a veritable motion of your own soul, "Here." He moved his hand over the region of his solar plexus. When you had climbed up to the Friend by rhythmic motions and noises you laid hands on Him, and the thing you wanted happened. All I have ever learned since from Indians of their method of prayer does not go much beyond that.

Everybody lives more or less in a coil of immediate claims upon his attention which must be shuffled off before the attention can be effectively fixed on the creative principle which it is designed to use as a basis of prayer. But to

learn about the necessity and method of detachment I had to have help from nearer my own period, and this I got by going to Italy on an errand which I shall explain later.

I began at once tracing the Christian method out of its various Mediterranean stems, and no sooner had I read what the early Christian saints had left on the subject than I found myself back where I had begun with the Indians—at prayer as an explicit gesture of the mind. Among the saints as among the savages, prayer was not so much a thing asked as a *thing done*—a linking of the individual mind with supernal sources of power. There was the same use of ritual for breaking the tension of immediate things, increased as that tension increased with multiplication of the ways in which civilization laid hold on the minds of men: the same use of posture and color and dress and similar use of symbols—in wine and bread, in incense smoke and candle flame. But the saints had pushed on further, made more explicit gestures. They had in fact climbed so far beyond the psychology of their time that the vocabulary of their time furnished no more words by which their gestures could be explained, which is probably why by the middle of the sixteenth century, prayer methods had reached a complexity

which I have not been able to catch up with absolutely.

To have a prayer come through you must not care too much or too personally about it, must as completely as possible separate yourself from all emotion about it. Not that prayer accompanied by emotion won't come through, but that it will come stormily, involved in other emotions that obscure and distort its reactions. . . . I recalled that my friends, the Indians, had always avoided emotion in prayer, and that in the books of the saints it was so advised.

And I always knew enough not to pray for the success of any venture to the laws of which I do not mean to conform.

One of the curiosities of the history and progress of prayer is that though there are frequent references to groups, or even the whole membership of a sacred order, being given over to it, there is no explicit account of a group technique.

The only thing of the kind is the occasional mention of a novena, a group of nine-day concerted prayers more often than not for the relief of sickness, or the lifting of an epidemic, or other group misadventure. Special novenas have been written applicable to given occasions through the intervention of many particular saints; these are easily accessible through books of common

prayer, very often for private use, without any particular TIMING or concerted effort. But among aboriginal groups these mass prayers are not only carefully worked out, but rehearsed and established with the utmost pains and ingenuity of detail, word, gesture, costume and accessory. These appear to be, to one who has had frequent occasion for attending them, so successful that if, in the neighborhood of the Rio Grande a particular occasion arose for presenting one, say for rain, the white people would lend to the Indians participating, any aid they might require, so regularly does the answer come on the presentation of the petition. Also I have known of such singularly successful cures for illness wrought by application of a novena, that it is difficult to understand why the use of group prayers for mass afflictions has modernly fallen into disuse. It might, I think, be well used for the sort of group ailments that, at the present, afflict society, such as present themselves under the various titles of economic depression and social disruption. The one indispensable item to the successful working out of group prayer is that you have to believe that there is Mind working within the constitution of the Universe so essentially like Mind that works individually in man that the two can meet and cooperate.

Lord, Make Our Vision Clear

Glenn Clark

As our vision clears, we see that two great forces have been struggling for mastery since the beginning of time. One force is UNION, the other force is LIBERTY. Both are forces of good—if viewed rightly—but because they seem to be so diametrically opposite they have caused some of the greatest cleavages in history.

My favorite books in boyhood days were *Scottish Chiefs* and *In Freedom's Cause* — stories of the exploits of Wallace and Bruce in their fight for liberty from England. However, England won in the end, and after the first years of tyranny Scotland has managed to live under English rule on pretty good terms.

A hundred years ago, Napoleon started out to do for Europe what England had done for the British Isles. Due to the passive stubbornness of Russia and the active stubbornness of England he failed. Over a hundred years later these forces again fought a devastating duel, this time the Kaiser taking the role of Napoleon; and again the passivity of Russia and the activity of England, aided by their cousins across the sea, proved too much for the tyrannical forces of Union. Twenty years passed, and now Hitler undertakes the Napoleonic role, and again we see the forces of Liberty and Union joining in mortal combat.

One sometime wonders whether the life of Europe would not have been happier today had Napoleon carried out his dream, and created a united Europe. Had he won at Waterloo, there would have followed twenty hard years of oppression of the conquered nations, but in the end the divinity in human nature would have asserted itself, and there might have resulted a union as satisfactory as the union of Great Britain.

Nor did the United States escape this duel of the centuries. In our own Civil War we find the issue was joined with Liberty on the South and Union on the North, but here, contrary to the European wars, Union won.

The genius of the democratic temper, the peculiar contribution of every true democracy is to reconcile these two opposing forces and prove that they are merely opposite poles of the same thing. This was given classic expression in the great oration of Daniel Webster's reply to Hayne: "Liberty and Union, now and forever, one and inseparable."

As representatives of the greatest democratic state the world has ever known, let us lift our thoughts and join our prayers that this ideal of Webster's may be achieved in the present World War. For the only way to bring this war to an end, the only sure and certain way to end all wars, is to see that Liberty and Union *both* win.

Only in Britain and the United States have we seen this miracle come to pass. Had American diplomacy triumphed at the Peace Conference in 1918 we might have seen it triumph again. For the League of Nations was the instrument proposed by Wilson to bring this about, and the League of Nations died in the welter of revenge and jealousy at home and abroad.

The present war, therefore, is merely another chapter in the endless wheel of events that will never end properly until it ends right. And the only way it will end right is when BOTH forces win. The time has come when no longer can nation remain divided against nation. The time has come when no nation can raise tariff barriers against other nations. The time has come when no nation can spend most of its income on the support of standing armies. At least we cannot let this divided world continue unless we are willing to let our present systems die. Such divisions are a paradox in a world of airplanes, radios and international banking.

The time for Union has come. Indeed, the time has been long overdue. If it does not come and come soon through the Love way, it must come through the Suffering way. There are no alternatives. The League of Nations was an instrument—although a weak instrument—of the Love way. The Constitution of Britain was an approach toward the Love way. The American Constitution and its Bill of Rights is a still longer step toward the Love way. Napoleon and the Kaiser were mere impatient instruments of God to usher it in by the Suffering way. The best way to defeat Hitler—the only sure way—the way that would prove irresistible, is to present a program of international union that is so fair, so just and so far reaching that the world will run to grasp it. In other words, the world will drop the Suffering way instantly if it can be convinced that the Love way is opening before it.

Let us all join in prayer that the Love way will be found and that God will raise up leaders in all lands who will put that Love way across.

Let us see Christ taking charge in the confusion of nations.

Should Hitler win tomorrow, Union would be established in Europe but on Hitler's terms. We could then look forward to twenty years of tyranny and oppression before the perfect world state would emerge, where liberty would be joined with Union.

Should Britain win tomorrow, and all the little states throw off the Hitler yoke we might be in for another century of Liberty, but little independent states might play havoc with Union.

To make this a war to end all wars, we must not see Liberty win out entirely at the expense of Union, neither must we see Union win out entirely at the expense of Liberty. Again must we hear the prophecy of Webster ring down the centuries—"Liberty and Union, now and forever, one and inseparable."

☐ This article substantiates the one that precedes it. To see a problem clearly is three-fourths the solution.

How To Live Today

Walter W. Sikes

(Professor of Philosophy and Religion at Berea College, Berea, Kentucky.)

WHATEVER the outcome of the world revolutions now in progress, we are destined to live and probably to die in a world of violent struggle, where none of those things which can be harmed by bombs or fire, disease or pain, starvation or fear, hatred or deceit, will escape injury, or even complete destruction.

How to fortify oneself against these enemies of body and soul is our urgent problem. How to live with maximum satisfaction in living—that is the crucial demand which confronts every intelligent and sensitive person, the greater his intelligence and sensitivity the more acute his problem. Probably there is no single answer applic-

able to all alike; for each individual is unique and faces the issue in a somewhat singular context and must therefore evolve his own solution for retaining sanity and spiritual values. But three general principles would seem to be basic to any satisfactory defense against these hostile forces.

First, it is important to have an *understanding of what is happening*. This is the primary requirement. The human body and the spirit of man alike can take a great deal of punishment victoriously when the mind can make sense out of the situation. Psychologists are aware that personal disintegration comes not so much from suffering and loss as from irrationalities—the inability of the

person affected to see any rhyme or reason in the whole mess!

Now there are several more or less satisfactory ways in which to view the contemporary scene, and the satisfactoriness of each way is limited by the degree in which it is capable of integrating all the numerous and complex factors involved in our convulsing world. For example, one may explain contemporary conflicts as the all but inevitable reaction of peoples brutalized, impoverished and humiliated by the World War with its vindictive "peace treaties," and its subsequent insane international politics. Or he may explain them as the conflict of age-old political rivals claiming sovereignty in an interdependent and contiguous but segmented world, such struggle being implicit in the determination to attain or retain power and prestige. Or again one may see these conflicts as the inexorable working out of certain economic and social "laws" that state the dynamic but essentially decadent nature of a class society structured by the character of capitalism. All these accounts are probably true as far as they go and they do help make sense out of what otherwise would be chaos and confusion. Other explanations or similar values are offered. The one *impossible* explanation, often set forth, is that *the wars of Europe and Asia are caused by a few mad*

men or cliques, motivated by selfish and inordinate desire for aggrandizement, who are attacking the defenders of the decencies of life. This leaves out of account all the basic issues involved.

The chief reason why any explanation redeems our spirits from despair is that it constitutes a rational ground of hope. We must be able to read in the miseries of the moment some promise of a better day if our perplexities are not to become our despair. When analysed all such explanations rest upon three premises, each of which is an affirmation of faith in the constancy and dependability of the universe: (a) That social events are socially caused; there are reasons within the fixed nature of things and simultaneously within man's responsibility which compel catastrophe when justice is persistently violated. (b) That men exercise a degree of freedom and carry a corresponding degree of moral obligation; the advancement of the race depends upon the intelligence and moral decisions of men. (c) That although the effective majority may make such choices as bring confusion and conflict at times, history is dynamic, moving to better and better ends by compelling intelligent choice and moral judgment; progress is not only possible, it is *assured* although contingent upon the effective action of men. In

religious terms this means that while God does not coerce men, men cannot defeat God.

This means that no account is satisfactory unless it is a religious explanation. History is never really understood in terms of politics, nor of economics, nor of social forces, nor of psychological states—though it is never understood apart from these—for the reason that none of these terms is comprehensive. All history is set in a cosmic matrix and develops as a complexity of action and reaction with that which is more than human; more even than nature in an ordinary sense of that term. It is the distinctive glory of the Hebrew prophets that they perceived this; they read history not as the doings of men but as the *reciprocal actions of men and God*.

The key question, therefore, is: What is God doing in history? In its simplest statement the answer is that God is about the business of creating man in His own image; He is building a community of men wherein His character may be realized. Stated more explicitly, we may say that the *nature of things* is such that *men cannot live by the principle of exclusion but only by that of inclusion*; the dynamic and underlying structure of cosmic and therefore of historic reality is driving life into *wholes* where there is at the same time a

greater degree of sensitivity to spiritual values. Because men have endeavored to live by exclusiveness and partiality, trying to build a world of self-contained states and self-conquered groups, of exclusive races and of sovereign nations, we have a segmented world in which tension is of its very nature. The partitions which divide us are not at all of our deliberate making; most of them are primordial. They are already there or developed naturally in the evolutionary creative process. They constitute part of the obstacles which a creative God must overcome; or they constitute the scaffolding employed in the process which becomes debris at more advanced stages. Like the shell of an egg, there is a point when that which has saved life in its more elemental forms crushes it in its more developed form unless it is removed. The barriers that men find or erect between themselves might be removed to do so. Since we have not done so, they are being, and will be, removed by violence. "God maketh the wrath of man to praise Him." The very evil choices of men become the instruments of God. We are witnessing the overthrowing of barriers of man's exclusiveness.

But it is one of the ironic tragedies of man's existence that the more his exclusive and favored position is threatened, the more

frantically he seeks to retain his isolation and privilege. Today we see the Americas organizing and regimenting themselves to build economic and political barriers to shut out the rest of the world. We are thus assuring the world of a longer travail.

"That they may all be one" is the obvious intention of the historical process—written in the physical structure of the universe, in the biological processes, in the strivings of the human spirit. The elemental forces which are creating our tensions and likewise promise to resolve them are three: (a) Certain qualities of physical nature which when respected by men provide us rapid transportation and instantaneous communication. (b) The prolixity of the human species, enhanced by man's knowledge of how to lengthen his life span, with the multiplication and consequent impingement upon each other of populations—the natural end of the biological process. (c) The rebellion of the human spirit against being isolated and coerced. These are the real causes of our strife. Fortunately they are also the creative forces which promise a better world. It is the primary paradox of existence that the very things which create and sustain life are the things which destroy it when they are abused. Conversely, the forces which are now destroying us may save us—*must*

save us if we are to be saved. It is part of God's grace that in the very moment of judgment He offers redemption. Accordingly we possess today the requirements of world community as we never have previously—and also the possibility of self-destruction as never before. If we are to endure, we must conceive that community in terms of the brotherhood of man because we have first seen it in the terms of the Fatherhood of God. And we must choose to *cooperate* with God and men in the realization of the kingdom of God. By no process of *competitive killing* can that kingdom be safeguarded or set forward.

The second bulwark against personal disintegration is, then, intelligent moral choice in every moment of decision. No one of us can fully escape the evil consequences of ill choices of others and of ourselves in the past. Nothing less than a miracle of God can save our world from a period of chaos and great suffering. The crooked walls which we have built must come down; and because we are still trying to bolster them up, great will be the fall of them!

Perhaps the greatest disturber of our peace is fear; for both hatred and violence emerge from fear. And fear is born of isolation. The whole of man's tragic and glorious history could be written as the story of his attempt to

overcome his isolation and loneliness. His hatreds and consequent violent outbreaks are his attempts at catharsis of fear and his efforts to free himself from the privations of life.

"Perfect love casts out fear."

When one comes to see and to appreciate life religiously—that is, in its total implications—he may die for his love of life but he cannot choose to kill for it. He may die for it without losing life. This is the basal paradox of the Christian revelation: When one seeks to save his own life, he is destined to lose it—and the reason is that attention to one's own life sets up an exclusiveness which creates fear with its evil consequences. But he who loses his own life is blessed with life! that is, when one achieves victory over the fear of losing his own life and for the sake of the richer life of the whole surrenders his own, in that moment he comes into the fullness of life for himself. His deliverance from fear, his awareness of the meaningfulness of his decision, elevates his own existence to a level of living otherwise impossible.

The third thing which I would mention need not be elaborated. It is almost entirely personal and has to do with the intimacies of the individual's daily round of existence, the ever present routine of duties and delights. It is that if

one is to find his peace in any large measure he must cultivate the many momentary and small satisfactions which every day affords to those whose senses are sharpened to be aware of them. The delights of color, sound, form and texture with which practically everything in our whole environment is clothed, enliven the spirit of him who has eyes to see and ears to hear. The sharing between friends of even the crusts of bread and the fellowship of understanding souls, even in suffering, break down the barriers of isolation and multiply the joys of all.

The resiliency of the human spirit is practically unlimited. The divinest quality in man is perhaps his capacity to capture the blessedness of living in every moment of experience. And perhaps his most shameful denial of his being created in God's image is his frequent failure to rise to this capacity for living richly in whatever state he finds himself. Even children, perhaps especially children, are able to distinguish between genuine joy and the professional unctuousness which feigns sweetness and shouts hypocrisy, and although it is God's gift, like all His gifts it is not easily claimed, but comes to one only through much high discipline of soul. When it has come, nothing is drab except debauchery and nothing is despicable but triviality.

☐ Only honest prayer will avail in these days that try men's souls.

Peace Prayers in Wartime

James M. Lichliter

ACCORDING to all indications, this nation has already decided what it wants and how it is going to get it. The peace we are after is the sort of peace which will leave our economic and political interests unchallenged in the world. We all want Japan and Germany to be disastrously defeated, so that America and Great Britain may continue to hold the whip handle over Europe and Asia.

An interesting news item, appearing last winter in the *New Yorker*, told what happened when the English clergy petitioned Prime Minister Chamberlain to set aside an official day of prayer for peace. He turned them down. "I do not think," said Mr. Chamberlain, "that the time has yet arrived." At least he was honest. However much the common people may desire peace, only the statesmen are competent to handle the details. God can't be trusted with the delicate mutations of power politics; He might not see the issues in the right perspective, might not appreciate the British point of view. Therefore, prayer

was not necessary. The *New Yorker* ends the story with this acid comment: "The time for prayer will be determined by No. 10 Downing Street. Until the cabinet gives the word, the people will kindly refrain from stirring up the Almighty. Until the empire has things under better control, God can just count the sparrows."

That puts the matter squarely in front of us. Do we want peace badly enough to give God a chance? Do we mean what we say when we pray for it? If not, we are wasting our time in vain repetitions. Unless prayer represents the deepest desire of the soul, it is a meaningless incantation. It gets us nowhere. Augustine's pious supplication will be remembered: "O Lord, make me pure, but not now." Obviously, God could do little to help Augustine until he *really* wanted it. Suppose I ask to be delivered of an evil habit, but continue the practice and make no effort to tear myself loose from it—what does it profit? So in this matter of peace, it is not enough simply to

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get down on our knees and ask for it. If, while we pray, we cling to racial prejudices, indulge patriotically in rancor and ill will, brandish clubs and think habitually in terms of national aggrandizement, what else can God do but count sparrows? Prayers for peace are so much futile mumery unless we are willing to hurl our lives after them and behave accordingly. Supplication by itself is not enough. God cannot answer if men will not let him.

But there is a deeper note to prayer. Its purpose is not to change the will of God, but to make us responsive to his influence and loyal to his principles. The spiritual giant who wrote the Fourth Gospel had hold of this insight when he quoted Jesus as saying: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." That "if" is important. It defines the nature of prayer and runs boundaries around it. Prayer, if it is Christlike, cannot be self-centered or concerned with material blessings and narrow temporal ends. It must be full of humility, preceded by forgiveness, motivated by love. Its function is to give one a clearer knowledge of *God's will* for one's self and for the world, and also the strength to do it. In other words, God is able to do something for us in prayer when

we are sincere *and* when it is consistent with the principles Christ stood for! "If ye abide in me and my words abide in you," *then* "ye shall ask." Only those prayers are availing which are Christlike in spirit and content.

Such is the general criterion. In the light of it, any genuine Christian prayer for peace in wartime must have, I believe, several predominant characteristics. For one thing, penitence. We are all sinners before God. So often the hysteria of war makes us forget this and betrays us into fanatical self-righteousness. Already it is becoming bad form in church or out of it to face historical facts. Already one is smeared as a pro-Nazi if he refers to the iniquities of the Versailles treaty, Britain's bombings in northwest India, her frequent scrapping of official governments when it was inconvenient or unprofitable to honor them, her willingness to do business with any despotic government that would champion the status quo with her. All that is "showing sympathy for Germany." Only in peace do men see that war is *primarily* a clash of imperialisms.

If German bombs dropped from great heights wreak havoc on civilian populations, the British are doing likewise, only less effectively for lack of planes. Meanwhile their navy, with much help from us, is "humanely" starving

innocent millions in Europe. There are good, honest, jungle reasons for indulging in this frightfulness, but those reasons are not moral or religious in complexion. "God be merciful to me, a sinner." We must begin there in prayers.

Christian prayer, is also, I think, peace without victory. This is foolishness to the Gentiles, particularly with Hitler looming up on the horizon; but that is one of the difficulties of the cross—it never makes sense when judged by the world's wisdom. Nevertheless, I hold it to be true that a *Christian* peace represents the reconciliation of equals and not a victor dictating terms to the prostrate foe who is not able to bargain.

God can answer only such prayers as are inspired and motivated by the spirit of Christ. What are the marks of that spirit? "Love your enemies . . . forgive not seven times but seventy times seven . . . go the second mile . . . put up thy sword." One would imagine the point to be entirely superfluous were it not for the fact that in wartime hysteria clergymen tend to lose sight of the historical Jesus. Treating the use of proof texts with suspicion, they regard the whole problem of exegesis as being either irrelevant or insoluble. This, of course, is convenient. When the figure of

Christ fades into a question mark and the lineaments of his character are no longer bold, specific, and clear-cut, then we can proceed with an untroubled pagan conscience to sanction any crime which society holds honorable.

A third characteristic of Christian prayer is somewhat similar—an expression of trust in God's spiritual forces, a willingness to rely on the moral structure of the universe which guarantees the insecurity of evil. Jesus again is our model. He came to inaugurate the most important enterprise in history, the Kingdom of God. But notice how careless he was about it. He made few friends. He spoke in parables. He allowed himself to be crucified. He sought no short-cuts to success. In God's universe his love and truth would win their own way, and all the kingdoms, principalities and powers of this world could never permanently eliminate them. His was an unshakable faith in the efficacy of spiritual forces.

I advocate, therefore, a grim and unadulterated honesty. Let us have done with pious mumery. If we can pray for peace with a penitent spirit, without thinking of victory, and with a willingness to trust God's spiritual forces,—then well and good. If, however, we want a particular kind of peace congenial to our own interests and are determined to se-

cure it even at the cost of war, the sooner we quit praying and start fighting the better. While we settle this business in our own way and according to our own methods, God can just count the sparrows. Under the circumstances, that is all He can do!

Let Us Restore Equilibrium

M. Watkin Davies

WE MAY concede the fact that another world-war would destroy our civilization, or at least transform it beyond all recognition. But what is not always so clearly perceived is that not war, but something more deep-seated, is the cause of the hopeless upsetting of our equilibrium in the contemporary world; and that is the absence of universally recognized authority. When in religion, in art, in politics, in social habits, the main landmarks are clear and unchallenged, the people march on, deviating comparatively little to left or right. It is when these things are in doubt, when there is no acknowledged pillar of fire by night or of cloud by day, that they roam hither and thither, eagerly searching for a path, until the eagerness eventually becomes a furious debate or a hopeless scepticism. For civilization, after all, is only the name which we give to that equilibrium which is attained when men are generally satisfied that the right road has been found, and when all the activities of the human spirit converge harmoniously upon it.

From the Riverside Church Bulletin, January 29, 1939.

The highest degree any college can offer is that of MAN.

Better to remain silent and be thought a fool than to speak and remove all doubt.

☐ How can we fight for Christianity unless we are living for Christianity?

What Are We Fighting For?

Rt. Rev. Msgr. Fulton J. Sheen

WHAT are we fighting for? There are three kinds of wars: Horizontal, vertical and crucial. If we are fighting to preserve the economic, then we are fighting a horizontal war, that is, a war on the two dimensional plane of length and breadth,—a war either for the extension or retention of territory. If we are fighting to preserve the human, then we are fighting a vertical war, that is, a war of three dimensions, which seeks to preserve not only the length and breadth of the material, but also the height of ideals.

If we are fighting to preserve the divine, then we are fighting a crucial war, for the word crucial is derived from crux or cross, and the cross has four dimensions: The "breadth, and length, and height and depth" of Christ's redeeming love on the Cross. The battle cry of a horizontal war is generally "Freedom," the battle cry of a vertical war is generally "Justice," the battle cry of a crucial war is "God."

Are we fighting a *horizontal* war? We are fighting a horizontal war if we are fighting solely to

preserve the conditions of a peace treaty born of revenge. We are fighting a horizontal war if we are fighting to preserve that particular form of Capitalism and credit in which, in the words of Pius XI, "not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few."

Are we fighting a *vertical* war, that is a war for human rights, justice and true liberty? Any nation which can say in its conscience it is fighting to preserve these five basic principles of justice is fighting a vertical war:

1. To assure all nations, great and small, powerful or weak, their right to life and independence.
2. To release nations from the slavery imposed upon them by the race for armaments.
3. To erect some juridical institution which shall guarantee the loyal and faithful fulfillment of the treaties.
4. To establish strictly legal rights for the real needs and just demands of nations, populations, and racial minorities.

From the Catholic Hour, National Broadcasting Company, and Scribner's Commentator, May, 1941.

Monsignor Sheen is a member of the faculty of the Catholic University.

5. To restore deep and keen responsibilities which measure and weigh human statutes according to the sacred and inviolable standards of the laws of God.

If any nation can say that in the spirit of justice it is fighting to attain these five objectives, then it is fighting a vertical war.

Finally, are we fighting a *crucial* war, that is a crusade for God and Christianity? I know the slogan is often evoked, but we are not concerned with slogans but truth. Are we fighting to save Christianity? No!

How can we be fighting for Christianity when we are not living for Christianity? To call Hitler anti-Christ does not mean we are for Christ. If 60 per cent of Ameri-

cans consider religion no more essential for their own peace of soul and the moral conduct of their children than a game of golf, would they be ready to die for religion any more than they die for a game of golf? Men only fight for what they love.

What alarms us most is the decline of brotherly love, tolerance, and good will among our fellow citizens. We hiss in theatres, we denounce those who differ with us personally instead of rationally; we hate persons—all this because we have forgotten we are all creatures of God.

We have our answer to the question: "What are we fighting for?" We are fighting to restore sacrifice, discipline, virtue and love.

Laugh It Down

HENRY Savage Landor, the traveller, relates that in an old fort near Tibet there formerly resided an animal whose appearance was so ridiculous that all persons in looking at it began to laugh and laughed until they died. A troop of Roman soldiers approached one day and as they passed in single file each soldier

began to laugh and laughed until he died—all except the last soldier who had the brilliant idea of holding up a mirror, whereupon the animal, seeing himself for the first time, began to laugh and laughed himself to death.

This is what we must do to war. We must confront it with its own image; and thus, laugh it down.

—Carroll Brent Chilton.

From World Town-Meetings of the Air.

☞ A modern business man says that men who are striving to make the world a better place constitute the army of the forces of light to bring in the Kingdom of Heaven.

What Lies Ahead Of Us?

Charles Milton Newcomb

THIS condition that we are now in is not just another business depression. As it continues it bids fair to become a business revolution. It marks the end of one era and the beginning of another.

The plight of humanity in our day closely resembles that of a little child hopelessly lost, in the confusion of a crowded city street, without any sense of direction. It wanders aimlessly on, growing more and more bewildered by the din and roar of traffic. In its heart is a desperate longing for the sight of a familiar face, and for that lost sense of security which seems more than ever precious.

And so it is with humanity today. The old order that we used to know has passed away and change succeeds change with bewildering rapidity, and nothing seems fixed, stable, or certain. New voices utter strange and terrifying cries. There is great distress of nations and men's hearts failing them for fear.

What, we ask ourselves, do all

these things mean? Why have all these tribulations come upon us? When will the *turmoil* end? When if ever, shall we regain our lost security? What does the future hold?

In other years, I have based what I had to say on this proposition: That this world in which we live is a *universe of law*; that nothing ever happens by *accident*; always there is a law if you can find the law. And so in this instance.

Now, it is a matter of common knowledge to us that this disturbance in human affairs is *world-wide*. It affects every man, woman and child upon this earth of ours. Does it not, therefore, seem evident to you that there must be back of it all some *common cause*; that there must be in operation some *great cosmic law* which is causing all this to come to pass? Or, rather, if all humanity suffers, must it not be because of the *violation* of some *Universal Cosmic Principle*? How else can we account for the fact

From *The Executives Club News*, Jan. 15, 1932.

From an address delivered before The Executives' Club of Chicago, January 8, 1932.

that in every land and in every nation there exists so great distress?

What is this Universal Principle? Let us have done with the study of *symptoms* merely. Let us find the cause.

What is the meaning of life upon this earth-ball? I am convinced that the real source of all our troubles today, as through the ages, lies just here: Man has *misconceived the meaning of life*, and he has wrought this misconception into the fabric of his existence, into his institutions, his customs, and his philosophies, and from this all his troubles arise.

Why has this world-wide paralysis of effort seized upon the activities of men everywhere? I say to you that it is because we have gone contrary to the *great principle upon which all human life is organized*.

Christ said, in this world of yours, that *two things are important: "Thou shalt love the Lord, thy God; and thy neighbor as thyself!"* Have we done this in our *personal life*, in our *business relations*, in our *national life*? You know that we have not!

There is but one law in the universe: The law of the spirit.

Coming down into lower levels, this law expresses itself in mental and physical manifestations, *but it is the same law*. And I say to

you that until you are able to grasp this *great fundamental fact of life* you are never going to be able to understand what it is that is taking place in the world today.

There is but one law but it operates through *different mediums*. For example, in *physics*, we have a law that *action and reaction are opposite and equal*. In human relationships we find the same law in operation. Action and reaction in the spiritual realm is exemplified by the statements: "Judge not *that ye be not judged*"; "With what measure ye mete it *shall be measured to you again*"; "Forgive us our debts, *as we forgive*." Action and reaction are opposite and equal *in the spiritual world*. And note this: The law is not *similar*; it is *identical*. The law of the spirit is not *like* the law of physics; it is the *same law operating in a different field*.

Or again, there is a law of hydraulics familiar to us all; that water seeks its own level. By the operation of a force exterior to itself water is drawn from the sea to form rain clouds. These clouds precipitate the water upon the earth and it flows in cataracts and rivers, seeking once more, in accordance with its nature, to regain the ocean. What has taken place in this instance? Water being drawn to a height, the *equilibrium of nature* is disturbed. The law

is that equilibrium once disturbed must be restored.

The same thing happens in the interrelated living of humanity. The same law operates. Consider, for example, money and its use. The proper function of money is that of an instrument of social convenience. It circulates in the economic body of society much as does the *blood* in the *physical body* of man. Now we know that if the circulation of blood be interfered with so that a congestion of the vital fluid occurs in any part of the body, an abnormal or diseased condition is created there, while at the same time other members are robbed of their proper supply. Just so when money congests, it stagnates and an economic inequality and instability is created. The "money equilibrium" of the nation, or of the world, is disturbed.

Or mark what takes place when the emotions of a people are stirred. Let *hatred* be generated as in the case of a nation at war, and the SPIRITUAL EQUILIBRIUM of that nation is disturbed. That is true in Germany today. A rising tide of *hatred and bitterness* is welling up in that nation because of the treatment now being given her by other nations, and you may cry "Peace" for a thousand years, but until that lost spiritual balance is restored your empty words will have no effect.

What was Christ's statement of this law upon which *spiritual equilibrium* is based? THOU SHALT LOVE THY NEIGHBOR AS THYSELF. This also sang the angels to the shepherds keeping watch over their flocks by night: "PEACE ON EARTH, GOOD WILL TO MEN."

Man has *broken* this law. He has *not* lived in peace with his neighbor. He has butchered his neighbor in war. He has not entertained feelings of good will, but of hatred, greed, and selfishness.

Think of this law as you would of a law of physics. Here is a light burning in the darkness. In which direction goes the ray of light? *Outward* from the central source? Here is a *bell*. In which direction goes the sound? *Outward*.

Just so it is with this law of spirit operating in human lives. Its true direction is from the individual *outward*. Love means *giving*, an *outgoing* from each human center. But man has *reversed* it. He has turned it inward toward himself and made it a process of *greed and grab*. But Divine energies cannot be confined in this way, and when so hindered and restrained from their natural outgoing expression they *force* their way out, tearing, shattering, and destroying the restraining vehicle.

Therefore, I say to you that it

is the violation of this *spiritual law* which has made the great balances of nature to tilt dangerously, and which has brought upon us all these visitations of war, business depression, unemployment, and general disruption of all our ways of living.

To some of you it may seem strange that I, who am not a clergyman, nor a *professional religionist*, should stand here today and speak to you thus freely concerning the teachings of Jesus. If that be so, does it not afford a *striking* illustration of the way in which we are accustomed to imprison our thinking in *mental strait-jackets*, as well as a *tragic instance* of the way in which the churches have *monopolized* the Christ so that He is removed from *active contact* with the affairs of daily life? The *Great Teacher* of all the ages, who held up before mankind the pattern for successful living, a *stranger in the marketplace*.

Ah, my friends, we *are* like poor, bewildered children lost in a city street. And lost we shall continue to be *if we refuse to grow up*. There is a time of life in which the *lessons* and *experience* of childhood are proper enough, but that time is *past*. "When I was a child I thought as a child, I understood as a child, but when I became a MAN, I put away childish things." And among these

"childish things" which hamper and impede the progress of our thinking are some of the old, outworn *theological ideas* which were given to us when we were very young and from which we have never escaped. *Wrong* ideas about God, and man, and the purpose and meaning and values of life. *Childish things*. Many a man who has grown up in all other departments of his life still rides around on a *theological kiddie-car*.

I want to show you how we have misconceived the true meaning of "economics."

In its most commonly accepted definition of the term, economics is supposed to be that science which treats of the *production, distribution and consumption of wealth*.

But *true economics* does not deal primarily with *things* at all. It is concerned, first of all, with *human needs*, and, second, with *human relationships*, and to think of economics *first* in terms of wheat, and steel, and oil, instead of in the terms of the *human values* involved, and of the *relationships*, good or bad, of the *human beings* who produce these commodities, is to fall into grave error.

How, for example, are ECONOMIC VALUES determined? Not primarily by *things*.

What is it that makes and un-makes economic values? The *ideas* in people's minds, and if

mental concepts can so profoundly affect our economic fabric, consider what must be the case when a *spiritual law* enters.

It is my contention that our whole system of economics, in fact, our whole thinking about economics has been based upon a *false idea*, a fundamental misconception of the meaning of human life. We have made that idea *dominant* and have based our *whole business structure* upon it. And what is that false idea? And how have we in our acceptance of it done violence to a *spiritual law*?

Jesus Christ stated it very simply in the form of a *warning* and the pronouncement of a *symbolic penalty*, when he said: "Whosoever shall cause one of these *little ones* that believe in me to *stumble*, it were better for him if a *great millstone* were hanged around his neck and he were cast into the sea." "One of these *little ones*," said the Master, and whom did He mean? Not necessarily *children*; it is so easy for us to avoid the letter of the law. I am satisfied that when the Master used this phrase He meant not only children, but *weak* and *under-privileged folk* of all classes and descriptions.

The conditions of earth-life are such that there exists in society a great *inequality*. Some men, because of their mental attainments, or the conditions of their physical

environment, *gain power*. This power enables them to *dominate the lives of others*. They have a choice. They may use this power as a sacred trust for the betterment of mankind, or they may use it to *tyrannize and exploit* their less fortunate brethren. It matters not whether this selfish exploitation be that of one individual by another; the exploitation of a *workman* by an *employer*; or the conduct of a nation which enslaves and exploits a *subject people*. In every case the *motive* is the same. It is the offense against the "little ones" of life; the use of privilege and power in the *exploitation* of those who are helpless and weak.

Jesus taught that the most important thing in this world is *human personality*. He made no distinctions. To Him *all* men and women were equally important. And if earth-life is, as we have said, a *cosmic classroom* in which a great program of human development is being worked out, it is the privilege and right of every human being to *have equal opportunity* in learning the lessons which life presents. And if you or I place obstacles in the path of a fellow man and cause him to stumble, we are *answerable* for that offense.

The law of life is the *law of good will*, and you cannot violate that law without making yourself liable to the penalty. *Greed* is a

deadly pestilence; hatred *breeds* hatred; and they that take the sword *shall perish by the sword*. These are not pious platitudes. They are statements of a *cosmic law* as natural in its operation as the ebb and flow of the tides of the sea, or the swing of the planets in their orbits.

And again I say to you that this universe does not run by *accident nor chance*, but by *law and order*. Action and reaction are opposite and equal. *Cause* is followed by *effect*. And *equilibrium*, material or spiritual, once disturbed, *must* be restored. But we have not acted as though we thought that were true at all. We have seemed to think that we had a magic formula, so that in the United States, at any rate, we were *exempt* from the operations of this natural law.

Now, there is another aspect of this whole matter which we must consider here. Go back through history and you will see that from the dawn of the Christian era, there have been in the world *two diametrically opposite principles* in conflict. Dominating the ancient world was the mighty Babylonian Empire, gorgeous, luxurious, spectacular, but ruled by men who were cruel and greedy exploiters of human misery, and built on the backs of suffering and bleeding slaves. Babylon fell, but the spirit that was Babylon came

down into the great empire of *Rome*, whose emperors, drunk with power, swayed by lust and cruelty, sent forth their conquering legions into every land and pushed their outposts to the borders of the ancient world.

And then, in the little country of Judea, in an obscure principality on the shores of the Mediterranean, there occurred the event of the ages: **JESUS CHRIST WAS BORN**. Here in a province of Rome, in the midst of a civilization which more than any other in history has glorified *force* and the doctrine that *might makes right*, here, in the very heart of the enemy's country, *Jesus Christ* planted the doctrine of a *kingdom* of righteousness and peace.

On the one side there was *physical power, brute force*; on the other a *dynamic spiritual energy*, that appeared not as "an army with banners," but as a leaven hid in three measures of meal, permeating in its growth the inner life of men. One spirit manifesting *openly*—the other unseen. And so for nearly two thousand years these forces have been in conflict.

Now we reach a crossroads in eternity. We have assumed too readily heretofore, it seems to me, if we regard the teachings of the Master, that this conflict, because it has been of so long duration, *would continue indefinitely*.

This present world system based

on greed and exploitation is doomed.

And please do not misunderstand me here. I do not mean the "Capitalistic System" as opposed to the "Communitistic System," or any other existing program of conducting human affairs. I mean very definitely the action of men in all its many varieties *whereby those who have power use it for selfish gain*.

But if we really want to understand what is taking place in the world today we must cease to think in *terms of parties, creeds, nations, or races*.

On the one side are the forces of *evil*, of greed, of selfishness, of hatred. On the other side, those which seek for the *upbuilding of humanity*, for the ennoblement of life, and for the attainment of what Jesus so often called "The Kingdom."

On the *one side* men dominated by the spirit of selfish gain, whose every action indicates their ruthless purpose to profit at the expense of the suffering of others. They declare Christ to be a myth, and religion "the opiate of the people."

But, thank God, pitted against them on the other side are men, by no means perfect, but striving

always to raise the level of humanity and to make this world a better place for children to live in. *These men*, of whatever party, creed, race, or nationality, are *one in spirit and purpose*, and, whether they realize it or not, constitute an army of the forces of light, *and march beneath the banner of the RISEN CHRIST*.

And what is it that He is doing in this day? Do you not see that as in ancient days He purged the Temple, driving the extortioners head-long from its sacred precincts, so *Now* you behold the scrambling of the money-changers and exploiters of human misery as they flee in terror from His judgment, so long delayed!

Jesus Christ does not belong to the past. Never since his resurrection for an instant of time has He *left* this world of ours.

And I speak to you today *not* of a Christ dead upon the Cross of Calvary, but of a **LIVING CHRIST** who stands here now, in our midst, as truly as ever He stood upon the sunlit shores of Galilee, or the hills about Jerusalem.

It is this **CHRIST**, regnant in power, in actual fact **KING OF THIS WORLD**, Him, declare I unto you, and in His name do I call you to service.

The Miracle Working Twelve Steps

Starr Daily

MIRACLES do happen in my life. When I look for and find the good in every situation, circumstance, condition, and person.

When I conceive God to be Love, and myself as an active expression of that Love, and when I try again to express It after every failure.

When I finally know and begin to apply the Law of Forgiveness as the way of Love and as the only method whereby I may be forgiven.

When I come to learn at last that changing places or outer conditions is no recipe for happiness; that to change my within first is the way to mastery over the outer things, which leads to happiness.

When I accept the fact that Faith does not grow strong by reading and inspiration, but by being tested in the delays of God, and trials of life.

When I realize that all suffering rises out of a wounded ego, and that all joy rises out of a liberated soul.

When I seize upon every opportunity to bless others, and see in this opportunity the means whereby I can bless myself.

When I begin to perceive that the Holy Spirit is not likely to speak to me apart from His Word, and I therefore read His Word every day.

When I seek daily to discipline my thoughts and feelings, avoid all tendencies to gossip, and try hard to overcome judgment and criticism.

When I give at least an hour of each day to God in quietness and confidence, prayer and meditation, praise and thanksgiving.

When I pause occasionally throughout the day, consciously to bless my work, whether it appeals to me or not, and to broadcast love to the whole world, and to all the leaders of mankind, so that through them God may find channels through which to pour His Spirit of Love, Justice and Peace.

And when finally I am aware that alone in Love all these steps and all other steps for the realization of a victorious life are radiantly fulfilled.

Yes, twelve plain, simple steps. One is not likely to attain them in a few days or months or even years. But every effort made in that direction will bring one closer to the realm wherein miracles do happen.

¶ One of the modern saints writes these beautiful meditations while in prison as a pacifist.

Seven Meditations on Courage

Philippe Vernier

Translated by Edith Lovejoy Pierce from *Avec Le Maître*

I. GOD HATH NOT GIVEN US THE SPIRIT OF FEAR

II Timothy 1-7

HAVE you not sometimes asked yourself why the apostles, why the great servants of God that history speaks of, had so much daring, and why we have so little?

Think of St. Paul: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And think of Luther: "Even if there were at Worms as many devils as tiles on the roofs, I would go there."

This boldness is especially surprising among the most unsophisticated, among those poor fishermen of the lake of Tiberias who had not the learning of a St. Paul or a Luther. It is of these lowly ignorant men suddenly transformed into preachers and heads of churches, of these humble people who will "bear witness before gov-

ernors and kings," that you must ask the secret of fearlessness.

They received it all of a sudden, the day in which the Spirit of their Master descended upon them. From that time forth they were better supported than by the most powerful friends, more enlightened than by the wisest counsels, richer than the most immense treasures, more in security than in the safest retreat.

We should not claim that the hour of such enthusiasm is past, or that they belong only to a few exceptional beings; one would thus make anemic Christians the norm.

If daring is lacking, it is because the spirit is lacking. Nothing is left to do but ask for it. You know your Master promised it to those who should ask.

II. GO IN THIS THY MIGHT

Judges VI, 14

It is dangerous for you to think too much about your weakness.

Sometimes it is a bad excuse that you make, so as to refuse a duty,

EDITOR'S NOTE: These Meditations were thought out in prison when Philippe Vernier was in solitary confinement in 1933-1935 for refusal, as a Christian, to take military training. He was incarcerated again in 1939 but released when France fell to the Germans.

to back out of a responsibility or to prolong your cowardice in front of temptation. More often you sincerely believe yourself unworthy of the position offered you, or of the esteem shown you or of the name of Christian that is given you; and your joy in life—as also your fervor and your faith—is gnawed and destroyed by your scruples.

Take to yourself this word: "Go in this thy might!" Accept it as a promise made you by God to supplement your deficiencies, an invitation offered you to trust in Him.

The Christian life is a journey. Jesus said: "They who *do* the will of my father shall *know*. . . ." And St. Gregory: "Whosoever would understand what he hears must put into practice what he has been able to listen to. . . ."

Therefore do not wait for great strength before setting out, for immobility will weaken you further. Do not wait to see very

III. IN YOUR PATIENCE POSSESS YE YOUR SOULS

Luke XXI-19

We are nearly all of us like Simon Peter was, with blazes of courage, splendid enthusiasms, and then depressions, long periods of marasmus. It is the sign that we do not "possess" our souls, or else that Jesus is not really the

clearly before starting: one has to walk towards the light. Have you strength enough to take this first step? Courage enough to accomplish this tiny act of fidelity or of reparation, the necessity of which is apparent to you? Take this step! Perform this act! You will be astonished to feel that the effort accomplished, instead of having exhausted your strength has doubled it; and that you already see more clearly what you have to do next.

The great secret, you see, is not to think of yourself, of your courage or of your despair, of your strength or of your weakness, but of Him for whom you journey. Then you will understand that He cannot show you a task without making you capable of filling it, nor send you a trial without also giving you the means of surmounting it. Knowing yourself upheld by His strength you will no longer be concerned about your own, either to doubt it or be proud of it.

Master of them, which comes to the same thing, for if we possess our souls through patience, we only possess patience through Him.

The courage with which you rush to your death in a moment of

exaltation is often aroused only by the admiration of those who surround you. There is another courage, more necessary and rarer, which will make you endure day by day, without witnesses, without praises, all difficulties and temptations; which will make of your life not a broken line but a path regularly ascending, and this is patience according to God.

It does not lean upon the opinions of others, upon the thrust of your passions, but upon the conformity of your will with His. It makes of the torrent of your nature, with its floods and its

droughts, a river regular and navigable. It makes of you, instead of an agitated and blinding assistant who throws himself impetuously into a useless task and then fails at the moment when the Master claims him, that faithful and attentive servant on whom his Master can count.

It is in looking long at Him that you will acquire a soul calm and strong. It will not be given you all at once, but it will grow in you from day to day if you re-soak it regularly in contemplation, as a plant grows that one waters every morning.

IV. THAT YE SHOULD FOLLOW HIS STEPS

I Peter II-21

You would become the imitator of your Master? How can you dream of it? Setting aside the fact that He is the Son of God and you the least of sinners, that He is innocent of any fault while yours bar your way to Heaven,—even wishing to imitate the externals of His life, to resemble Him is impossible.

Would you seek to acquire His tone of authority, the air of sovereignty that makes Him the Master? You would forget that He is also the one who, kneeling, washes the feet of His disciples.

Would you create for yourself the role of a prophet? Would you inveigh against the wealthy and the bigots? Would you gird your-

self with the rough tunic of John the Baptist and preach repentance? You would not be at the same time the friend and brother of all men, who willingly sits down at a wedding feast, takes children on his knees, gazes upon flowers in the fields.

Would you try to concern yourself with the affairs of God, to cling to the world above? You would not, like Him, know how to attend to the complaints of humble people, relieving their hurts, sharing their miseries.

For He is at the same time magnificent and modest, terrible and tender, of heaven and of earth, close to God and the companion of men. You yourself cannot be

all this at once.

But then, what does it mean to follow His steps? It is not literally imitating Him, it is loving

what He says, what He does, what He is; contemplating Him often, filling your heart with His image.

V. I AM NOT ALONE

John XVI-32

"Only the evil-doer is alone," wrote Diderot. Why then has your Master so harshly known solitude? For that is His life; desertion ever more complete. Moreover He prophesied it: "Ye shall be scattered every man to his own, and shall leave me alone." A certain bonhomie may attract men, but holiness embarrasses and irritates them.

When Jesus says: "I am not alone," it is not of human company that He speaks, but of Him who, precisely, manifests Himself in solitude, in the defection of earthly societies, in the desert: "The Father is with me."

This companion of solitary individuals is unknown to the man who lives in crowds. The noisy

group that circles around him, that chatters and amuses itself, may delude him. But when he wakes up he is really desperately alone; alone before life, alone before death, alone before himself, alone before the void.

To escape this terrible awakening and this supreme solitude seek isolation from material goods, reserve for yourself hours far from the clamor, and flee the company of the superficially minded. There will your Master teach you to listen to the voice from the deeps. He who sees in secret will read in you confidences which no human eye had been able to guess. He who speaks in silence will abide with you when all others have left.

VI. JESUS HIMSELF DREW NEAR AND WENT WITH THEM

Luke XXIV-15

On the road where your Master asks you to journey, He has journeyed Himself, and He still frequents this road. Sometimes ahead of you, sometimes behind, He accompanies you.

He goes with you as with those two travellers who were convers-

ing sadly on the morrow of the tragic day: "All is finished," they said. It is then that, mysteriously, without making Himself known, He drew near to them, gave them back their courage and made them understand the secrets of God. In the same way, at once far off yet

near, He accompanies you every day, renewing your strength until the next halting-place.

Or else He draws near to you as once to Saul of Tarsus on the road to Damascus, to stop you, to show you that you are mistaken, and to point to you the true way.

Every servant of God could tell how one day Jesus approached him and asked: "Shall we walk together?" He could also relate how, from then on, his journey became quite different: his terrors calmed down, obstacles flattened out, darkness became light.

As for yourself, who perhaps

have not yet recognized the divine companion, or are not sure of discerning His voice, at least be certain that He is near-by and watches over you. Invisible guardian, He stands at the edge of the road awaiting a favorable moment to draw near to you.

Since He is there and, in the shadow, mysteriously accompanies you, go forward without fear. If you take the wrong route He will warn you, if your foot stumbles He will lift you up, and if you fall He will carry you in His arms.

VII. WHERE IS YOUR FAITH?

Mark IV-40

One thing astonishes your Master: that one is able to be afraid. It seems however that there was good cause: a frail barque, the night, and a tempest on the lake! But anxiety is absolutely foreign to Jesus.

His assurance is not at all that of human bravery, such as made Vasco de Gama say, during a hurricane: "It is nothing, my friends, have no fear, it is the ocean trembling before us." Jesus has no need either to exalt Himself or make an effort to dominate fear, because faith alone has room in His heart. Doubtless the faith of the disciples would have held, even in the storm, if He had not slept.

No occurrence, however dis-

concerting it may appear, is for Him an incentive to doubt. Does He not say "Fear not" to a father beside the corpse of his son? His trust is such that it calms the man.

We are always like sheep among wolves; Thou dost but draw away, or simply fall asleep, and the world becomes fearful to us. Thou only canst see distinctly Him who holds in His hand the wolves and the sheep. When Thou art there Thou reassures us, but no sooner dost Thou go than terror assails us.

Thou dost ask, Lord, where is our faith? It is there, Lord, where Thou art, but if ever Thou leavest us a moment Thou knowest well that it is no longer.

Chance

James Hilton

WAITING for the nights to pass amidst the clamor of bombed cities, many a man must have thought, "My life depends on whether some other man, five miles high and totally unknown to me, presses a button now or a second later."

But so, of course, does life always depend: every traffic accident is a matter of inches and seconds, affected by an infinity of chance might-have-beens in the lives of one or other of the parties—a newsboy offering a paper, a sudden desire for a cigarette, a gas-station man who couldn't make change without running to the shop next door.

And it is within many a person's experience that the most important moment of his life, the first meeting with husband or wife or best friend, was due to some similar accident—a train late or an engagement canceled or a dinner hostess who casually said, "Let's put him *here*," instead of "Let's put him *there*."

Edmund Burke, before the day of trains and automobiles, but not before the days of wars and dinner parties, summed up the matter in this way: "A common sol-

dier, a child, a girl at the door of an inn, have changed the face of fortune and almost of nature." A modern historian, Philip Guedalla, put it even more pithily when he said, "Nearly everything in history very nearly didn't happen." It is a curious and rather fascinating thought that, woven into the texture of all the gigantic and seemingly inexorable designs of history, there is a crisscross thread of blind chance.

You may say it doesn't make sense. Of course it doesn't make sense. Yet, for all that, it does illustrate the kind of random casualness that can affect the fate even of nations. And it does show that nothing is *altogether* inevitable, that there are infinite flashes of possibility lighting up the dead level of mere statistical certainty; it *does* emphasize the soul-saving truth that, though our insurance company knows to a month how long ten thousand of us will live, it knows no more about what will happen to you and me tomorrow than we ourselves do.

I find this a rather hopeful avenue of thought these days. At least, it should qualify the mood in which we sit back, having listened

to the news bulletins, and feel that everything is ordained and foredoomed, far beyond our control and leaving nothing for us to do but remain permanently agonized spectators. That, of course, is nonsense at any time in the world's history. The individual always has his chances; or, if you prefer it, something we call Chance still picks out its individuals; and it is just too bad that we are often so close to the pattern that we cannot see where the brightest threads are leading.

How wonderful, for instance, if one dark morning in the year 1412 the people of France, then sunk to a depth of national misery unexampled until 1940, could have known and interpreted the news: "Joan of Arc Born Today!"

And who knows but that this very night there may be born, perhaps in some air-raid shelter, a child, who, could we but see what is ahead, will make headlines of

triumph in tomorrow's newspapers?

Or suppose that our radio announcer, after giving us foreign news, could change his tone and add: "But, of course, the most important news today is that John Doe has just met Mary Roe. It was quite accidental and they exchanged only a few words; but they're going to meet again, and in less than a year he'll marry her, and their first child will be named John, after his father, and that boy will grow up with a passion to be a doctor, and in about thirty years from now he'll be on the way to do for cancer what Banting did for diabetes. So Have Faith, listeners everywhere. Take Courage. Hold Fast. There's not only *bad* news on the air tonight."

Blind chance, did we call it?

Or should one call it the Seeing Eye—the finger touch of destiny guiding us through the darkness?

I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a prettier shell, or a smoother pebble than ordinary, whilst the great ocean of truth lay all undiscovered before me.—*Newton*.

Promise of Power

A. R. Maulsby

POWER is not produced. We have learned to harness power and put it to work for us. Power, however, is as old as creation itself. It has been the contemporary of the sun and companion to the stars since the beginning of time. Power is not created by anything as modern as man. Man only discovers power and invents ways and means of putting it to work for him. The discoveries already made are infinitely small in comparison to those yet to be made.

To illustrate what I mean by the discovery of power, what I am trying to say about its application to a given task accomplished by harmony and contact, I want to use some of these appliances and equipment, very commonplace to us, but 150 years ago their manifestation of power would have been considered supernatural, would have frightened the population into hysterics, would have caused the operators to have been burned as witches and the infernal contraptions consigned to hell from whence they came, with the help of the devil.

Let us consider for a moment this very common piece of equip-

ment, the modern automobile. Contrary to general belief, the engine in this vehicle does not produce power, it simply transmits power and applies it to the job of running itself down the highway. The very term, automobile, is a misnomer, for of all the helpless and useless things with which a human being can be encumbered, the most helpless is the so-called automobile out of gasoline. Then it is neither "auto" nor "mobile." There it stands, with pistons and crankshaft, camshaft and valves, breaker points and distributor, spark plugs and combustion chamber, transmission, differential and running gears, all timed and coordinated to a precision beyond the comprehension of the minds that conceived it.

When you go rolling down the highway at sixty miles an hour, with this thing wrapped around you, that engine is turning over at the rate of about 3,600 revolutions per minute. At that rate, each valve must open and close 1,800 times per minute, thirty times a second and exactly on time. If this happens to be a six cylinder engine travelling at that rate, the breaker points must open and close

six times for each two revolutions of the crankshaft, or 10,800 times a minute, 180 times per second and exactly on time.

There it stands, an outstanding example of organized precision and coordination, but until something is added that motivates it and brings it to life, nothing happens. It just stands. There must be a *contact* between this instrument and some kind of *power* which harmonizes with it.

This is the gasoline—or motor fuel—bottled sunshine of ages past, heat and energy that left the sun millions of years ago. Housed in this liquid is tremendous energy, three or four times as much as we find in nitroglycerin, TNT or gunpowder. The advertising man who said there is enough energy in a gallon of this, if properly applied, to lift the Empire State Building a foot off the ground was not far wrong.

However, as long as it remains in the tank, nothing happens. In order to see the *evidence of power*, there must be the *proper contact* between the fuel and the engine. By putting certain geometric and mechanical laws into harmony with laws of nature, things begin to happen and the engine is able to transmit the power and energy of the fuel and apply it to the job at hand. We see only the evidence of power.

There is nothing new about

sound waves. They have beat upon the ears of man ever since ears have been in style. He learned to interpret these sounds and thereby has been able to protect himself as well as to communicate with others of his own species. He uses his own voice as a broadcasting device and his ears as receiving sets.

Man, however, discovered that there is a method by means of which these relatively slow waves travel almost with the speed of light. The human ear, however, is not sensitive to such rapid impulses. A method was discovered whereby these rapid waves can be slowed down when they reach their destination and make them audible again.

Here is a receiving set, but like the automobile, it is just a pile of junk until we put it in harmony with law and put it in contact with *power*. Then again we see the manifestation of power but not the power itself.

Again, there is an instrument, a gadget that looks like a couple of wire hairpins in a bottle. It is a perfect lamp *harmonized* with Nature's law but we get no light until proper contact is made.

None of us have ever seen the power or energy in gasoline, none of us have every seen a sound wave, no one ever saw electricity, yet is there anyone of us who will deny their existence or question

their tremendous force when given an opportunity to make themselves evident through some mechanical instrument of expression?

The sun's radiant glow is none the less beautiful because it is faced by one who is blind. The strains of the symphony are none the less inspiring though they fall on ears that cannot hear. Who knows and who can say what are the Powers in the universe still undiscovered?

Jesus promised to put His disciples in contact with a newly discovered Power, a Power with which He Himself had come in such close contact and in such perfect harmony that His life was completely under the control of this Power. He Himself was the Perfect Instrument through which the Power made itself manifest. The harmony was so complete, the contact so constant, that the Instrument took on the attributes and character of the Power itself and we hear Peter say to Jesus, "Thou art the Christ, the Son of the living God."

No Power has as yet been discovered in the world of science which compares in potential force to this, which for lack of scientific data or a more suitable name, we

choose to call Spiritual Power.

Here is a Power which can bring about the true resurrection of man. From a craven, drunken ball player poking fun at the Salvation Army on the street corner, it can bring a Billy Sunday back from the spiritually dead and give to the world Billy Sunday the Evangelist. It can take the fear out of the life of a defeated Vash Young, replace it with courage and endow him with a "Fortune to Share."

Here is a Power that can flood the consciousness of the murdered Saul of Tarsus with a Light so great that he realizes how blind to truth he has been, a Power which puts him in possession of such strength that he, as a resurrected Paul, declares to the world, "I can do all things."

Here is Power which, if applied through man as an instrument, could solve the problem of the distribution of the necessities of life to all people, a Power which would bring capital and labor together in the field of production.

Here is a Power which dwarfs the force of bombs and shells, a Power, which if put in harmony with the will of man, could silence these manifestations of hate in the twinkling of an eye.

Prayer is the spirit speaking truth to Truth.

P. J. Baily, "*Festus*."

☞ When man listens God speaks.

When God Spoke at Star Island

Glenn Clark

THE Camps Farthest Out were held at Glendora, California, at Koronis, Minnesota, and at Star Island, New Hampshire. God was present, in power at all these camps. The peak of power at Koronis was symbolized by a blazing glory of the Aurora Borealis one night. A permanent bridge of light reached from America to the Ural Mountains with a marvellous play of vertical lights, like the keys of a great pipe organ, playing a symphony of love and joy.

Hoping that we might duplicate the power of the other camps at Star Island, I asked those who cared to do so, to meet with me at high noon each day by the summer house for a few minutes of prayers for world peace—silent or guided or petitionary prayers, as the Spirit moved us. From seventy-five to a hundred came each day. Glenn Harding's meditations each morning before breakfast were powerful. The little candlelight service in the chapel of the crosses at the close of day under Dan Bliss and others was also powerful. This midday prayer-time became, therefore, a peak between two mountain tops.

On the day before the last I an-

nounced to the group that on the following day I would not try to guide them—I would leave the last day utterly to God to do all the guiding. Unless He sent an outer message we might remain utterly silent and drink in His message from within.

On the way to the gathering that last day I walked down to the pier to see why such a crowd was there. I found that some Norwegian sailors who had escaped from the Nazi tyranny were re-enacting their escape with a British gunboat of sailors who, with American sailors, made up a cast for a *March of Time* movie. On the way to the prayer hill, one of the women led me to three Norwegian boys who were telling her of their experiences. She could talk Norwegian, and they English. So, on the mount of prayer that day I told the people that God was praying through us—in pictures. That afternoon when we went into the painting room, for the last painting class, we found the room was occupied by British, American and Norwegian sailors, "painting" a moving picture. Late in the afternoon, when we went out to the rocks, on the extreme south end of the Island to hold our annual

Biblical pageant, we found the sailors just finishing the last episode of their story.

So, at the prayer hour, and later at the burning of our souls' sincere desires on the stone altar, I was able to say that God, who taught that we could pray in moving pictures of living life just as easily as we pray in words—and with infinitely more power—was actually sending the moving pictures of a living prayer to us right there on the Island. Right there He was enacting, in the persons of these young sailors, the drama of the little Christian nations escaping out from under the heel of pagan tyranny. There on the Island we had been producing matrixes, or master dies, or blue prints, of the power of God to overcome all evil. Into those blue prints came this picture of real life, fitting perfectly into the matrix that we had set.

At the prayer hour there they were. At the painting hour there they were. At the pageant hour there they were. The prayer hour is prayer in word, spoken or unspoken; the painting hour is also prayer—but in pictures; the pageant hour also is prayer—this time in moving pictures. Into each prayer came uniformed men of the other world. In the last picture there were actually two men in German uniform, and strange to say, they, being through with their

stunt, drew nigh to watch the first part of the pageant.

As the little drama of escape was played on our spiritual Island I could not help but recall the story my wife recounted in her last journal, STEPPING HEAVENWARD, of the little boy who put a jig saw puzzle of the world together perfectly and quickly when he found a picture of a man on the other side. "When I put the man in order the whole world is in order." And so as we spiritualized the picture being enacted before us on Star Island of the escape of a handful of young, sweet lads of Norway from a tyranny of oppression, we were spiritualizing and witnessing with the profound certainty of absolute conviction the escape from tyrannical oppression of all the precious, God-fearing people of the entire world.

And then, as though to prove that God, and God alone was painting these pictures, that night the most marvelous Aurora Borealis I ever saw, and the only one I ever saw in the East, filled the sky from eight o'clock to midnight. Again came the permanent bridge of light, unmoving, unswerving, from America to the Ural Mountains, and again the marvelous play of vertical lights, like keys on the pipe organ, playing a symphony of love and power.

A PSALM FROM THE CAMP FARTHEST OUT

Dorothy Van Deman

You have lifted me up, O Lord
And revealed to me Thy people.
We who are in tune with Thee
Have been drawn together
In a great experience
Here.

You have lifted me up, with others,
Into Thy high heaven.
You have plucked the strings of our hearts
And made us vibrate through and through
With Thy presence,
Here.

I shall go back across the miles,—
Singing.
I shall travel across the distance
Knowing that my song
Is blending with the songs of these others;
In tune with Thee,
Across the continent,
Across the world.

You have lifted me up, Father,
Into a beautiful fellowship,
Here,
A fellowship of Oneness with Thee,
And with Thy people.
Father, wherever I may be,
Lift me up,
Pluck the strings of my glad heart,
And make me vibrate in tune with Thee,
There.

—Amen.

"Too Proud to Pray"

S. J. Duncan-Clark

"WE have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. . . . Intoxicated with unbroken success, we have become too self sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."

Immortal words of an American immortal, let them ring again throughout the land. Today we need their rebuke even more than in those dark days, midway of the Civil War, when Abraham Lincoln wrote them in a presidential proclamation to the people of the United States. I wish there were space to print in full that proclamation, of which a reader recently reminded us. I wish there were voice so simply and sincerely religious to utter now from high places a call to "national humiliation, fasting and prayer."

"We have forgotten God," declared Lincoln. "We have vainly

imagined in the deceitfulness of our hearts, that all these blessings were produced by some superior virtue and wisdom of our own." If that were true in 1863, it is even truer today. We have not only forgotten God; multitudes of us are attempting to banish Him from His universe. In His stead we call upon science, upon economics, upon sociology to save society. All these are gods made in our own image and fallible as ourselves. The ways of salvation they offer become ways of confusion. We have lost the goal of life because we have lost the God of life. We have no assured sense of direction and while we still boast of liberty, a freedom that neither knows where it is going, nor is certain of where it wants to go, is a bitter irony.

The greatest need of American life is a renewed sense of the reality of God and the supreme importance of the spiritual values of man. For a revival that will meet this need, men of faith will pray and labor. There is no other way out; no other way that will not prove illusory and plunge us eventually into a darker night.

From "The Chicago Daily News," April, 1936.

□ The only basis on which democracy can be defended is that man is a creature of God.

"Thinking It Over"

Thomas F. Woodlock

TWO years ago the President in his message to the new Congress uttered a memorable sentence. He told his hearers that religion is the "source of democracy." In Walter Lippmann's address from which the present writer borrowed so extensively on Friday last, there is the following passage:

"We must confess, I submit, that modern education has renounced the idea that the pupil must learn to understand himself, his fellowmen and the world in which he is to live as bound together in an order which transcends his immediate needs and his present desires. As a result the modern school has become bound to conceive the world as a place where the child, when he grows up, must compete with other individuals in a struggle for existence. And so the education of his reason and of his will must be designed primarily to facilitate his career. By separating education from the classical religious tradition the school cannot train the pupil to look upon himself as an inviolable person because he is made in the image of God. Those very words, though they are the noblest in our

language, now sound archaic. The school cannot look upon society as a brotherhood arising out of a conviction that men are made in the common image. The teacher has no subject matter that even pretends to deal with the elementary and universal issues of human destiny. The graduate of the modern school knows only by accident and by hearsay whatever wisdom mankind has come to in regard to the nature of men and their destiny."

The President in the message above-mentioned did not develop in detail the full content of the quoted phrase. In Lippmann's measured sentences the truth is fully contained. Yet it may be useful to pull it out, strip it to its skin and expose it naked.

The truth is that the only basis upon which democracy can be defended in principle is that man is a creature of God, made in his Creator's image and likeness, and that in this all men are equal and they are equal in nothing else. If that be denied there is neither rhyme nor reason in the notion of democracy. Also the truth is that only so long as people regard each other in that light can democracy

From Copy of Editorial in *The Wall Street Journal* dated January 13, 1941, entitled "Thinking It Over."

function as a system of civil government. Its function is to provide a social order in which men shall be free to achieve the destiny which their Creator has fixed for them. That is what "freedom" means. Further, the truth is that to attempt to work democracy in the absence of such a belief—much more in the presence of its denial—is to destroy not only that freedom but every other freedom as well. Religion is not only the "Source" of democracy, it is its very soul and therefore its principle of life. Our Declaration of Independence states it in the clearest possible terms. The brutal truth about our educational system is that in our primary schools that principle is ignored, and in many, if not in most, of our higher institutions of learning that principle is comprehensively and almost formally denied. The irony, moreover, is that it is denied in the name of democracy itself!

Lippmann has another passage of biting criticism which lays bare in a few words the cause of the present appalling crisis in human affairs. Quoting an unnamed modern psychologist who said, "the instinctive impulses (of men) determine the end of all activities . . . and the most highly developed mind is but the instrument by which these impulses seek their satisfaction," he points out that this philosophy has dethroned rea-

son as the ruler of men's appetites and made it their servant. It would be impossible more crisply and completely to sum up the history of science. He says: "Since reason is not the ruler of these desires, the power which science places in man's hands is ungoverned. Quickly it becomes ungovernable. Science is the product of intelligence. But if the function of the intelligence is to be the instrument of the acquisitive, the possessive and the domineering impulses, then those impulses, so strong by nature, must become infinitely stronger when they are equipped with all the resources of man's intelligence. That is why men today are appalled by the discovery that when modern man fights, he is the most destructive animal ever known on this planet; that when he is acquisitive he is the most cunning and efficient; that when he dominates the weak he has engines of oppression and of calculated cruelty and deception that no antique devil could have imagined."

Of what use is it for us to be manning and fortifying our outer ramparts against the enemy from without if the citadel that we think we are defending is sapped and mined within by our own people to whom we have entrusted it for preservation? It is time to inspect the foundations of that citadel. It is time to look to our schools.

□ The president of Antioch College points out the need for world government.

Steps Toward Peace

Arthur E. Morgan

IN A democracy, because of time required for the public to understand the issues, development of national policy is a slow process. Yet after a war, peace must be made quickly. Therefore a sound peace program requires extended nation-wide discussion and education concerning war aims and peace aims.

America won the first World War, but lost the peace. To discourage widespread discussion of peace aims now might result in a repetition of that experience.

If our sole aim is military victory, then to insure victory we may resort to alliance—including compromise, appeasement, and renunciation of vital principles—with any power, such as Russia or Japan, that will help win victory. Chance for an enduring peace of justice and good will might then be lost.

On the other hand, at some time during the conflict, perhaps through fortunate emergence of statesmanship, or war-weariness of other peoples, a good peace by negotiation might be possible. If our national mind should be fixed on nothing but military victory, such occasion might be lost, per-

haps with no recurrence of the opportunity for a good peace.

Probably nothing would so steel the nerves of enemy nations to continue the war to the bitter end as knowledge that America had no war aims except military victory; and nothing would so undermine their will to fight as knowledge that a just peace was at any time within reach.

If America should enter the war, her best course would be thoroughgoing discussion and education as to the objects of the war and as to the nature of a good peace; and exercise of vigilance to insure that no surrender of vital principle be made for the sake of quick military victory, or for the advantage of any special interest group in America. On the other hand, she should be sure that no blind pursuit of military victory would prevent seeing any opportunity for a good peace by negotiation.

Enduring peace will not be won by simple military victory. First, a clear vision must be achieved of the nature of peace and of the kind of human relationships of which it is the fruit. Then there

must be deep-seated changes of attitude and of motive which will lead people to pay the price of peace.

England today is undertaking social revolution to gain the unity necessary to prosecute foreign war. America will not be able to recognize the features of enduring peace unless substantial unity first is achieved at home. Some Americans oppose support of England because they see her as an imperialistic, exploiting nation. Others would refuse aid for fear that England is moving toward socialization, and might contaminate America with radicalism. So long as such conflict of interests exists at home there will be no unity concerning what constitutes a good peace.

In the early days of Italian Fascism, American finance helped save it by loans, because it seemed preferable to economic democracy, which was the alternative.

In fact, there exists in America a deep-running conflict of self-interests; and so long as that conflict dominates the scene, effort for international peace will be less a search for justice and good will than an extension into international relations of the alignments which exist at home. If peace at home is to be achieved otherwise than by civil war, then in every economic class there must be great increase of a sense of public re-

sponsibility, of trusteeship for the public welfare, and of tolerance and good will; and a decrease of aggressive self-seeking.

Democracy was not born on a grand scale. It had small, inconspicuous beginnings, and has been soundest when it has grown slowly, gradually extending its domain.

World government seemed to be initiated at Versailles with éclat, by great, victorious nations. Where is it now? Smaller beginnings, far less difficult to initiate, offer better chance for survival, although should circumstances again give opportunity for a union of all nations, it should not be wasted.

The adoption of our federal Constitution did not give birth to American democracy. The democratic way of life in America had been growing from small beginnings for a hundred and fifty years. The Constitution only organized and implemented what already existed.

Constitutions for world government may be written, but unless they give expression to a sense of unity already in existence they will be but scraps of paper, perhaps contributions to the discredit of human idealism.

Only rare moments of history provide opportunity for creating world governments, but every day brings some opportunity to create and enlarge a sense of unity among men which must apply the living

spirit to any union of nations.

Elements of a world order now exist. As they are enlarged and multiplied, the formation of world government will be, not futile effort to fabricate a synthetic organism, but the recognizing, organizing, regulating, and supplying of better ways and means for a unified life already strong and vigorous.

There are beginnings of formal world government—the International Postal Union, the International Red Cross, the International Labor Office, the World Court. Growth of a world order also is promoted by voluntary organizations. Members of world professional societies meeting together come to know and respect one another. Many business organizations are international.

The International Auxiliary Language Association, building a language for world use which does not infringe or inflate any national prestige, is making its contribution. Such organizations as the International Education Association, and world congresses of religions, help to unity.

Recent wars have been partly civil wars, revealing an incipient world order with great internal stresses. Mussolini was financed by American bankers, denounced by American liberals. Both England and America divided on the Spanish War. Conservatives were

isolationists, radicals for intervention. When Russia and Germany reached agreement, these two American attitudes were quickly changed.

Appeasement of Hitler by France and England was partly because both governments wanted Germany stronger than Russia. When the two reached agreement, France was doomed, for both her pro-Nazis and pro-Communists were won over. Now we see that Russia and Germany alike sin less against equality and fraternity than against liberty and civilization.

Real peace between nations never will return until there is internal peace. Americans can contribute to world unity by overcoming social inequity and class conflict, and by developing mutual respect and good will.

World unity could be furthered by international appraisal organizations. History texts warp the truth and mislead nations. With impartial appraisals of all such texts and candid reports on their truth and representativeness, obvious distortions would be abandoned by the more progressive nations, and gradually the purifying influence would spread.

German assumption of a superior breed is not new. German and French anthropologists have long competed in unscientific pronouncement of racial superiority.

Had an international appraisal board existed for the past half century, fictitious claims of national superiority might largely have dissolved. Boards of scientific or professional societies might appraise international laws and policies. Publicity is a good cure for abuses.

By undertakings within the reach of average men, vital contributions can be made to international order and to the brotherhood of man. World government would be chiefly the fruit of such efforts.

Moving Money Makes Men Merry

The farmer sells a load of wheat
And all the world grows fair and sweet;
He starts off humming cheerful tunes
And pays the grocer for his prunes.
The grocer, who has had the blues,
Now buys his wife and children shoes.
That ten the shoeman thinks God-sent
And runs and pays it on his rent.
Next day the landlord hands the bill
To Dr. Bolus for his pill,
The happy doctor tells his frau
That business is improving now,
And adds: "My dear, you need a rest,
You'd better take a trip out West."
So in a week or so the wife
Is on the farm enjoying life.
She pays her board to Farmer Howe,
Who takes the ten and says: "I do vow!
Here's something that just can't be beat,
This bill's the one I got for wheat."
With it he buys more prunes—and then
It starts a-going round again.

—Exchange.

¶ An illuminating discussion of the most significant gathering of Anglican ministers in modern times.

The Malvern Conference

William F. Creighton

THE Malvern Declaration is probably one of the most important documents produced by any group of modern Christians, not because it contains anything vitally new or unusual, but because it condenses the cream of the most advanced Christian social thought in a few brief propositions, and because it is the declared thought of the most eminent Christians of a nation at war. Vida Scudder, in commenting upon it, called it "the crystallization under shock of the findings of Christian thought and conscience during at least a hundred years."

The first of its propositions deals with the Church's duty and with them no one can very well take exception. One presents the necessity of the individual congregations meeting together to plan and carry out enterprises for the common good, or if there be social evils to consider how those evils can be remedied. Another suggests the formation of cells upon the basis of common prayer and study and service to accomplish these ends.

The second section deals with Christian public service, and the chief propositions are the neces-

sity for Christian people taking part in public life, government, trade, unions and all other bodies affecting public welfare and the expression of Christian principles through these channels; and the necessity for the Church to bring order out of chaos in its own financial system.

The section on Economics is the most startling part of the Declaration. It begins by denying that production of wealth is man's true end, and by stating that the proper purpose of work is the satisfaction of human needs. Hence Christian doctrine has insisted that production exists for consumption. If this really is Christian doctrine as the Declaration claims it is, then certainly the whole industrial world as we know it has been sinning. The social evils of capitalism have often been described, insecurity, wage-slavery, maldistribution of wealth, bad housing, class warfare, and so forth, but Malvern calls them not just social evils, but refutations of Christian principles. We all know that large scale capitalism has failed not only to bring liberty and peace to man, but even to deliver its goods to

Pastor, St. Clement's Church, St. Paul, Minn.

those who need them. Malvern insists that men shall have opportunity to become the best of which they are capable, and to express their status as children of God for whom Christ died. One proposition states that our present system of ordering industry is a source of unemployment, and of dangerous competition, that it has been a predisposing cause of war, even though those taking part in it have desired peace; it also tends to recklessness in the use of natural resources, to the impoverishment of the agricultural community, and is largely responsible for the "mass man" who is conscious of no social or spiritual status. In short, Malvern says that man has offended against Christian doctrine by worshipping Mammon, and it illustrates by instances from industry.

The Declaration would be just like any other refutation of capitalism if it ended there, but the next section, that on social reconstruction, goes on to propose the things most vital in the restoration of man's economic activity to its proper place as the servant rather than as the master. The propositions are these: that money be administered only to satisfy human needs, whether there be a demand for an individual's labor or not; that the rights of labor are equal to those of capital in the control of industry; that international trade

balances be set aside in favor of free exchange of needed commodities; that the Church constantly remind men of the purpose of their various activities; that natural resources be revered rather than exploited; that the problems of private ownership of things necessary to common life be considered with an open mind and alert conscience; that Europe be unified in a cooperative commonwealth, and finally that educational opportunities be made more adequate to economic, cultural and spiritual advancement.

In regard to private ownership, the proposal of Malvern that it be considered, and especially of the amendment that it be abolished, would probably cause less of a stir among English Christians than among American. Over a hundred years ago Frederick Denison Maurice said, "I seriously believe that Christianity is the only foundation of socialism, and that a true socialism is the necessary result of a true Christianity." And that has been the fundamental conviction of most English Christian sociologists whose thinking has sprung from Maurice. It hasn't been the fundamental conviction of most American Social Gospelers, and socialism has never been a very important consideration in American Social thinking, which has been aimed either at the patching up of what we have or at far

more drastic changes than that implied in the social ownership of things essential to the common good. Precisely those things have not been true, obviously, in an economy of unlimited private ownership; production has been an end in itself without consideration of the dignity of man as a child of God; labor has not had a just reward, and those who have most needed goods have had the most difficulty in obtaining them. The Acland Amendment states that the Church can never commit itself to any one system of society because any system can be perverted by the selfishness of man. Yet private ownership of certain parts of the structure of society are stumbling blocks to the realization of the sovereignty of God and the brotherhood of man.

Now in the Malvern Declaration good Anglican theology, with the Archbishop of York its spon-

sor, is recommending the abolition of private property of certain kinds. Certainly a case can be made for this proposal on Christian grounds.

Of course the easiest thing to do with a document like this Declaration is to shelve it, and in all probability that will be done. The defenders of free and untrammelled enterprise would not like it, probably the vast bulk of our American clergy would dislike it, and certainly the overwhelming majority of our lay people would cry, "Communism," which it most certainly is not. It may be forgotten in England itself after the shock is over, but there will be little groups who will consider it and wonder whether perhaps this may not contain the most essential propositions necessary to an honestly Christian society.

Dreams are marching banners, never furled.

If you want to improve your lot in life—improve your life a lot.

Religion is the best armor a man can have but the worst cloak.

Most men forget God all day and ask Him to remember them at night.

300 Years from Now

Looking Back for a Hint of What's Ahead

Rabbi Robert I. Kahn

THREE hundred years ago, war flamed out on the soil of Czecho-Slovakia. For 30 years, armies of Germany, Austria, France, Sweden, Denmark, Holland, Spain, Hungary, Italy, and even troops from England marched, fought and died in Europe.

That was total war. Half the population of Germany perished in 30 years!

What do you remember of the Thirty Years' war? Can you place the name of Wallenstein? Well, he was a general.

A young man named Rene Descartes joined a Bavarian regiment, took part in the battle of Prague, and in winter quarters began the meditations which flowered in mathematics and philosophic fame.

Francis Bacon and Ben Jonson were writing as the war began, John Milton and John Bunyan as it ended.

You know these names. Can you even recognize, let alone tell us, the generals Turenne and Tilly?

Maximilian and Gustavus Adolphus commanded troops in this war. But who are they in your memory compared with Velasquez, Van Dyck, Frans Hals and Rembrandt van Rijn?

For while armies were spreading ruin and devastation in total war, men then unknown were creating beauty, formulating philosophies, building the foundations for architectural delights that have lasted 300 years.

The general public of that day was absorbed by war. They heard of war, read—those who could—of war, talked of war. They knew the names of generals—even in far lands where these generals never came.

Of the creators, they knew nothing, unless they lived next door. They cheered the passing armies; they persecuted Galileo. They hero-worshipped generals and emperors; they ignored Rembrandt, excommunicated Spinoza.

Today, 300 years later, we have forgotten that war and its warriors. We remember only the men

of peaceful, creative pursuits. The destruction of the Thirty Years' war was for the day only; the creation in spite of that war was for all time.

Today we, too, are frightened of war, absorbed by war; yet all about us the forces of creation, of invention, of discovery, are making a better humanity.

Three hundred years from now, some writer will write of the 30 years' war that raged from 1914 to 1944 (?). And he will mention names that have gathered dust: Joffre and Foch and Hindenburg; Weygand and Hitler—and then he, too, will write of the creative men of this era, of the work done

in the shadow of war—work in the sciences, in the arts, in human relations, in religion.

He will write of Enrico Fermi and Arthur H. Compton in the realm of the subatomic world and the cosmic ray. He will tell of Dr. George Carver and others in the fields of plastics and of agriculture. He will write of Heinrich Horlein and Gerhard Domagk, the discoverers of sulfanilamide; of the novels of Steinbeck, the sculpture of Epstein, the music of Sibelius, the art of Benton, of Gandhi.

Three hundred years from now, he will mention names now unknown.

☐ In how many Russian hearts were the things stirring that were in the hearts of these seven to turn them from cursing to praying men?

Seven Men Went Singing into Heaven

“ONE of the strangest experiences in my life is connected with war,” says Nordenberg, an eminent engineer in Finland.

“I offered my services to the Government and was appointed an officer in General Mannerheim's army. It was a terrible time. We besieged the town. It

had been taken by the Red Army and we re-took it. A number of Red prisoners were under my guard. Seven of them were to be shot at dawn on Monday. I shall never forget the preceding Sunday. The seven doomed men were kept in the basement of the town hall. In the passage my men stood at attention with their rifles.

Translated for “All the World” by Major Clara Becker.—*The War Cry*.

"The atmosphere was filled with hatred. My soldiers were drunk with victory and taunted their prisoners, who swore as much as they could and beat the walls with their bleeding fists. Others called for their wives and children who were far away. At dawn they were all to die.

"We had the victory, that was true enough; but the value of this seemed to diminish as the night advanced. I began to wonder whether there did not rest a curse on arms whichever side used them.

"Then something happened: one of the men doomed to death began to sing! 'He is mad!' was everybody's first thought. But I had noticed this man, Koskinen, had not raved and cursed like the others. Quietly he had sat on his bench, a picture of utter despair. Nobody said anything to him—each was carrying his burden in his own way and Koskinen sang, rather waveringly at first, then his voice grew stronger and filled out, and became natural and free. All the prisoners turned and looked at the singer who now seemed to be in his element:

*Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershadowed,
Sweetly my soul shall rest
Hark, 'tis the voice of angels,
Borne in a song to me
Over the fields of glory,
Over the jasper sea.*

"Over and over again Koskinen sang that verse and when he finished everyone was quiet for a few minutes until a wild-looking individual broke out with 'Where did you get that, you fool? Are you trying to make us religious?'

"Koskinen looked at his comrades and his eyes filled with tears. Then he asked quietly, 'Comrades, will you listen to me for a minute? You asked me where I got this song: it was from The Salvation Army. I heard it there three weeks ago. At first I also laughed at this song but it got me. It is cowardly to hide your beliefs: the God my mother believed in has now become my God also. I cannot tell you how it happened, but I know that it has happened. I lay awake last night and suddenly I felt that I had to find the Savior and to hide in Him. Then I prayed—like the thief on the Cross—that Christ would forgive me and cleanse my sinful soul, and make me ready to stand before Him whom I should meet soon.

"'It was a strange night,' continued Koskinen. 'There were times when everything seemed to shine around me. Verses from the Bible and from the Song Book came to my mind. They brought a message of the crucified Savior and the Blood that cleanses from sin and of the Home He has prepared for us. I thanked Him, ac-

cepted it, and since then this verse has been sounding inside me. It was God's answer to my prayer. I could no longer keep it to myself! Within a few hours I shall be with the Lord, saved by His grace.'

"Koskinen's face shone as by an inward light. His comrades sat there quietly. He himself stood there transfixed. My soldiers were listening to what this Red revolutionary had to say.

"'You are right, Koskinen,' said one of his comrades at last. 'If only I knew that there is mercy for me, too! But these hands of mine have shed blood and I have reviled God and trampled on all that is holy. Now I realize that there is a Hell and that it is the proper place for me.'

"He sank to the ground with despair depicted on his face. 'Pray for me, Koskinen,' he groaned, 'tomorrow I shall die and my soul will be in the hands of the devil!'

"And there these two Red soldiers went down on their knees and prayed for each other. It was no long prayer, but it opened Heaven for both, and we who listened to it forgot our hatred. It melted in the light from Heaven, for here two men who were soon to die sought reconciliation with God. A door leading into the invisible stood ajar and we were entranced by the sight.

"Let me tell you shortly that by

the time it was four o'clock all Koskinen's comrades had followed his example and began to pray. The change in the atmosphere was indescribable. Some of them sat on the floor, others talked of spiritual things.

"The night had almost gone and day was dawning. No one had had a moment's sleep. 'Sing the song once more for us, Koskinen,' said one of them. And you should have heard them sing. Not only that song but verses and choruses long forgotten came forth from their memories as buds in the sunshine. The soldiers on guard united their voices with them.

"The town clock struck six. How I wished I could have begged for grace for these men but I knew that this was impossible.

"Between two rows of soldiers they marched out to execution. One of them asked to be allowed once more to sing Koskinen's song. Permission was granted. Then they asked to die with uncovered faces and with hands raised to Heaven they sang with might and main:

*Safe in the arms of Jesus,
Safe on His gentle breast.*

When the last lines had died out the lieutenant gave the word 'Fire!' and the seven Red soldiers had fought their last fight. We inclined our heads in silent prayer.

"What had happened in the

hearts of the others I do not know, but so far as I was concerned I was a new man from that hour. I had met Christ in one of His lowliest and youngest disciples and I had seen enough to realize that I too, could be His. 'The

Lord looketh from Heaven; He beholdeth all the sons of men' " (Psalm 33:13).

Jesus said: "I am the resurrection and the life: he that believeth in Me, though he were to die, yet shall he live" (John 11:25, R.V.).

A single grateful thought toward heaven is the most complete prayer.
Lessing.

Who rises from prayer a better man, his prayer is answered.
George Meredith.

When a man is wrapped up in himself he makes a mighty small parcel.

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It Sells Itself

Your grand little magazine is selling itself. I bought two extra copies of the first number, gave one to Mrs. J— who ordered four subscriptions from our prayer group. I gave one to Mrs. H— of Houston, Texas. She sent for two more to give to friends in the hospital. Now I am sending for two gift subscriptions.

—A subscriber in New Haven, Conn.

Letters similar to this are coming to the editors's desk day after day, until we feel that CLEAR HORIZONS is filling a want that is general.

In the old, familiar words, we are advertised by our grateful friends. It is only a question of time now, depending upon how fast our friends spread interest in the magazine, before we shall be placing the magazine on the news-stands. This will be a boon to many a business man and woman who will enjoy picking up CLEAR HORIZONS to read while commuting down to the office. We are also receiving requests to have it put into braille.

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If you like it, and it helps you, spread the good news!

THANK YOU!

A Psalm of Power

Helen Clark Wentworth

O Lord, my Lord, how wondrous is Thy power!
My God, before Thee do I stand in awe!
For Thou dost take a crawling grub,
And from it make a butterfly with fairy wings.
From the dark, forbidding clouds
Thou canst call forth flashing lightning.
Thou dost make great trees to shake and weave about
With the stormy, mighty winds.

The little brown seed drops into the dark earth.
The sun warms it, the rain makes it to swell.
It shoves tender green shoots out into the light;
It joyously bursts into flowers that gladden the hearts of men.
Yet the little brown seed has no beauty in itself.
But it has within itself the capacity to make beauty.
That capacity Thou hast given it,
And that beauty Thou dost help it bring into being.

Thou canst take one of Thy children, even the least,
And make him a thing of power,
If he gives himself like the little brown seed;
If he will drop himself into the darkness of oblivion;
If he will cover himself with soft concealment.
Then if he gives himself to the warmth of Thy love
And lets his heart swell with compassion for men,
Then may he break through his outer shell
And with joy push his way out into Thy promised land.

Raise up leaders in this hour of travail, O Lord!
