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Grounds for Hope in the Present Chaos



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The minister of the First Unitarian Society of Minneapolis is granted absolute freedom of thought and speech. The Sunday morning addresses are the expression of his individual convictions and he alone is responsible for them.

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Grounds for Hope in the Present Chaos

THE two facts which lie at the bottom of the Easter celebration are Death and Resurrection. The spring festival is a joyful recognition of the fact that the world of nature which had apparently died in the autumn is renewing its life, is arising from the dead. This fact later became connected with the individual life of man, which many thought also, like nature, might renew its life, might arise from the dead. But the idea which lies at its heart is that of resurrection, renewal—the thought that that which was dead or appeared to be dead takes on new life. So I say the two outstanding facts are Death and Resurrection—the death of what has been and the rising of that which is to be, the sprouting of new life from the decayed remnants of the old, the discerning of the first faint rays of a new dawn through the dark shadows of night. And while this early idea in latter years has come to be associated almost entirely with the hope of individual resurrection after death, on this Easter Day, 1932, it is utterly impossible to confine our thought merely to personal hopes and faiths that reach into the Great Beyond. The cry of the world's pain is too constantly in our ears and the sight of the world's misery is too continually before our eyes. All personal hopes and considerations are lost in the insistent question that presses daily upon every one of us—Are there any signs for hope in this dead and

dying world? Is there any real ground for believing in the world's resurrection to a new and nobler life?

I think no one will dispute the fact that conditions in the world today are truly alarming. Every part of the globe is in distress. There is no need for me to enumerate the dreadful symptoms of the disease from which humanity is suffering. Anyway, I am not so much interested in the removal of the symptoms as in the cure of the disease. There are two avenues of approach to a subject like this. We may think of the world's immediate resurrection from the particular difficulties and dangers which confront us today and which seem to portend such grave results for the future; or we can take the longer view of the world's prospects and see our immediate distress in relation to the past and the future. We must, of course, face the immediate situation frankly, fully, and realistically; but we can never face immediate problems intelligently and see them in their true perspective unless we understand them in relation to the past which produced them and to the future which will be conditioned by them. On this occasion I want to take the wider survey, and note the characteristics of the present age, lying back of the immediate situation, and in view of these characteristics ask—Are there any signs for hope in this dead or dying civilization? Is there any ground for believing that it can be saved or, if it dies, that something better will rise in its place?

Let me say at the outset that I believe most truly that there are such signs. I am no blind optimist, closing my eyes to what is taking place in this country or throughout the world. I am keenly conscious of the suffering and strife, the greed and selfishness, the uncertainty and despair that fill the world today. I am also well aware of those deep lying forces which, according to many, seem to be irresistibly pushing us over the brink of destruction. But there is another side even to all this darkness that closes around us, and I would make my message this Easter morning a message of hope and confidence as we confront the future, in spite of all the shadows of the present hour.

I.

I ground my hope, first, in a deep faith in man's ability to save himself in this instance as he has done many times before. Remember this is not the first period of darkness which humanity has encountered and successfully endured. Many times in days gone by has mankind been called upon to look at what appeared to be at that moment the impending destruction of the world; and in spite of every indication of universal calamity, with what triumphant persistency has man succeeded in surviving! Think of those dreadful days which followed the decline and fall of the Roman empire. That this was a critical period of human history no one can deny. To the average Roman citizen of that day, its passing no doubt marked the passing of the universe; but to us who survey a wider horizon, it marked merely the closing of one epoch and the beginning of another which was destined to reach greater heights than those attained by Rome in her days of supreme glory. Or think of the gloom that must have clouded the hopes of men in the ninth century, when the Carolingian empire fell to pieces. Think of the fear that must have paralyzed the human race, when the Black Death stalked like a spectre across the continent of Europe, destroying one-half the population and leaving the surviving remnant the victims of weakness, starvation, and cold. Think of the cry of terror that went up throughout Europe when the host of Mohammed was marching upon Vienna, as a prelude to the conquest of all Christendom. Think of the agony that blackened the hearts of men for an entire generation when the revolution engulfed France, Napoleon bestrode the world like a colossus, and William Pitt died of disappointment and despair. Thus I might continue to enumerate dreadful crises in history, all of which were days of terror, with reason for despair in the hearts of men. But as we look back over them now we realize that while these were evils and no doubt delayed man's advance, yet not one of them was strong enough to destroy humanity, nor permanently deflect it from its course of advancement. While this does not prove anything, yet if this be the generalization which can safely be drawn from the crowding facts of human struggle and misery

in the past, why can we not safely cherish the conviction at this dark moment of human destiny, that humanity and the best that is in humanity will survive the present calamity and resume in time its interrupted growth to vaster issues and higher ends.

And when I look back upon the creative work that man has accomplished in the past, and survey the power that resides within his breast for the doing of greater work in the future, I find my faith in human destiny not merely surviving, but flourishing, even in such a time of universal disaster as the present moment. I, for one, cannot believe that a being who has achieved so much, climbed so high, conquered so triumphantly, has now come to his Waterloo. When we consider the wilderness that man has planted, the continents that he has populated, the seas that he has charted, the wealth that he has produced, the knowledge that he has gained, the abominations that he has destroyed, the blessings that he has won; when we count human sacrifice, infanticide, slavery, famine, pestilence, among the ills that he has stamped out; and intellectual freedom, political democracy, the emancipation of woman, the cultivation of knowledge, among the benefits that he has established among men—what is the present situation that it should daunt his courage or baffle his wisdom? What man has done once he can do again. All it needs is that he has sufficient faith in himself and courage to lay his hands to the task. So my first ground for hope lies in my unalterable faith in man and his ability to save himself.

My second reason for hope lies in the failure of the dominating forces of the past century. Jesus is reported to have said that he must first die before he could be lifted up, and his greatest apostle reiterated the necessity of putting off the old and putting on the new; and in a far-reaching sense our civilization must die before it can rise again. In other words, the hard crust which has entombed the spirit of man must be broken asunder, before man can really come to his own; and the real values of human life can be understood and appreciated only insofar as the very life of our present civilization fails; and hope lies in the fact that it has failed. The

past century has been one of industrial civilization and of modern science. It has been dominated by the machine and the laboratory. It began with man inventing the machine and discovering the methods of the laboratory; it ends with man the helpless slave of what his mind and hands have built. With eager enthusiasm he sought to discover and make things until at last his true life has been dwarfed and stifled by the multitude of mere things. The industrial age has given us a materialistic philosophy, a mechanistic science and a commercialized life that has sapped the vitality of all our idealism. The religious creeds have been shipwrecked on the rocks of the laboratory, and have lost the vision of that which should bring life to men. Our moral ideals have been ground to pieces by the machine, and men grope in uncertainty today for the broken fragments that remain.

During this wonderful development of industrial civilization we have plunged into a wild orgy of selfish exploitation and reckless greed that made us appear to be great and strong and prosperous, but left us poverty-stricken in mind and heart. We have built a huge body, curiously complex and subtly intricate in all its parts—a body so complex and intricate as to require the most delicate and sensitive guidance on the part of its controlling spirit, if harmony was to be preserved. Just here lies revealed the weakness of modern civilization, and the reason for its impending fall. We have developed a gigantic body but the guiding intelligence, the controlling spirit, of this huge complex body, was the merest pygmy. We have neglected and well-nigh forgotten that the body needed an equally great mind and spirit. And at last this uncontrolled body, this vast machine which we had reared and called civilization, like some Frankenstein monster, turned in destructive fury upon humanity. And when the crisis came it found us beggared in our moral idealism, barren in our intellectual understanding, our industrial leaders mere selfish exploiters, and our supposed statesmen only petty politicians, with the result that we find this great machine today ruined and utterly incapable of providing even the material needs of human life. The present world crisis has demonstrated its complete failure. And it is not enough

to say that certain individuals or a certain system has been responsible for this world catastrophe, for all of us have been helping to create the soil and atmosphere in which the system has thriven and flourished. And if civilization is tottering today, it is because in a very real sense we are all responsible. We have been living for things, in utter disregard of real human values. Our unuttered slogan in every department of activity has been "Things are more than life," or at least "Things are what make life worth while." The great end of life has been the accumulation of things, and all success is construed in terms of the things a man possesses.

But today the scales are falling from our eyes and we know that in spite of the abundance of the things we possess, we are poverty stricken in all that makes life worth living. In all our striving to gain and possess, both as individuals and as nations, we realize at last that we have missed the supreme thing—life itself, without which all things are meaningless—the life that means *being* rather than having—the life that is appreciation and sympathy and truth and justice, and joy and gladness. Beautifully typified a few days ago in the suicide of Mr. Krueger—the financial colossus of Europe, who had built up one of the most complex and far-reaching financial structures in the world, and then at the age of fifty-two found life not worth while. We may have gained the whole world, but we have lost the priceless art of living. And so with shame and in humiliation we confess the failure of what we have been and of the broken reeds upon which we have leaned, and we turn our attention to values, seeking to find beneath this hard encrusted shell, life itself. And if self-knowledge is the first step toward self-improvement we find in the acknowledged failure of all that has been a ground of hope for the future.

Another basis of hope lies in the world-wide restlessness of these times. There has been only one age in human history that in its restlessness was at all comparable to the present time, and that was the period of the Renaissance, which gave us a new world. It was the age of great thinkers and great explorers. Everywhere there was the stir of new life,

new opportunities, new ambitions. Yet the restlessness that fills the world today is more widely extended, involves a vastly larger number of peoples, and is more significant for the future of humanity, simply because both in the individual and in society it proceeds from the very source of life itself. It is not new continents toward which our restlessness today is driving us, but new ideals for human striving, a new quality of life in every phase of human relationships.

The great ages have always been the restless ages, not because the restlessness was an end in itself, but because of what it promised. The river flows along peacefully until the spring time of the year, when because of the increased volume of water as a result of melting snows, it becomes a raging torrent. The restlessness of the once peaceful river is due to a new influx of life; and the bed of the stream is too shallow, the banks too narrow, to care for this tremendous new flow of energy, hence it must overflow the old boundaries. It is exactly the same with the stream of human life. From many sources have come a new influx of life—new ideas, new ideals, new aspirations, new determinations. And the conventional boundaries—our old systems and institutions—are far too shallow and too narrow and altogether inadequate to take care of this new and abundant energy that has been loosed, and it will not be quieted until we are wise enough to build for it the more adequate and fitting body.

I find therefore in the restlessness of these times a basis of hope, not because of the restlessness itself, but because of what it means—the welling up in the human consciousness everywhere of a new life that demands a fuller and freer expression. The quiet, peaceful and prosperous times have never been the periods of real progress. It is in the stir and ferment of the restless ages, which will not permit us to be lulled into complacent slumber, that the best and highest in us is called forth. It is at such times that the creative impulses in mankind find truest expression.

The next ground of hope is the concern and interest aroused by our suffering and insecurity. When things are moving smoothly and our security is not threatened, thinking

and planning is at a minimum. In such periods men's minds, like their bodies, grow flabby and inactive. But when we are surrounded by peril and faced with disaster, we are spurred to think and plan our way out. That is exactly what is going on now. There certainly was never an epoch in which the thinking of mankind was more active, in which more new ideas, inventions, and modes of action, were coming into being, than is the case today. Not all of these ideas, of course, are good; but none the less more people are open-minded and alive, in the real sense of that word than ever before, and more people are convinced that somehow and in some way we can lift ourselves out of this perilous situation; and this is manifesting itself in all kinds of social planning. In the great period of prosperity people lost their willingness to act in common for a common end as well as the compulsion to work for a consciously planned future. Instead of planning for a conscious control of our environment, men adopted a devil-may-care spirit of cynicism and set out on a period of joyous debauchery, indifferent to everything except amusement.

But out of our distress we see sprouting a return of idealism, a consciousness of the need of co-operation and a beginning of social planning. Men are beginning to realize that the ideals and technique of an agrarian era can not be successfully applied to the complex technological situation of our day. Unhealthy economic optimism is being replaced with something sterner. Men have been drunk long enough on high profits, babbling lyrically about the new era, romanticising economics instead of examining them in the light of reason. Just now they are beginning to realize that we are living in a different world, that it is tremendously complex and that social planning is imperative, not for details here and there, but for life as a whole. Men like Stuart Chase and Charles R. Beard and others have already pointed the way. Everywhere fresh interest is centering in the idea. It may be only a fear-phase arising out of the depression; but at present there is a great current interest in all sorts of planning, industrial, social, national, international. The *laissez faire* spirit of capitalism has proved a failure, because

it gave free rein to the acquisitive instinct with no thought of humanity as a whole.

Therefore industrialists are now centering their interest on policies of social control. Led on the one hand by the masses of new literature on the subject, and on the other by policies of self-preservation, they are realizing the possibilities of a new order and cautiously considering it. I do not minimize the disheartening number of practical difficulties in the way. Our very political tradition hinders the promptness and precision needed by the age. But the significant thing is that today there is a merging of interest. The coming together of the self-interest of the industrialist and the idealism of the social philosopher may lead the way out of our present plight into the creative adventure of social control.

Another ground for hope lies in the fact that we have today sufficient knowledge for the understanding of our dilemma and for the development of a technique which can solve our problems. As a result of the scientific investigations of the past generation we have knowledge enough to solve our most pressing problems, if only we have the intelligence and will to apply it. We have at least this advantage over the civilizations which have perished before. They did not know the nature of their disease, while this new knowledge has helped us to make a fairly accurate diagnosis of what ails us. And this is the most hopeful element in our situation. The very fact that we are so keenly aware of our ailments suggests that we are likely to find cures for them. The mere presence of danger is no reason for dread; it is only the ignorance of what the danger is and how to overcome it, that brings despair; and I am not willing to admit that we are in any such hopeless position. One of the tremendous gains of recent years, perhaps the greatest gain, is the knowledge that has come of the actual world in which we are living, of the kind of beings we really are, and of the real conditions that exist and the forces at work in society. As a result of the natural sciences we have a practical understanding of the kind of world in which we live; as a result of the human sciences, biology and psychology, we have learned something of the kind of creatures we are; as a re-

sult of the social sciences we know much about the laws of human relationships. It is only a problem of applying this knowledge to the situation. I am not one of those ultra optimists who see a millennium of applied science around the corner, but I can only faintly conceive of the benefits to human kind, once we use all our knowledge of natural science for the understanding and control of our physical environment, all our knowledge of the human sciences for the guidance and control of human behavior, and all our knowledge of the social sciences for the establishment of harmonious and properly adjusted social relationships. And the fact that much of this knowledge is at present available, and that it is constantly increasing at a rapid pace, is to my mind a real ground of hope.

Another important reason for hope is the rise of Humanism in every part of the world, if not in definite organizations like this or in openly confessed beliefs like ours, at least in people's attitude toward life and the idea of progress. What I mean by Humanism here manifests itself in three ways—in a recognition of the solidarity of mankind; in a recognition of human life as an end, not a means; and in the recognition of the ability of man to solve his own problems. Let us look at these three things for just a moment.

The solidarity of mankind has been achieved for a generation or more, whether or not we realize it. Through the applications of modern science the world has become a material and mechanical unit; it is bound together by the ties of immediate communication and rapid transportation until this planet has become one little neighborhood. Our industrial civilization has created also an economic solidarity. No civilized nation is any longer sufficient unto itself; we are all mutually interdependent for the very basic necessities of life. The success and prosperity of any one nation is dependent upon the success and prosperity of the whole, and no one group can suffer without bringing equal suffering to every other group. That is why you hear people say today that there is no chance of economic recovery until the German situation is cleared up. This interdependence has been a fact for some time, but people have not recognized the fact

or stopped to realize its implication. That has been one of the chief sources of our trouble—the conflicting ideals and policies of different nations which in reality are as interdependent as the different wards in the City of Minneapolis. But today there are signs everywhere of a recognition of this fact, and I believe it will not be long until our nationalistic barriers are broken down, tariff walls razed to the ground, and international trade resumed. The very necessity of the situation will force a recognition of this fact upon our leaders.

In the second place our extremity is forcing upon mankind an appreciation of human values as the supreme values of life, to which everything else must be subordinated. We are beginning to realize that governments and industry and property and wealth, even life itself, were made for man, that is for the sake of ennobling and enhancing human personality; and we are also beginning to realize that in the past we have been sacrificing human life on the altars of patriotism and production and property and wealth. We are beginning to realize today that the great community is the one in which there are the largest number of strong, happy, free, symmetrically-developed human beings, and what applies to a community applies to the world at large. Men and women are beginning to realize that it is a high quality of life that we want, and that to this end everything else must be sacrificed.

The third thing involved in this rise of Humanism is the growing conviction that man's destiny lies in his own hands, that he can direct the forces of social evolution; and with it will come the growing knowledge of how this can be done. Heretofore man has been dependent upon God or providence to lift him out of his extremity. How often have we heard it said that "man's extremity is God's opportunity." Again and again, dominated by this psychology, man in the hour of his need has been driven to his knees to pray for deliverance, when he should have summoned his own resources and gone forth to meet the extremity. He is now beginning to realize that his extremity is the supreme challenge to his own powers, and that these powers are never inadequate, if intelli-

gently directed. In this supine condition man has been the puppet of the forces of nature, he has been largely the helpless victim of the social and economic forces at work about him; ignorant of his own powers he has been borne along on the stream of life of which he understood little, without making any effort to direct the current. But science has changed all that. The biologist has been showing us how man can control the forces of life at their very source if he will only use the knowledge available. The psychologists have been pointing out the way in which man can control and direct his own powers of mind and will. And now the social philosophers are making clear the possibilities of social control—the intelligent guidance of the mighty forces operating in the collective life of man. And all this man is slowly but surely beginning to realize, which is another ground for hope.

Still another ground for hope lies in the fact that our best thinkers realize that our civilization is tottering and liable to fall. The first step toward the cure of a disease is the recognition of its existence, and today the disease that is gnawing at the vitals of our civilization is recognized, and treatments are being considered. We are told that it took Rome the greater part of a century to fall, and that during that time the citizens were never haunted by any trembling sense of impending tragedy. On the contrary, it was the unconsciousness of danger which was the sign of slow decay, and which brought on the final crash. But today we are conscious of impending disaster, and to my mind this is one of the best grounds for hope that the tragedy may be averted. And the machine for the functioning of this consciousness is the international conferences that are being held from time to time. At present there is a disarmament conference in Geneva. It may seem to you as it does to me that this conference is accomplishing practically nothing, and to tell you the truth I have little confidence that it will really touch the fundamental issue of disarmament in such a way as to guarantee peace. I wish, however, to withhold my judgment until the conference has finished its work. The reason I look upon it as a ground of hope lies in the fact that the great

powers do gather in such conference and discuss world problems; and I believe that these conferences will continue, that representatives of the various governments will have more opportunity to discuss "What's wrong with the world?" and what can be done to improve conditions. I believe that we are to have before long an international economic conference to discuss the economic conditions of the world and to seek to re-establish some stability therein, and economic stability is perhaps even more important than disarmament at this very moment. In fact a group of experts in England only a few days ago issued an appeal for a world conference on debts, arms, and tariffs. And I believe that a group of political and economic experts could come together and agree within the space of a few hours on measures which, if speedily applied, would save Germany and the other countries of our western world. For really all we need in this present emergency, as these men suggest, is the abolition of war debts, armaments, and tariffs to open again the currents of international trade. In any case, the very fact that representatives of governments get together for a discussion of world problems is significant and carries seeds of hope.

II.

These are just a few of the grounds of hope which occur to me at this time; and now at the end I should like to speak briefly of two other things—first, the wonderful fact of the ability of hope to justify itself. Hope is of practically the same substance as faith, which Prof. James tells us creates its own verification. There are certain phenomena which cannot be affected by inner attitudes of mind; but in all matters in which personality is involved, our mental state is of the utmost consequence. It can save us if it be courageous; it can destroy us if it be cowardly. Therefore, I insist that we must hope, whether there be grounds for hope or not. It is the persistence of our hope that humanity shall be saved which will do more than anything else to achieve this very end which we have so deeply at heart. All we need to make this earth a raging hell from one end to another is to abandon hope. But if we preserve our hope, the thing

which we must truly long for can be achieved. There is only one thing that is needed to create a new world, and that is faith and hope that it can be done. You ask, Can hope survive? and I answer that it is the one thing that must survive, for it is the one thing that can bring about the resurrection of a dying world. Therefore, I would present as the greatest ground for hope the fact that we do hope; and on this Easter morning I can say of myself what St. Paul once said of himself, "I stand in perplexity, but not in despair."

The second thing has to do with our own personal lives and attitudes. Prof. Overstreet recently said, "How can we ever hope to build a better world until we have better people with which to build it?" There is much truth in that statement, which brings everything down after all to a problem of personal attitudes. And in this lies our great hope, and our freedom from despair. How can we rise above the clouds of threatening disaster? By living within ourselves the moral attitude I have outlined. Writes Santayana, "It may be that civilization is approaching one of those long winters that overtake it from time to time. Christendom may be coming to an end. Such a catastrophe would be no reason for despair. Nothing lasts forever, but the elasticity of life is wonderful . . . Under the deluge and watered by it, seeds of all sorts would survive against the time to come."

Here it seems to me is the attitude which can sustain us in the desperate situation which now confronts us. How has the world survived to this present time if not by virtue of the fact that underneath every deluge, which has swept away the proud civilization of the past, seeds of life have survived and thus produced a succeeding and better age. Seeds of life have survived, I say, and survived where? In the hearts of men who have refused to be dismayed, who have kept faith in the dark hours of disaster, who have heroically insisted on serving the best that they knew, even when such service seemed most futile. In the midst of every civilization that has died and rotted, there have been living certain chosen spirits who valiantly held aloft the banner of faith and hope and good will, and through these spirits mankind

has risen again in glory. It is such spirits that we must be, if we would do our part toward the resurrection of the world. In our hearts must germinate those seeds of a new and better conception of human life, which may survive the deluge that impends.

Thus we have come to another point in human history when we must find refuge in ourselves. For the ideal which I have preached to you this morning, is not one to be realized only by collective action, but one to which every one of us can immediately contribute in our several walks of life. Everywhere the moral problem is the same. It is that of organizing our relations to others, in the family, in the occupations, in the state—it is that of steadfastly looking for the best in ourselves in the effort to evoke the best that is in others. There is a passage in one of Bertrand Russell's books which sums this all up: "When the Goths sacked Rome, St. Augustine wrote the city of God, putting a spiritual hope in places of the material reality that had been destroyed. Throughout the centuries which followed St. Augustine's hope lived and gave life, while Rome sank to a village of hovels. For us, too, it is necessary to create a new hope, to build up by our thought a better world than the one which is hurling itself to ruin. Because the times are bad, more is required of us than would be required in normal times. Only a supreme fire of thought and spirit can save future generations from the death that has befallen our time. A body of men and women so inspired will conquer—first the difficulties and perplexities of their individual lives, then in time, though perhaps only in a long time, the outer world."

Therefore, we need not be greatly moved even by the shipwreck of our civilization, which today threatens us. The world is still young; and if the worst should come to the worst, it is not civilization, but one type of civilization that will go under. Other civilizations have perished before our day, Babylon and Egypt and Greece and Rome and Spain, and again and again humanity put forth more vigorous efforts. And ever something of the best that was in each civilization has been handed on to its successor. We must

learn to think, not in years nor even in centuries, but in tens of thousands of year. Let us only see to it that we produce in our own place and time some real seeds of wisdom, and then though the body of our world dies the spirit shall rise again, and the ages that follow us will not permit them wholly to perish.

So regardless of what may happen to our civilization, I for one refuse to surrender myself to despair. On the contrary, I feel that in the face of such impending calamity, it becomes my stern duty and my whole-hearted joy, as at no other time, to produce within my life something of worth; to add my mite to the creation of that nobler spirit which shall be the foundation on which the men of the future shall build a new and finer type of civilization; to help sow those seeds, which shall survive against the time to come, and which shall spring up in due time and multiply a hundredfold. It is this attitude I commend to you this Easter morning in 1932.

You remember the story of the resurrection of Jesus. The question put to the sorrowing friends was "Why seek ye the living among the dead? He is not here. He is risen." That same question might be asked those who sorrow over a dying civilization. The choice for every one is clear. We can stand by the tomb that holds the dead past and weep, if we choose; or we can fearlessly go in search of the risen savior. That savior is in our own hearts, in our new hopes and ideals and purposes. We may find him in the new aspirations that live in countless lives today. "Why seek ye the living among the dead?"

A Brief Synopsis of Several of the Addresses Listed on the Next Page

THE GROWING LITERATURE OF HUMANISM

This address not only gives a list of books which specifically treat Humanism as a religion as well as many others which reflect the humanistic point of view in various fields of thought, but it also gives in succinct form the philosophy underlying Humanism. Just what is a Humanist, what is his attitude toward the universe and toward human life? It contains a strong challenge to mankind to arise and take possession of the opportunity to control the human situation in a universe indifferent to human values.

HAS JESUS A MESSAGE FOR TODAY?

If Jesus was a man, then he must be measured and evaluated as every other man, without any peculiar halo as the result of our inherited Christian training. The same canons of criticism must be used as in the estimate of any other person's life and teachings. When this is done it becomes evident that one living in that primitive time with its meagerness of knowledge could not even have an inkling of the complex problems which cry for solution in this scientific industrial age. While the sayings ascribed to him contain many beautiful passages, his ethics are utterly inadequate to our present complicated social life.

FIFTY YEARS OF PIONEERING

An address delivered on the Fiftieth Anniversary of the founding of the Unitarian Society of Minneapolis, telling of its program during this half century, of the ideals and purposes which have characterized its existence, with an appeal to carry on in the spirit of its founders and supporters. It can truly be called a work of pioneering. In every realm of thought, this Society has stood in the forefront, fighting for the truth rather than the conventional, and re-interpreting religion so as to make it square with the latest findings of science and philosophy, while its present watchword is "Forward."

**HAVE YOU READ THESE ADDRESSES
BY MR. DIETRICH?**

- My Religion
- Was Jesus Miraculously Born?
- Did Jesus Really Live?
- Did Jesus Rise From the Dead?
- Is There a Moral Law?
- Do We Need a New Morality?
- Religion Without Revelation
- What Is An Atheist?
- Is Atheism a Menace?
- Who Are These Fundamentalists?
- Thomas Paine
- Robert G. Ingersoll—An Appreciation
- What Happens to a College Student's Religion?
- What's Wrong with the Younger Generation?
- The Myth of a Superior Race
- The Superstition of Sin
- The Conspiracy of Silence About Sex
- What If the World Went Humanist?
- New Bibles for Old
- New Universes for Old
- The Ethics of Birth Control
- Religion in Russia
- Religion Without God
- Is the Universe Friendly or Unfriendly?
- Shall We Pray?
- The Control of Worry
- Can the God-Idea Be Saved?
- The Long, Long Trail
- Should Radicals Be Suppressed?
- Substitutes for Old Beliefs—or What Does Humanism
Give in Place of What It Takes Away?
- Has the Pope Settled the Marriage Problem?
- Humanism—The Hope of the World
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