



## Abba Hillel Silver Collection Digitization Project

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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series V: Writings, 1909-1963, undated.

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Reel  
178

Box  
65

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488

What is permanent in character?, 1938-1941.

(1)  
1/ Accustomed to idea - improv - temp expd.  
They think - shifting - possessed - continue  
Not so! There is change - Capable - No adjust  
Stream - narrower. No Chaos

2/ Moral life advances toward - def. goals - <sup>two</sup>  
The def. trend is to give to the <sup>scope</sup> ~~unit~~ <sup>Within</sup> ~~the~~ <sup>pers</sup> ~~individual~~  
No others - failed to take cognizance of  
efficient social org  
No age - ever quite succeeded - <sup>two-fold</sup> ~~ideal~~ <sup>log</sup>  
Ideal always present - From time to time

3/ In other words - there are moral universals -  
- binding -  
There are moral qualities - indefinable  
No man - exempt - moral imperatives  
No man - home-gifted - is alone the good  
Superman - transcends - Beyond good

4/ What are these moral universals? What  
is permanent <sup>moral</sup> ~~of~~ <sup>What</sup> permanent  
in character?

5/ What is Character - Multiple - Numerous  
relationships - involving him - loyalties - etc.  
Must make adjustments - under judgment  
C. is to test man in action

- C. is man in an otherwise - essential Unity <sup>(2)</sup>  
C. enables him to act as one man - accord  
to integrated law - intelligently, constantly not  
wholly or sporadically  
C. is what makes - whole, one, distinctive  
Greek - "make purpose" - an organized human being  
Emerson - acoustic - spells the same

- 6/ A man's C. - inner necessity of his life.  
C. is Destiny.  
A man of C. will act in a certain way  
external Fate - disappointed will.  
In a sense - C. is man's challenge to Fate  
Fate means - forces beyond his control  
C. defies Fate - Enables a man to  
morally necessary - in defiance -  
C. is thus the Free Man in action.  
Meaning of life is to be found not Fate.  
7/ Without C. intellect suffice -  
characteristic - ethical being, crumble.  
(Tree)



8) C. is not a Gift - Result of constant Training<sup>(3)</sup>  
Exercise - attended - struggle - Deposit - component  
elements of C.

9) What then is Permanent in C.?  
A Series of Venerations - Unfailing Reverence  
Body - Intellect - Spirit - Handicraft - Society  
- Which when Translated - Aspirations - Mentors  
advance - Tend to establish Justice & Peace  
- 2 other Venerations - Attitudes - desires  
Man cannot always achieve - Nevertheless if  
his attitudes are right - not lost  
It is Scupper - denies the very Validity -  
Cynical confounder of values - last -  
13th - "Woe unto them that call evil - Put  
Darkness

10) First Rev - Body - Temple - Leads to Sobriety  
Free from all excess -  
Makes for Phy. Health - Cleanliness - Generous  
Hospitality -  
No great Ethics - Vitiated -  
Classics Rev. regarded both Body / Soul -  
interpenetrating - reinforcing

12) Rev. for Intellect - Hercule Search



- It is that which gives rise - impulse towards <sup>(4)</sup>  
Truth-seeking - Cross-Cross  
 - Leads man away - Barbarism - error - destroys  
 - Not every man can be great intellect  
 - The Rev. builds - Knives - arts - Human  
defends the freedom - evolution of man  
 - Our Stupid Total. Age  
 - E uslavery - Prostitution  
 - Unscrupulous State Abol. - Concealing  
truth - Shabby + unscrupulous party Prof.  
 - Free & indep. that is Taken  
 - Civiliz. is being destroyed - lost or destroyed  
 - Mind, man herts - Sp. V. to man  
vigorous, creative effort  
 - War to-day - defend the Free Mind

14. Spirit - For Dignity, with, involuntary  
Personality  
 Rev. for Sanctity & Human life

- Vital Conviction - mid. related not any <sup>5</sup>  
inalienable right - By Victor Ghe
- Hyp & Exalted destiny - powerful  
State must respect
- Humility in presence, human suffer  
struggle to achieve
- <sup>Gives us</sup> Our religion - which feels sympathy -
- Propelling tendencies - Equality - Devot.
- Indignities - chastising By mental  
subjugation due to loss
- Cunning Power for the recovery of his  
lost Patrimony - Revenge for Ravaged Soul
- 13/ Handicraft - God blessed - So must  
Man!
- Whatever man produces - Holy!
- Ideal of craftsmanship - inexhaustible
- Will not be content - Factory  
an adjunct of Machine
- Routine performance of a few mech. hand-  
- Devel. 5 skills - work



14/ Human Society - Total life of the Group to which (6)  
we are so much - in cluding our key lines  
A binely Realization - of how we are Bound -  
phes by phes - Shared, Common History  
of How we all belong - Common  
Gives us an Social Ethics - Mandates of  
Aetivism, Service, "Noblesse Oblige"  
It is that which makes us eager to work  
in Cooperative Social Enterprises  
Projects on Messianic Dreams - 11/11  
"Under his Vine":

15/ This last Rev - most difficult of all  
calls for - Self-Sacrifice  
Demands - Largest measure - self Control  
Curb appetites - Ambitions - desires  
Because so difficult - prophets - greatest  
emphases - 3180 -

16/ This Rev - I regard - Permanent Inalienable -  
and Permanently Desirable -

17/ Personal - Many People - Reform  
Reconstructed - A Man of C. begins with himself  
- 10 Commandments - Fight - Unloading  
All evils - All Salvation -



- Important to reconstruct social environment (7)
- to remove all obstructions to the free flow of  
social spirit of man
- Also important - arouse, energize &  
challenge the social spirit in Man
- Reconstruct the Inner Self, the Ind.
- Our Age needs an Inner Revolt -
- a new heart and a new Covenant  
with C - before we can have a  
"new Heaven and a New Earth"

1/ H. M. L. - define - coropound - fearfully - clay - bundle - skinn  
fashioned - plastic - dynamie -

He has been carved a shadow, bubble, a flitting dream,  
withered grass - crown - a little lower

Out of such complexities - suggest some organization -  
some inner unity - character.

Attempted to define what is permanent in - constant  
in this flux - no to be perpet

2/ So account to idea of Change - Morals sort of Improvisation

- temp. expedient - Shifting from age to age, place to place,

- possessed of a direction, continuity, or principle

Shen won't! To change! But we caprice!

To adjust - No chaos!

Stream 51% left some into narrower channels  
- wide - but stream fairly steady - steady cho  
not un in transit

3/ Twin Goals - F. + R. - Fallst measure - with us

no ethics worthy of the name - failed - organize for them

no age quite meets - less - lag - (Custom,  
usage, convention)

{ Always present in lives + asp. of the few-pioneers -  
broke them - propell

There are no certain Universals in 1% - binding -  
regardless - in dispar - to will being of  
all and all groups -

No one, however gifted, exempted.



- 4/ What is character? Multiple - a composite of many human beings - stands in numerous relats.
- At one time - father etc - friend -
  - Must make adjustments.
  - Furthermore - must make daily decisions etc choices.
  - Ch. is total man in action - inner coherence,  
org. - which make him act as one -  
not whimsically - defendably accord. to inner Law
  - Greek - "to mark firmness" "engrave"
  - Hebrew - one - whole - "Dissolved"
  - Emerson - Acrostic - Read it - spells the same
  - Ch. is Destiny - inner necessity -
  - A man's Ch. will act in a certain way  
inescapably - not being external - will  
challenge to Fate - forces beyond his control  
in the face of fate, fear, opinion, punishment.
  - Ch. is the free man in action - SKILL
  - Meaning of life not in Fate, but in Ch.

5/ Ch. is  $\therefore$  not only Freedom but Stability  
Rabbi - Intelligent without Ch - True

6/ What, then, is Permanent in Ch.?

A Series of dynamic iterations - renewal.



Human body - H. intellect - H. spirit - H. hands work  
H. Society.

These <sup>why</sup> ~~Venerations~~ translated ideals - nurture  
ph. health - art, sc, phils + rel, + Estab. justice  
and peace

(a) Stress word reverence - "attitudes" which are dearer  
the "approach" - cannot always achieve -  
Man is man, not God -

If his attitude is right - if the things which are  
worth, he regards as worth - not lost -

Scripper - denies validity or worth - p. 31 d. 1/12

"Woe unto them that call evil, good & good, evil,  
that put darkness for light, & light for darkness."

7/ Body - Temple - Temperance - avoid excesses -  
ph. cleanliness - health - Hospital - Most schools

Lead Society to creation of institutes protect health -

No great ethics in civil. ever continued -  
- unless vitiated extreme other-worldliness.

~~the first of order~~

~~No civil or press reverence, H. body~~

8/ Intellect - "Gods dearest + most precious creation"  
It is that which has fallen man from Barbarism  
"Crown - crown - in morality -



"Dust, The Holy Part"

We havent found much Truth -

It alone will destroy error, is a name, falsehood, repetition  
Builds our schools - <sup>Sciences + Philosophy</sup> ~~Kindles the Taches~~ -

Not every man can be or need be a giant intellect

- 7th C. - Forster, defend

- Esp. in this age - re-enslave -

9/ Spirit - lacking a better term -

- Invisibility of H. personality -

- Sanctity of H. life - not hold his life lightly

- Man linked to God - High destiny -

- Rev. for H. Suffering - want a little happiness

- this will put us <sup>our</sup> Religious <sup>as</sup> the <sup>crucial</sup> crisis -

- And teach us Sympathy - Kindness -

Forgiveness - tolerance - patience -

- Esp. in this age - Indignities visited upon

the individ. - Loss of Rev. for soul -

10/ Handiwork - Creation - 2/6/10 -

Labour - in faithfulness - is Holy - H. labour is the God

Will put us Ideals Craftsman <sup>in way of fashioning</sup> the <sup>every day</sup> world -

~~2/6/10~~ Art - + all that is beautiful



11/ Last Par - Society - for group life -

How we are bound together by fate in a shared, common destiny -

Man cannot live - Communism fails this test -

H. interdependence -

will put us - on Social Ethics

obligations - of service -

Joins co-workers in corporate enterprise

More important to pass a security, share, accountability

12/ Last, most difficult fall -

Herein meaning Self-control - Ambitions, ambitions - desires

Coordinate our ind. with those of others

Be. so different all part, not least and protest

emphasis - "Do it" - "Do justly etc" -

13/ Start with ourselves - So many -

Good men - fathers - husband - friends etc

Commandment of Bible - 2<sup>nd</sup> pr. key.



1. So accustomed to idea - moral - improvisation - temp. Exp. advent  
shifting from - possessed of no contin- direct, inf. princ.  
Sheer nonsense. -

— Changes - no caprice. Necess. Adjust. not chaos

the stream - narrow channels

the stream - narrow channels

Steadily, the old unintermittent - man's moral life - twin goals

No ethics worthy of the name - ever failed to defend itself

— No age, of course, ever realized its ethics.

Custom & Convention lagged - But ideal always there  
- in lives & aspirations - Dykes - variation

4. There are Universals in Unals - incumbent - regardless

No two people -

~~But~~ There are moral qualities - indispens. to each & every,  
necess. to well-being of <sup>all</sup> ~~each~~ Soc. must unite

No exceptional excellence - exempts - mandates

2/. What are the Permanent ... What, in the first place, is Ch.

A man is a multiple being { numerous relations - Sense  
adjustments - Decisions - Evaluation  
judges - chooses - not

Ch. is the Total man in action inward coherence which

" " " inward organ - the inward  
enables him to act coherently, purposefully, selflessly

" is what makes man Whole, One, Distinct -

$\chi^2 p^2 \sigma \sigma \nu$  = cut into funny-express (not)

the wall, the main whole + real nature { What he is -  
Thinks - Says -  
Others - Hear

Π' Ρ Π - One and the Same

"A ch. is like an acrostic, read it forward, backward <sup>across</sup> ~~across~~  
it still speaks the same thing" - Emerson -



Predictable - ~~not surprise~~ - a governing element - dependable  
according to inner necessity.

Heraclitus: "Ch. is Destiny" - A man who has a devel.  
ch. must act - in a moral situat- in a certain way -  
inescapably.

Not be. external Fate - Inner will, having taken  
possession - decreed

Ch. in a sense, is a challenge to Fate -

It is man's emancip. will, organ. fraction, defying  
blind necessity, fear, pain or punishment.

Meaning of life, not in Fate, but in char.

4) Ch. <sup>is</sup> basic health - Tells whether functioning properly <sup>(as a coordinated person)</sup>  
- In the absence, Ch. - Man to raze.  
Intellect without Ch. - Charlatanism  
Such a man, 10/10 -

5) Ch. is something achieved - gift - not  
Result of long training - Exercise - not free <sup>struggle</sup>  
The habits which are <sup>thus</sup> formed = Component elements  
Hence it is important to begin - Ch. educat  
We can wait for evidence of Talent - aptitude

6) What, then, is Permanent - What must every Age <sup>(in 5000 or 10000 years)</sup>  
quintessential - ~~fourth~~  
A series of Venerations - Reverences - for ① Human  
Body, ② H. Intellect ③ H. Heart ④ H. handiwork ⑤ H. Scenery,



This homage will  
Translated into ideal - aspirat - then, then <sup>+ EXALT Man</sup> - virtue <sup>arts of Sci</sup>  
establishes justice, freedom and peace.

7/ I stress th that Veneration for - attitudes - approach  
Man cannot always achieve - Man, not God! But if his Attitudes  
It is Rupee - 26, 10 p. 10, 10, 10  
לֹא יִשְׁתַּחֲוֶה לְבָרָא  
לֹא יִשְׁתַּחֲוֶה לְבָרָא

8. Reverence for Human Body - Temple - will lead  
Temperance - Subsidiary - Ph. cleanliness - Health - deeds - 7  
No noble Civilization - No ethics - vitrified - Myths

9. R. for H. Intellect - will lead to study, contemplation  
Carry on man's unmemorial Inert - Cross-Crown  
Sharpen our tools - Build our universities  
Destroy error, ignorance, superstition, falsehood  
- Not Every Man - Scholar  
Respect for Learning, wisdom - And our Inert - Free  
unshackled

10/ Human Spirit - for the dignity - worth - invincibility  
for sacredness of human life  
~~for the spirit - body~~  
for man's inexhaustible potentialities

Symp " " suffering  
will give the undead - ideals - to use unfettered  
Not to stop - drag down  
Honor - Good faith - self-respect  
~~Suffering~~

- And to society - impulse towards greater freedom,  
equality, brotherhood, peace,  
- The indignities - regimentation & subjugation <sup>(lost power for spirit of Man)</sup>



11/ H. Handiwork - עבודת הידי - אדם נשגב

What man builds - is Holy - Co-worker

Will give - habits of faith for craftsman ship - Industry

Society - Art & the Beautiful

12/ Human Society - Group life to which - indebted - giver

Will give element of Selflessness - Altruism - to Indiv  
He will learn to give - get, share - have

Despise "Careerism" - aggrandize - exploitation

Learn Beauty of Service - holiness abjige

Citizen - cooperative

To Society

Kingdom

13/ Latter - most difficult - heroic manners - Self Control

Hebrew Religion - בדבר ה' נחיה

14/ These, I regard, as the "Permanent Things" - Ch. is Entirely Personal

~~Have the perfect Plan - Have not learned~~ Principles of Law

~~Must train himself not to squander his life away~~

15/ Important to emphasize 2 things (1) In this age  
of Change - enduring values in human character - 19<sup>th</sup> century  
(2) Stress laid on self-regeneration - challenge to best effort

1/ Their mouth - humble - "What is" -

2/ Their Image - High Destiny -

3/ Give us strength to be worthy of  
our own Destiny.

4/ To try to transcend our limitations

To rise upon Rungs of our Goodness  
Teachers how

- To use suffering for insight  
- Our joy for understanding  
- And experience for moderation -  
And our strength for moderation -

5/ Open our eyes to see the wealth  
which is poured out for him who  
gives  
And the power for him who serves

6/ Enable us to seek Thy dwelling  
Place, O God, - and ours - in a faithful  
and confident pilgrimage. Thine love +  
sacrifice, + justice + truth to Thee



Our Heavenly Father.

(Harvard - Feb 13 - 1939)  
Purdue - Feb. 18 - (1940)

Humbly we come before Thee seeking Thy light and  
Thy Truth, that they may guide us.

Often we stray from the path revealed ~~to us~~  
by Thy seers and prophets whom Thou didst send  
unto us to lead us in the way of life.

~~Often~~ We lose our way in the darkness, in  
bitterness, in pride, ~~in hate~~ <sup>in anger</sup>, in strife and  
cruelty.

Often we deface Thy divine image in  
ourselves and in others.

We <sup>come to</sup> know neither justice nor love nor humility.

~~But now it is Thy rehabilitation, O Lord,~~

We call the work of our hands, our Gods,  
and we pray <sup>vainly</sup> unto them to deliver us in the  
day of our calamity.

But Thou art a merciful God!

Return us unto Thee, O Lord, and we shall  
return. Restore unto us the vision of Thy  
salvation.

For only in the faithful, in the <sup>unselfish</sup> service  
of Thee ~~of Thy children~~ in the <sup>unending</sup> quest, there  
is all the happiness the world <sup>has</sup> - is the  
meaning and the recompense of our ~~lives~~ days.

<sup>than heavenly to the all</sup>  
Bless those who teach Thy word of Truth in  
these times of darkened counsel and vast  
confusion.

Strengthen the hands, those who hold aloft <sup>to-day</sup>  
the light of "love towards men and charity  
for all" as did they chosen <sup>once</sup> out of us a  
dark hour, when civil strife rent this  
unhappy land.

Pour out Thy precious spirit upon  
every institution of learning where  
men are taught to match faith  
with goodness and the knowledge of Thy  
word with ~~the~~ knowledge of Thee.

May Thy spirit rest upon them. ~~Alas~~

The Spirit of wisdom and understanding

The Spirit of Counsel and might

The Spirit of Knowledge and the Presence, Thee.

Amen



and the evil and the <sup>and the human experiences</sup> things which descend upon us, that there is no dignity for man except in his kinship with Thee, no freedom except in Thy law, no refuge except in Thy compassion and love.

Our days are troubled and our lives are in confusion. We have wandered far <sup>in vain</sup> ~~away~~ from Thee and Thine eternal laws, and we are in great distress. Help us, O God, to return unto Thee, ~~and~~ to dwell again in the light, Thy righteousness, and to find our peace and our security in Thee - ~~Our Creator~~, our Father and our Friend.

Gave us, strength, to aspire to such  
 reverence; the body which they best  
 given within, and the mind, and the  
 Hall for our hand, and the society with  
 which they have placed us - as if there  
 were truly <sup>+ visibly</sup> present <sup>all</sup> of them,  
 and they revealed their <sup>dark</sup> <sup>in</sup> <sup>our</sup>  
 humanity.

At times we live and act and  
think as if there were not - and in our  
blindness we call ~~themselves~~ and the  
unhappy souls have our Gods. But we soon  
come to know through the darkness



6/ Why? How long?

Much has been accomplished - extraordinary - stirring  
Much remains - To stop mid-way - and all the way

Bridged a State - Too near - heroic world -

This is our great age! Shall be remembered!

Patches on old gambles - relief, interman-ported

Broke chains - blowed out new fire world -

7/ Not finished - far - the 1st. Sem. - glory to destroy

Ferment - Enemies - arms to enemies - rebel -

A drains - military budget

Enemy waiting for collapse -

If we stop 1/2 way - playing into their hands  
betray - secret & contrast.

8/ When we planned - assault full confidence in our

septa - Not houses - not bylines -

Hard to preserve! - long hard fall!

Serious test of all -

We who have been long - suffer - in role - by asking  
for freedom. Patient with needs - just 7 years old

If we fail - states

9/ We are here to see that it does not happen -



Such is hist. of all countries - rugged stages - (5)  
Why some -

- 10/ Answer to 3rd question - "How long will we have to  
continue to do it" - ~~do not entirely rest with~~  
- Assuredly - as long as we shall risk the life  
as long as war - danger exists on borders, Israel  
But as rapidly as country makes a point place.  
safety & stability - then expanding ag. - trade - industry  
- need for outside aid - will include - private investment  
critiques are straining every nerve - self-sustaining  
- not to rely indep. upon assistance from without  
B. Is - need

11/ How to accomplish?

- Nothing more a less than survival of our people in  
freedom, dignity and security in world
- Wish to remain on stage, history as great Hy. people!
- ~~without means~~ same to have, let's fight for  
- undivided in Israel - defended - consolidated  
show attainment - and in one day - show - 60%  
- We wish to build in Israel a society to any  
life - match in grandeur this time, for many  
to our constancy, & point to our million. homes

(c) Already accomplished much - given something  
of great fixed, & long view of past - new hope - best  
- Rediscovering essential Jew - land - diffy - world  
- Our children are growing up - new scene -



38-29

# PURDUE UNIVERSITY

## CONVOCATION FOR WORSHIP

### ELIZA FOWLER HALL

February 20, 1938  
10:30 A. M.

\*Organ Preludes: Mr. George Osborn, Organist.

Processional Hymn: (The people seated.)

- |   |  |
|---|--|
| 1. O beautiful for spacious skies,<br>For amber waves of grain,<br>For purple mountain majesties<br>Above the fruited plain!<br>America! America!<br>God shed His grace on thee,<br>And crown thy good with brotherhood<br>From sea to shining sea! | 3. O beautiful for heroes proved<br>In liberating strife,<br>Who more than self their country loved,<br>And mercy more than life!<br>America! America!<br>May God thy gold refine,<br>Till all success be nobleness,<br>And ev'ry gain divine!     |
| 2. O beautiful for pilgrim feet,<br>Whose stern, impassioned stress<br>A thoroughfare for freedom beat<br>Across the wilderness!<br>America! America!<br>God mend thine ev'ry flaw,<br>Confirm thy soul in self-control,<br>Thy liberty in law!     | 4. O beautiful for patriot dream<br>That sees beyond the years<br>Thine alabaster cities gleam,<br>Undimmed by human tears!<br>America! America!<br>God shed His grace on thee,<br>And crown thy good with brotherhood<br>From sea to shining sea! |

Responsive Reading: (The people standing until after the second hymn.)

I will lift up mine eyes unto the hills,  
From whence cometh my help.

*My help cometh from the Lord,  
Which made heaven and earth.*

He will not suffer thy foot to be moved;  
He that keepeth thee will not slumber.

*Behold, he that keepeth Israel  
Shall neither slumber nor sleep.*

The Lord is thy keeper;  
The Lord is thy shade upon thy right hand.

*The sun shall not smite thee by day,  
Nor the moon by night.*

The Lord shall preserve thee from all evil;  
He shall preserve thy soul.

*The Lord shall preserve thy going out and thy coming in  
From this time forth, and even for evermore.*

The Gloria: (Choir and Audience).....by Meineke  
Hymn:

- |   |   |
|---|---|
| 1. Sweet hour of prayer! Sweet hour of prayer!<br>That calls me from a world of care,<br>And bids me at my Father's throne<br>Make all my wants and wishes known;<br>In seasons of distress and grief,<br>My soul has often found relief;<br>And oft escaped the tempter's snare,<br>By thy return, sweet hour of prayer!             | 2. Sweet hour of prayer! Sweet hour of prayer!<br>Thy wings shall my petition bear<br>To Him whose truth and faithfulness<br>Engage the waiting soul to bless.<br>And since He bids me seek His face,<br>Believe His word, and trust His grace,<br>I'll cast on Him my every care<br>And wait for thee, sweet hour of prayer! |
| 3. Sweet hour of prayer! Sweet hour of prayer!<br>May I thy consolation share,<br>Till from Mount Pisgah's lofty height,<br>I view my home and take my flight;<br>This robe of flesh I'll drop, and rise<br>To seize the everlasting prize;<br>And shout, while passing through the air,<br>Farewell, farewell, sweet hour of prayer! |   |

The Scripture.

The Prayer. (People standing.)

The Choral Amen:

The Anthem: "Bless the Lord".....by Ippolitoff-Ivanoff  
University Choir

The Address: "What Is Permanent in Character?"

Rabbi Abba Hillel Silver, D.D.

The Anthem: "Cast Thy Burden Upon the Lord", from Elijah.....Mendelssohn  
University Choir

The Benediction. (People standing.)

Choral Amen.

Postlude.

\* NOTE—The organ music is a part of our service of worship. Let each one cultivate the habit of silent meditation.



## WHAT IS PERMANENT IN CHARACTER

We are so accustomed to the idea of change and evolution that many people have come to think of morals as a sort of improvisation, a temporary expedient. They think of morals as something shifting from age to age, from place to place, possessed of no continuity, direction or informing principle. This, of course, is sheer nonsense. There is change, to be sure, but no caprice. Morals do adjust themselves to time, place and circumstance. But there is no chaos. The stream of moral life moves sometimes in narrower and sometimes in wider channels, but the stream is fairly constant.

The moral life of man advances toward definite goals, and they are the twin goals of freedom and responsibility. The definite trend is to give to the individual the fullest scope for self-expression and fulfillment within a free and just society. No ethics worthy of its name has ever failed to take cognizance of these twin goals - personal freedom within the boundaries of efficient social organization. No age ever quite succeeded in realizing this two-fold ethical goal, for practice always lags behind the ideal. But the ideal was always present if only in the lives and aspirations of the morally elite of every age. From time to time, the ideal succeeded in breaking through custom and convention, and propelled mankind a step nearer to these beckoning goals.

In other words, there are definite universals in morals which are binding upon all men at all times. There are moral qualities which are indispensable in every age to the well-being of every individual and group. No man is exempted from these moral imperatives. No man, however gifted or high-placed, is above and beyond the moral law of mankind. The superman is he who supremely serves this moral law, not he who transcends it. Beyond good and evil there is only anarchy and chaos.

What are these universal moral qualities? What is permanent in the moral life of the individual and the society? What is permanent in character?



In the first place, what is character? Man is a multiple being. He stands in numerous relationships. He may be at one and the same time husband, father, son, friend, citizen, employer, employee, and member of numerous voluntary associations each involving him in a complex of loyalties, duties and commitments. He must make adjustments to these numerous relationships constantly. He is called upon continuously to make decisions, render judgments, choose, act. Character is the total man in action. Character is man's inner coherence, his essential unity, that which enables him to act as one man, according to an integrating law, intelligently, consistently, not whimsily or sporadically.

Character, in other words, is what makes a man whole, one, and distinctive. The word character comes from the Greek and means "to make furrows", to engrave. In Hebrew we have a very appropriate term for the perfect man - "Ish Tamim" - the "whole" man, the organized human being. It was Emerson who said that "character is like an acrostic. You can read it forward, backward and across and it always spells the same thing." A man's character is the inner necessity of his life. Character is destiny. A man of character will act in a certain way, inevitably, not because some external fate compels him to act that way, but because his own morally disciplined will has taken possession of his thought and conduct and un-  
failingly directs him. In this sense, character is man's challenge to fate. Fate means that a man acts in a certain way because forces beyond his control have pre-determined his action and he cannot do anything about it. But character defies fate. Character enables a man to do certain morally necessary things in defiance of fate, fear, punishment or the opinion of his fellow men. Character is thus the free man in action. The meaning of life is to be found not in fate, but in character.

Without character intellect swiftly degenerates into a dangerous charlatanism and man, as an ethical being, crumbles. To use a simile of the Rabbis: a man of intellect devoid of character is like a tree of many branches and of rich foliage, but possessed of few roots. When a storm sweeps over it, it topples and is overthrown.



Character is not a gift bestowed upon the individual. It is something achieved. It is the result of constant and prolonged training and exercise in right conduct, in moral interests and pursuits, and they are frequently attended by considerable struggle, and suffering. This moral exercise leaves a deposit of habits which become the component elements of our character.

X What, then, is permanent in character? I would say that it is a series of dynamic veneration, a series of unfailing reverences for the human body, the human intellect, the human spirit, human handiwork and human society. These veneration, when translated into active aspirations, nurture the physical, intellectual and spiritual health of the individual, advance art, science, philosophy and religion, and tend to establish justice and peace among men.

I stress the words veneration and reverence because, in character, it is attitudes which are decisive. Man cannot always achieve what he sets out to achieve; for man is man and not God. Nevertheless, if a man's attitudes are right, if the things which are noble are by him regarded as noble, he will never be entirely lost. It is the scoffer, the man who denies the very validity and worth of ideals, the cynical confounder of values, who is totally lost. "Happy is the man," says the Psalmist, "who does not sit in the seat of the scoffer." "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness," is the way the Prophet Isaiah puts it.

The first reverence must be for the human body - the body which the Rabbis called the "temple" in which the soul dwells as in a sanctuary. Such reverence leads man to temperance and sobriety and keeps him free from all forms of physical excess. It makes for physical cleanliness and health. It creates in society those agencies and institutions which protect and safeguard human life. No great ethics ever condemned the human body. Only those systems of ethics which were vitiated by extreme mystical other-worldliness looked upon the human body as the seat of all evil and as morally repulsive. Classic religions regarded both soul and body <sup>as</sup> the ~~noble~~



handiwork of God interpenetrating and reinforcing each other. No civilization can afford to destroy man's essential reverence for the human body.

X Reverence for the human intellect, for man's heroic search for knowledge and understanding, is another essential quality of character. It is that which gives the human race its irrepressible impulse towards truth-seeking, which is its cross, its crown and its immortality. It is that which leads man away from barbarism and enables the human race to destroy error, ignorance, falsehood, superstition - the things which render human life ugly and brutal. Not every man can be great intellectually, but every man can be greatly reverent of the human intellect, of man's immemorial adventure in the undiscovered continents of truth. This reverence builds schools and universities, kindles the torches of science and the humanities, and defends the freedom of the embattled spirit of man. Our stupid totalitarian age is fast destroying all reverence for the human intellect. It is enslaving and prostituting it. Unscrupulous state absolutism is converting the mind of man into a tool for shabby and mischievous partisan propaganda. Free and independent thought is now tabu in most countries of the earth. Civilization is languishing because of this lost or destroyed reverence. The mind of man wilts. It misses the spiritual vitamins for vigorous, creative effort. Only out of inner dignity does man create intellectually, spiritually or esthetically. And without freedom there is no dignity, even where men try to substitute for it synthetic, "ersatz" pride of arrogance. *meanthorn*

There is also the reverence for the human spirit. I use this term for lack of a better one. I mean reverence for the dignity, worth and inviolability of human personality. I mean reverence for the sanctity of human life. I mean a vital conviction that the individual man is related not only to the state or society but also to God, that he accordingly is possessed of certain inalienable rights which are his by virtue of this kinship with God, and not by virtue of his belonging to some society, state, nation, race, class or party. I mean that the individual has a



high and exalted destiny which even the powerful state or any other social grouping must respect. I mean humility in the presence of human suffering, of the struggles which man must endure in order to wrest a little bit of happiness for himself in this world. It is this reverence for the spirit of man which gives us our religions and our ideals, which puts sympathy, tolerance, pity and charity in our hearts.

It is that which gives society the propelling tendencies toward justice, equality, democracy and peace in the world. The indignities which are today being visited upon men all over the world, the cheapening and regimentation of the lives of individuals, the total submergence of man in the overwhelmingly coordinated society, is due to this loss of reverence for the spirit of man.

The coming revolt of man will be for the recovery of his lost patrimony, his inalienable rights and revenge for his ravaged soul.

Another permanent quality in character is reverence for man's handiwork. God beheld his own handiwork in the primal days of creation, saw that it was good, and blessed it. And so much man, the child of God. Whatever man fashions in faithfulness of execution and integrity of purpose is holy. Human labor is the God in man refashioning daily the work of creation. This reverence for human handiwork gives us the ideal of craftsmanship and the inexhaustible pride of achievement. All that we have of art and beauty we owe to this fructifying reverence for what the mind, heart and hand of man create. And this reverence will not be content to leave man as a mere factory hand, an adjunct of the machine, a routine performer of a few mechanical movements. Either within or without his working hours man must find time and opportunity for the development of skills.

And the last reverence is for human society as such, for the total life of the group to which we owe so much, including our very lives. A lively realization of how we are bound together fiber by fiber in a shared, common destiny, and of how we all belong inextricably to one communion of saints and sinners, gives us our social



ethics, our mandates of altruism, service and "noblesse oblige". It is that which makes men eager co-workers in cooperative social enterprises. It projects all our messianic dreams. It visions the perfect society, the Kingdom of God, the End of Days when each man shall dwell under his vine and under his fig tree with none to make him afraid.

This last reverence is the most difficult of all, because it calls for the largest measure of self-sacrifice on the part of the individual. It demands an heroic measure of self-control. It summons men to curb their appetites, ambitions and desires, and coordinates their individualities with those of others. Because this last reverence is so difficult, all the great religions of mankind have placed the greatest emphasis upon it. "Thou hast been told, O Man, what is good and what the Lord doth require of thee, only to do justice, to love mercy, and to walk humbly with thy God." (Add - "Montagu")

These basic attitudes toward life, I regard as the permanent qualities and the permanently desirable qualities in character.

Character, it should finally be borne in mind, is a personal matter. There are many people in the world who would like to reform the world but who never think of first reforming themselves. That, apparently, is too difficult or too unpleasant a task. I have known many men who can give you, at any time, a complete blueprint for the reconstruction of society, but who have not learned the first lessons of how they themselves can be reconstructed into better men, better sons or husbands or fathers or friends or citizens. A man of character begins his program for the world's salvation with himself. The Ten Commandments of the Bible are pointedly directed to the individual. Thou shalt! Thou shalt not!

Our age is unloading its responsibilities upon government. All evils are charged to governments and all salvation is hoped for from government. It is important, of course, to reconstruct the social environment, to remove all obstructions to the free flow of the social spirit of man. But it is also important and even more so to

arouse and energize the social spirit of man, to reconstruct the inner self of individuals. Our age needs an inner revolution, a new heart and a new covenant with character.





41-13  
The University of Chicago

Rockefeller Memorial Chapel

CHARLES WHITNEY GILKEY, *Dean*

# Order of Service I

Autumn Quarter, 1941

SUNDAYS AT 11:00 A.M.

**Organ Preludes:** beginning at 10:50

**Call to Worship, Plainchant**

**Processional Hymn**

The people standing until after the Lord's Prayer

**Prayers of Invocation:**

The minister:

O God, who art and wast and art to come, before whose face the generations rise and pass away, age after age the living seek thee and find that of thy faithfulness there is no end. Our fathers in their pilgrimage walked by thy guidance, and rested on thy compassion. Still to their children be thou the cloud by day, and the fire by night. Where but in thee have we a covert from the storm, or shadow from the heat of life? In our manifold temptations, thou alone knowest and art ever nigh; in sorrow, thy pity revives the fainting soul; in our prosperity and ease, it is thy Spirit only that can keep us from pride and keep us humble. O thou sole Source of Peace and Righteousness, take now the veil from every heart, and join us in one communion with thy prophets and saints who have trusted in thee and were not ashamed. Not of our worthiness, but of thy tender mercy, hear our prayer; through Jesus Christ our Lord. *Amen.*

—JAMES MARTINEAU

The minister and the people:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. *Amen.*

**Solo or Anthem**

**The Reading**

**Anthem or Solo**

**Prayers:**

The minister and the choir:

The Lord be with you.

*And with thy spirit.*

Let us pray.

O Lord, show thy mercy upon us.

*And grant us thy salvation.*

O God, make clean our hearts within us,

*And take not thy Holy Spirit from us.*

For all mankind; for this University; for present needs; for a better society.

**Hymn**

**The Address**

**Offertory:**

The offering is devoted to the support of the University Settlement and other philanthropies for which the University community has an immediate responsibility.

The Sentences

Presentation of Offering

The people standing until after the benediction

Anthem

Doxology

**Offertory Prayer**

**Recessional Hymn**

**Benediction**

**Choral Amen**

## UNIVERSITY PREACHERS, AUTUMN QUARTER, 1941

- OCTOBER 12—THE REVEREND CHARLES W. GILKEY, Dean of the Chapel  
19—MRS. GRACE LOUCKS ELLIOTT, National President of the Y.W.C.A.  
26—THE REVEREND HAROLD BOSLEY, Mount Vernon Place Methodist Church, Baltimore, Maryland
- NOVEMBER 2—THE REVEREND JOHN HAYNES HOLMES, The Community Church, New York City  
9—THE REVEREND RALPH W. SOCKMAN, Christ Church, New York City  
16—DEAN GILKEY  
23—DEAN ELBERT RUSSELL, School of Religion, Duke University  
30—PROFESSOR DOUGLAS STEERE, Haverford College
- DECEMBER 7—RABBI ABBA HILLEL SILVER, The Temple, Cleveland, Ohio  
14—DEAN GILKEY

## ORGAN RECITALS

FREDERICK MARRIOTT, Organist and Carillonneur of the Chapel, will give a series of organ recitals on Sunday afternoons at 4:30, October 26 through November 30.

HUGH PORTER, Organist of the Collegiate Reformed Church of St. Nicholas, New York City, and member of the faculty of the Julliard School of Music, will give an organ recital on Tuesday evening, November 18, at 8:15.

## THE CHRISTMAS PAGEANT

will be given on Sunday and Monday evenings, December 14 and 15, at 7:30. The pageant consists of three liturgical plays from French cathedral sources of the twelfth and thirteenth centuries.

\* \*

Chapel Evensong will be held in the chancel of this Chapel each weekday from Tuesday through Friday from 5:30 to 5:45 P.M. Students and Faculty will be equally welcome.

\* \*

The Visiting Preacher and the Dean of the Chapel will be in the narthex at the close of the morning service to greet members of the congregation, especially students.

The University Chapel is the center of a wide variety of student groups organized for religious fellowship and activities within the University, and for social service in the city. Each of these groups plans its own program, many of them with the advice of counsellors chosen by the group or appointed by the authorities of its own church. Information about all these groups may be secured, and appointments with their officers or counsellors made, through the Chapel Office.

The Chapel is open daily from 9:00 A.M. to 6:00 P.M.

Carillon Recitals are given by Mr. FREDERICK L. MARRIOTT on Wednesdays at 4:30 P.M. and Sundays at 4:00 P.M.

Tours of the Carillon are conducted on Saturdays from 1:00 to 5:00, and on Sundays 12:00 to 3:30.

MRS. GILKEY will be at home at 5802 Woodlawn Avenue for tea on Thursday afternoons from 4:30 to 6:00 P.M. Members of the University and attendants at the Chapel Services will be especially welcome.

DEAN GILKEY keeps office hours as a rule in the Chapel Office from 10:00 to 12:30 each weekday morning and will be glad to see students either then or by personal appointment at other times.

HOWARD SCHOMER, Assistant to the Dean of the Chapel and Counsellor to the Chapel Union, will be in the Chapel Office for personal conference with students from 2:00 to 4:00 P.M. on Monday through Thursday.

## THE BOARD OF SOCIAL SERVICE AND RELIGION

The Board of Social Service and Religion has general oversight of the religious services maintained by the University. It is composed of the President, the Vice-President, the Registrar, and sixteen appointed members, eight from the Faculty and eight from the student body. Its Chairman is DR. DUDLEY B. REED, Professor of Hygiene and Director of the Health Service. The Executive Officer of the Board is CHARLES W. GILKEY, Dean of the University Chapel.

## THE MUSICAL STAFF OF THE CHAPEL

MACK EVANS, *Director*

FREDERICK MARRIOTT, *Organist and Carillonneur*

RUTH ARCHIPLEY, ROXANE BREEN, and HELEN PAULL, *Accompanists*

*Secretaries:* EDWARD HERMANN and ERNEST OLSON

*Cantor:* DENIS COWAN, JAMES McENERY, PAUL MERNITZ, RAYMOND MURRAY, LEE ROSS

## THE UNIVERSITY OF CHICAGO SETTLEMENT

The University of Chicago Settlement, 4630 McDowell Avenue, is the outpost of the social spirit of the University community. The Settlement owns property valued at \$96,000. Responsibility for financing its upkeep and numerous activities rests upon the Board of Directors and the Settlement League, which two groups will raise and expend about \$37,000 for the present fiscal year. In its classes and clubs the Settlement touches the lives of hundreds of children and adults. Residence in the Settlement is a valuable experience, and may be secured at very reasonable rates. Students are urged to avail themselves of this opportunity.

EDWIN E. AUBREY  
*President, Settlement Board*

MARGUERITE K. SYLLA  
*Head Resident*



# The PULPIT

*A Periodical of Contemporary Preaching*

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XII

CHICAGO, AUGUST, 1941

NUMBER 8

## In This Issue

**J. W. G. WARD**

"The Dynamic of Faith"

**WILLIS L. GOLDSMITH**

"This Universe Under God"

**ABBA HILLEL SILVER**

"What Is Permanent in Character?"

**A. PAUL WRIGHT**

"Totalitarian Christians"

**ROY A. BURKHART**

"By What Are We Known?"

**WILLIAM B. SPOFFORD**

"A New Order of Society"

**GEORGE M. GIBSON**

"Realism and Reality"

**EVERETT W. PALMER**

"A Pastoral Prayer"

**PREACHER PROBLEMS**

**MARGUERITTE H. BRO**

"Some Ministers Read"

*A Litany of Penitence*

## The Dynamic of Faith

By J. W. G. WARD

*He that cometh to God must believe He is and is a rewarder of them that diligently seek Him. Hebrews 11:6.*

TAKE a bag, someone has said, and place in it a number of each letter of the alphabet. Then having thoroughly shaken the contents, pour them out on the ground. Were they then to arrange themselves automatically into one of the sublime sonnets of Milton, would not that be amazing? No more than to suggest that the universe came into being simply as a result of natural forces without the agency of Supreme Mind. Yet that hardly needs to be said today. Whatever our beliefs, we cannot deny that there are marks of intelligence, purpose and power in the world. Unbelief is the effectual bar to blessing. The one thing against which pure religion has had to contend in every age has been unbelief. Sometimes the form of it has altered. At one time it is found making a blank denial of God. At another time it is seen in the concepts of God that people have formed.

Possibly the latter was more common to the people of earlier days. Then, men were found making for themselves gods of various kinds. Their concept was crude. The gods were often but embodiments of themselves, though possibly more vicious and gross. And whether you think of the Israelites in Egypt or later in Canaan, they are compassed about with the "lords many and gods many" of the various tribes. Therefore, one of the first commands is bent on bringing them to a higher concept of God. He is not many, but one. He is not one amongst many, but the One. He is not to be materially portrayed but spiritually perceived. But materialism is ever at work. Even the chosen people were led astray, seeking to make to themselves a God who could be seen, handled, carried from place to place, and who would be felt to be present.

The same tendency is found in the constant demand

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fewer new crosses, row on row, that the cup of suffering and grief was nevermore being pressed to human lips, so needless, so futile it appears to be. I have walked across what was once no man's land, where long after the battle bodies still lay unburied. To me at least what is happening again is more than a newspaper story or a radio announcement. And I will not say it is God's will that these terrible things that threaten the world should happen. Nevertheless I *do* believe his will is done in spite of wars—yes, even in the midst of war.

#### SOMETHING TO LIVE FOR

Accepting the universe, as Burroughs interpreted it, was grim and cheerless, and now I think you may feel that I have made accepting this universe under God equally grim and cheerless. Ah, but I think not, because the acceptance of God gives one something to live for, something to look forward to, beyond any place of wrath and tears to which we may come. There is a high purpose that is being fulfilled, sometimes in spite of, sometimes by means of, what goes on. When we say to God, "Thy will, not mine, be done," we are not abandoning our best hopes, not by any means! On the contrary, we are given to understand that better things than we ever dreamed of are on foot and surely coming to pass.

Finally, to be fair to John Burroughs, I remember that at one point in his book he declares, "Love is creation's final law"—which is all that I am trying to say, only I would make much more of it. I would use it as the master-key to unlock the meaning of all things. To change the figure, I would make it the main course, strong theological meat that it is. Feeding on it, I would find strength to do and bear "the holy and blessed will of God," which encompasses not only all things that now are, but the surpassingly good that is to be. Say not, it is too good to be true; at long last nothing is too good. "The overruling Providence will not stop today; it will continue tomorrow," and the day after. "Thine is the Kingdom and the power and the glory forever and ever." Amen.

PHILOSOPHY teaches us to think reflectively. It is a method of thought rather than a body of information. God has made known eternal, essential and ultimate truth in Christ in whom are hid all the treasures of wisdom and knowledge. Here is endless scope for reflection, and here is where my mind and heart have found abiding satisfaction. It is the enjoyment in Christ of "the silence of eternity interpreted by love" that brings a peace which passeth understanding to my spirit.

Best of all we know that he was manifested to take away our sins, and in him is no sin. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life.

WILLIAM H. WRIGHTON,  
Professor of Philosophy, University of Georgia.

## What Is Permanent in Character?

BY ABBA HILLEL SILVER

WE ARE so accustomed to the idea of change and evolution that many people have come to think of morals as a sort of improvisation, a temporary expedient. They think of morals as something shifting from age to age, from place to place, possessed of no continuity, direction or informing principle. This, of course, is sheer nonsense. There is change, to be sure, but no caprice. Morals do adjust themselves to time, place and circumstance. But there is no chaos. The stream of moral life moves sometimes in narrower and sometimes in wider channels, but the stream is fairly constant.

The moral life of man advances toward definite goals, and they are the twin goals of freedom and responsibility. The definite trend is to give to the individual the fullest scope for self-expression and fulfillment within a free and just society. No ethics worthy of its name has ever failed to take cognizance of these twin goals—personal freedom within the boundaries of efficient social organization. No age ever quite succeeded in realizing this twofold ethical goal, for practice always lags behind the ideal. But the ideal was always present if only in the lives and aspirations of the morally elite of every age. From time to time, the ideal succeeded in breaking through custom and convention, and propelled mankind a step nearer to these beckoning goals.

In other words, there are definite universals in morals which are binding upon all men at all times. There are moral qualities which are indispensable in every age to the well-being of every individual and group. No man is exempted from these moral imperatives. No man, however gifted or high-placed, is above and beyond the moral law of mankind. The superman is he who supremely serves this moral law, not he who transcends it. Beyond good and evil there is only anarchy and chaos.

What are these universal moral qualities? What is permanent in the moral life of the individual and the society? What is permanent in character?

#### WHAT IS CHARACTER?

In the first place, what is character? Man is a multiple being. He stands in numerous relationships. He may be at one and the same time husband, father, son, friend, citizen, employer, employee, and member of numerous voluntary associations each involving him in a complex of loyalties, duties and commitments. He must make adjustments to these numerous relationships constantly. He is called upon continuously to make decisions, render judgments, choose, act. Character is the total man in action. Character is man's inner coherence, his essential unity, that which enables him to act as one man, according to an integrating law, intelligently, consistently, not whimsily or sporadically.



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his thought and conduct and unfailingly directs him. In this sense, character is man's challenge to fate. Fate means that a man acts in a certain way because forces beyond his control have predetermined his action and he cannot do anything about it. But character defies fate. Character enables a man to do certain morally necessary things in defiance of fate, fear, punishment or the opinion of his fellow men. Character is thus the free man in action. The meaning of life is to be found not in fate, but in character.

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I stress the words veneration and reverence because, in character, it is attitudes which are decisive. Man cannot always achieve what he sets out to achieve; for man is man and not God. Nevertheless, if a man's attitudes are right, if the things which are noble are by him regarded as noble, he will never be entirely lost. It is the scoffer, the man who denies the very validity and worth of ideals, the cynical confounder of values, who is totally lost. "Happy is the man," says the Psalmist, "who does not sit in the seat of the scoffer." "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness," is the way the prophet Isaiah puts it.

#### REVERENCE FOR THE BODY, AND FOR THE HUMAN INTELLECT

The first reverence must be for the human body—the body which the Rabbis called the "temple" in which the soul dwells as in a sanctuary. Such reverence leads man to temperance and sobriety and keeps him free from all forms of physical excess. It makes for physical cleanliness and health. It creates in society those agencies and institutions which protect and safeguard human life. No great ethics ever condemned the human body. Only those systems of ethics which were vitiated by extreme mystical other-worldliness looked upon the human body as the seat of all evil and as morally repulsive. Classic religions regarded both soul and body as the noble handiwork of God interpenetrating and reinforcing each other. No civilization can afford to destroy man's essential reverence for the human body.

Reverence for the human intellect, for man's heroic search for knowledge and understanding, is another essential quality of character. It is that which gives the human race its irrepressible impulse towards truth-seeking, which is its cross, its crown and its immortality. It is that which leads man away from barbarism and enables the human race to destroy error, ignorance, falsehood, superstition—the things which render human life ugly and brutal. Not every man can be great intellectually, but every man can be greatly reverent of the human intellect, of man's immemorial adventure in the undiscovered continents of truth. This reverence builds schools and universities, kindles the torches of science and the humanities, and defends the freedom of the embattled spirit of man. Our stupid totalitarian age is fast destroying all reverence for the human intellect. It is enslaving and prostituting it. Unscrupul-



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#### REVERENCE FOR HUMAN PERSONALITY

There is also the reverence for the human spirit. I use this term for lack of a better one. I mean reverence for the dignity, worth and inviolability of human personality. I mean reverence for the sanctity of human life. I mean a vital conviction that the individual man is related not only to the state or society but also to God, that he accordingly is possessed of certain inalienable rights which are his by virtue of this kinship with God, and not by virtue of his belonging to some society, state, nation, race, class or party. I mean that the individual has a high and exalted destiny which even the powerful state or any other social grouping must respect. I mean humility in the presence of human suffering, of the struggles which man must endure in order to wrest a little bit of happiness for himself in this world. It is this reverence for the spirit of man which gives us our religions and our ideals, which puts sympathy, tolerance, pity and charity in our heart.

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The coming revolt of man will be for the recovery of his lost patrimony, his inalienable rights and revenge for his ravaged soul.

#### REVERENCE FOR HUMAN HANDIWORK

Another permanent quality in character is reverence for man's handiwork. God beheld his own handiwork in the primal days of creation, saw that it was good, and blessed it. And so must man, the child of God. Whatever man fashions in faithfulness of execution and integrity of purpose is holy. Human labor is the God in man refashioning daily the work of creation. This reverence for human handiwork gives us the ideal of craftsmanship and the inexhaustible pride of achievement. All that we have of art and beauty we owe to this fructifying reverence for what the mind, heart and hand of man create. And this reverence will not be content to leave man as a mere factory hand, an adjunct of the machine, a routine performer of a few mechanical movements. Either within or without his working hours man must find time and opportunity for the development of skills.

#### REVERENCE FOR HUMAN SOCIETY

And the last reverence is for human society as such, for the total life of the group to which we owe so much, including our very lives. A lively realization of how we are bound together fiber by fiber in a shared, common destiny, and of how we all belong inextricably to one communion of saints and sinners, gives us our social ethics, our mandates of altruism, service and *noblesse oblige*. It is that which makes men eager co-workers in cooperative social enterprises. It projects all our messianic dreams. It visions the perfect society, the Kingdom of God, the End of Days when each man shall dwell under his vine and under his fig tree with none to make him afraid.

This last reverence is the most difficult of all, because it calls for the largest measure of self-sacrifice on the part of the individual. It demands an heroic measure of self-control. It summons men to curb their appetites, ambitions and desires, and coordinates their individualities with those of others. Because this last reverence is so difficult, all the great religions of mankind have placed the greatest emphasis upon it. "Thou hast been told, O Man, what is good and what the Lord doth require of thee, only to do justice, to love mercy, and to walk humbly with thy God."

These basic attitudes toward life, I regard as the permanent qualities and the permanently desirable qualities in character.

Character, it should finally be borne in mind, is a personal matter. There are many people in the world who would like to reform the world but who never think of first reforming themselves. That, apparently, is too difficult or too unpleasant a task. I have known many men who can give you, at any time, a complete blueprint for the reconstruction of society, but who have not learned the first lessons of how they themselves can be reconstructed into better men, better sons or husbands or fathers or friends or citizens. A man of character begins his program for the world's salvation with *himself*. The Ten Commandments of the Bible are pointedly directed to the individual. Thou shalt! Thou shalt not!

Our age is unloading its responsibilities upon government. All evils are charged to governments and all salvation is hoped for from government. It is important, of course, to reconstruct the social environment, to remove all obstructions to the free flow of the social spirit of man. But it is also important and even more so to arouse and energize the social spirit of man, to reconstruct the inner self of individuals. Our age needs an inner revolution, a new heart and a new covenant with character.

BATTERED by bombs, scarred by high explosives, the world is turning in this hour of agony to spiritual sources of comfort and strength. Material agencies have proved tragically inadequate. We have tried force to settle international difficulties and it has proved a criminal failure; we have depended on diplomacy and it has proved a broken reed. So now as a last resort we call on God.—WILLIAM MATHER LEWIS.



# Totalitarian Christians

By A. PAUL WRIGHT

*All the people answered together, and said, All that Jehovah hath spoken we will do. Exodus 19:8.*

**V**ITAL periods in history spotlight key words which describe the nature of the crisis or the major emphasis of the time. The birth of Christ put a halo of hope around the words "peace" and "good will" to make them forever supreme in the purposes of Christian people. The Reformation put the word "Protestant" into circulation and by it condensed into three syllables an interpretation of Christianity in terms of freedom, private judgment and conscience and the government of the church by its people.

So this momentous century in human affairs likewise is condensing the perils and the possibilities of the times into a word and by that one word describing with vivid clarity the issues of the hour. The word is "total"—an old word, a simple word, but now headlined in the news of the day.

## TOTALITARIAN TODAY!

"Total war." With a shudder we can realize what that means; war waged, not against an army in the field but against the whole population and possessions of a nation, against children and cathedrals, hospitals, villages and commerce. "Total defense." Now we are learning what that means—defense by taxation, by conscription, by industrial speed-up, by propaganda, by gearing into one purpose and plan every significant enterprise of a nation. "Total government," or "totalitarianism." The sinister menace of that has been spreading like a storm cloud over all the world. It is the government of the entire life of a people by their rulers, the control of what they shall read and hear and say, the control of their food quota, their schools and churches, their recreation, their labor, their whole life. "Total"—it is the key word of the hour and it describes the most important characteristic of our day.

What does it mean to us today, not now in terms of its Satanic use but as it applies to our life in peacetime affairs and in man's enduring hope for a better world? Well, it means this: no one counts for much today as an individual except as he relates his life to some group effort. Individuals are not extinct in our world, but individualism in the sense of solitary independence is. Note some of the many indications of this truth. For food and clothing and shelter we are all linked together. Our very existence as physical beings is dependent upon the labors of others—upon farmers and lumbermen and cotton pickers, upon merchants and factory workers, upon retail merchants and deliverymen. Not for one day can you and I live without the united toil of literally thousands of people who fit into a gigantic scheme of production and distribution.

Or think of it another way. What physician would try to practice his profession of healing apart from the chemist's laboratory, the hospital, the medical school, the textbooks and journals of his colleagues? I know a boy who had tuberculosis five years ago. The doctor

diagnosed his trouble with an x-ray machine which others had invented and perfected; he put the boy in a hospital to be treated by the total skill and experience and equipment of that institution. From there he sent him to a sanatorium maintained by our taxes in this state, where an operation, under lights invented by Thomas Edison, with instruments designed and created by others, saved that boy's life and put him back in his home community with health restored.

Total treatment—it is an elementary assumption of every competent physician today.

## THE CURRENT TREND TOWARD UNION

The trend is evident wherever you look. Manufacturers unite, with interests and problems in common—and a National Manufacturers Association emerges. Labor unites for collective bargaining, since no one employee, in his limited power, can bargain with an employer who holds great power over his life—and an A.F. of L. and a C.I.O. emerge. Consumers discover that they have common problems and needs which cannot be met by individual effort, and consumers' groups arise to express the desires of people who buy. Parents and teachers learn that they can understand and help children best as they combine the experience and insights of the home with the experience and training of the school, and a Parent-Teacher Association is born of the union.

"Total"—it is the key word of our day, since no individual apart from others can exist or make his contribution to life by himself.

How obvious and yet how slow we Christians are to apply that idea to our religious life! We seem to have forgotten that it is one of the strands of truth woven into our spiritual heritage. Thumb through the Bible and see the constant repetition of emphasis on total effort, united strength, togetherness in religion. When Moses came down from Mount Sinai three months after the Hebrew tribes had fled from their Egyptian bondage, the historian of that time wrote: "And all the people answered together, and said, All that Jehovah hath spoken we will do." That was a proclamation of democratic totalitarianism. "All the people together said, All that Jehovah hath spoken we will do."

Turn to the Psalms and it appears again: "O magnify the Lord with me, let us exalt his name together." Jesus continued the ideal and the practice when he began his ministry by selecting twelve men "that they might be with him," and once again religion took the initiative as a united social force.

## THE SLEEPING CHURCH

But though we can trace it back as an indispensable axiom of our faith, though we can see its application today by professions and industry and labor, and though we bemoan the fact that evil forces have perverted it to brutal destructiveness, we do not yet fully seize upon it as the strategy and the vital power of Christian conquest. We are not yet totalitarian Christians.

Here, for example, is a man who says, "I can be a



## MALIK EXPLAINS PICTURE AT FAIR

Visited Israeli Pavilion as  
U. N. Official Only, Not as  
Lebanon Representative

Dr. Charles Malik of Lebanon issued a statement yesterday explaining that his visit to the opening of the World Trade Fair at the Coliseum Friday was as President of the United Nations General Assembly and not as a representative of his country.

The statement made clear that Dr. Malik's posing with Israeli officials at the fair in no way indicated any change of his own position toward Israel, or that of Lebanon or the Arab world.

A picture taken at the opening showed Dr. Malik drinking champagne at the Israeli exhibit with Aryeh Manor of the Israeli Embassy and Simca Pratt, Israeli Consul General in New York.

Dr. Malik issued his explanation of the scene here yesterday. It reads:

"A picture of me in the Pavilion of Israel at the New York World Trade Fair was published on the front page of The New York Times on Saturday, May 9, 1959. I regret that the account given under the picture is utterly misleading.

"I was asked by the Mayor of New York, in my capacity as President of the thirteenth session of the General Assembly of the United Nations, to take part with him in the opening of the fair in which many members of the United Nations were exhibiting.

"As we took the escalator after the opening ceremony to tour the pavilion on the second floor, I had no idea where we were landing as we landed immediately in the pavilion of Israel. The whole thing had absolutely no political significance whatsoever.

"I was at the fair as President of the thirteenth session of the General Assembly. I do not represent Lebanon. Nor can this incident have any significance with regard to the unaltered position either of me or of Lebanon or of the Arab world toward Israel."

Ambassador Nadim Dimechkie of Lebanon also issued a statement, declaring that Dr. Malik "does not represent Lebanon in the United States and acted purely on his own initiative." He added that Dr. Malik's visit to the Israeli pavilion at the fair had no bearing on the policy of the Lebanese Government or its attitude toward Israel, "which is exactly the same as that of the other Arab states."

A similar denial came from George Hakim, permanent representative of Lebanon to the United Nations.

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