

1919

Lessons from the World War

Samuel Plantz
Lawrence University

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1719

Hebrew XII: 27 l.c. Those things which
are not shaken may remain.

Lessons from the World-War

When Louis XVI called together the
Estates General in 1789 a struggle
took place between the King and
the representatives which might easily
have remained a mere local in-
cident, but underlying currents in
the life of the nation, smouldering fires
that had long been ready to burst
into flame, made it an occasion
for a crusade for liberty, equality
and justice, which shook civilization
to its foundation, overturned the insti-
tutions of centuries, made the old
world give place to a new, ^{in short} ~~and~~

2 introduced changes so revolutionary,
so tremendous in their far reaching
influence, that history gained a
new starting point. ~~and~~ ^{from which} most of
the subsequent progress of mankind
seems to have ~~flowed out from it.~~
~~proceeded.~~

So when on June 28, 1914 the news
flooded over the wire that at ^{Serajvo} ~~Sarajevo~~
Archduke Francis Ferdinand and his
wife had been assassinated by ^{at a} a
member of the Serbian society ^{which} ~~that~~ was
seeking to detach Bosnia from ^{Hungary} Austria
and annex it to Serbia, the world
read it quietly little thinking that
the incident would be the match
^{which} ~~that~~ would ^{take} light a conflagration
that ~~should~~ would ^{spread} spread not only
over Europe but ^{over} much of the world,
consuming what centuries had
built, destroying kings and

3 kingdoms ~~to~~ ~~it~~ advanced, and
out of its awful fire produce changes
in the world's history and ⁱⁿ civilization
compared with which those of the French
Revolution already alluded to seem
comparatively insignificant. But all
readers of history know that progress
comes by the gradual growth of sen-
timents and ideas until they reach
the explosive
a boiling point, when, almost any
trivial incident may produce a
mighty convulsion that shakes the
world, ~~overturns~~ traditional policies
and institutions, destroys the founda-
tions on which the past is builded,
and ushers in the light of a
new day for liberty, or some ^{other} phase
of human advancement. The
last four years have been a
period of such convulsion and

4
"Transformations." The grand forms of
empires on their way to ruin have
passed before us. Civilization ^{apparently} has been
on the verge of ~~passing~~ ^{relapsing} again into
barbarism. Science, calculated to help
on human welfare, has been used as
the greatest agency of destruction. Eight
millions of new graves have been dug
in Europe, 200 billions of the world's
resources have been consumed in the
jeopardous business of human slaughter.
King after king has been dethroned,
and kingdom after kingdom has
fallen. The occupations of peace have
been turned to preparation for war. The
world of half a dozen years ago
has been shaken to the very roots of
its existence, and institutions after
institutions has given place to some-
thing new, & not something better.
Any one who contrasts ~~Soviet~~ Russia

5
with 'autocracy' of 'Bismarck', in socialistic
Germany with the "reich und Gott" of
the Kaiser will see that the ap-
parently strongest ^{forces} have been over-
turned and 'world' in wh. we are
now living is in many respects a
new world with new ideals and
purposes and forms of government.

Let us turn to consider for a few
moments what some of the things are
in which we have heretofore trusted
and which the tumult of war has
shaken ^{and shaken} to such an extent that we
can never place the same reliance
upon them again.

1. First let me say 'war has shaken
'false & superficial optimism in which
many of us were living. We had
come to feel that we lived in the
high noon of 'world's progress & that
all paths before us were triumph-
al ways. We said that we had

6 world far beyond: all theories
of sin and evil which were due
to a lack of psychological insight,
that human depravity was a myth
the. declined our forbearers but wh.
we had long since outgrown. We
discouried beautifully about sweetness
& light and said such evil as
is in the world is due to ignorance
and which our modern education
will soon illuminate. Indeed, some
of us got so far as to develop a
new philosophy and describe evil all-
together, saying it is only a delusion
of mental mind, or fallacy of thought.
But short we were all quite in
the cheerful spirit of Pippa and
said with him, "God's in 'er throne all
right with the world." We assured
ourselves that we had gone over
top in all that had to do with
culture, humanity and human
progress. And as for war, at the
least civilized nations at least.

7 To for advanced to have a repetition
of that. Our modern science, as
argued, had progressed so far in
invention of engineering of destruction
th. it had made another great
war impossible. The bankers of
world likewise had become too wise
to permit world's treasure to be wasted
in financing another great conflict.
Thus we went confidently and cheer-
fully on our way inhabiting a fools
paradise and thinking that our
way upward was to be one of
continuous progress with no cata-
clysms or convulsions to deter our
prosperous advance. We toiled with
swelling bosom of the greatness of
20th century, how we stood on
shoulders of past & how our wings
were already stretched for final
flight to summit of mount of
perfection. Thus we were living on
our gains & pleasures, thanking
God or forgetting to thank him, that

8 we were permitted to live in this
happy and prosperous day.

From this shallow optimism
we have had a rude awakening
by shock of war. We have come
to see th. old forces that contended
in men's souls are still there,
that human nature is not all
sweetness and light and that devil
still has a foothold in history.
Instead of a man having so far
evolved that his savage ancestry
is generations behind him, we
have learned that ~~so~~ scratch a
Xian & you find a Tartar, that
is th. we still have smouldering
within us all forces of jungle
& th. most advanced civilization
has not got beyond where we
are capable of deeds that would
have put primitive savages
from which we sprung to
shame. If this is a pretty

9 strong putting of case, consider the
atrocities of Xian nations in this
war. Read awful story of rape of
Belgium. Behold children mutilated
& wounded in hospitals shelled &
blown & atomus, women dishonored
by thousands, men crucified, pois-
onous gasses used to kill & out-
warring or mercy, liquid fire pour-
ed on men in trenches, - every
kind of atrocity perpetrated & every
instrument of cruelty & death used
th. human genius could devise
and this not on the banks of
Congo but of Maine, not in black
belt of paganism, but where Xian
cathedrals lift their spires to sky
& Xian hymns are sung. As we
study sickening horror of this war
one conclusion is certainly forced
upon us & that is - devil is
not dead. We may not have
fully lost faith in human progress,
but it is certain that our over

10 confidence in its speedy perfection
has received a jolt which leads
us to estimate forces which ~~are~~
lie behind it in quite a different
way. We have come to see th. there is
still a long struggle before us
before we reach perfection of race,
& th. human nature is

2. Another thing wh. war has
shaken is our superficial trust
in our modern material progress.

We were rapidly losing our
idealism and developing into
materialistic stage. We have for
many years been gloating over
our amazing material ~~progress~~
achievements. The development of
modern science ~~leading~~ making
possible 'era of modern inven-
tions has made '19th century
distinguished above all other ages.
Collyer once undertook to define
our ~~age~~ present time & he said

" it was not an historical, devotional
phil. or moral age, but above all
a mechanical age. Others have
characterized it by terms which re-
duce to same essential meaning.
Thus it has been styled age of steam,
of electricity, of scientific discovery,
of printing press & of flying ma-
chine. All these terms indicate
that our eyes are largely upon our
material achievements. And no wonder
for last century has been the
romantic period of world's progress.
I do not count myself a patriot,
but I have lived to see the
first transoceanic cable laid, the
steam-ship quicken its speed in
crossing the atlantic nearly 4 times,
the selfbrider invented, the dynamo
developed, ^{as the gasoline engine} street cars run and
houses lighted by electricity, the
electric railway engine comes into
use, the reaping machine, the
type writer, the victrola, the dictaphone

12 the telephone, the automobile,
the wireless telegraph, the flying
machine, the steam hammer, the
steam power printing press, the
machine gun, the armored ship,
the submarine & a hundred other
the most useful instruments in-
vented. The first electric ^{of the world's greatest mechanical} cable
telegraph line had been stretched
only a few years before I was
born, oil wells were just being
discovered, the first use of anesthetics
was only 13 years before I
saw light while connection of
bacteria c. disease & use of
anesthetics by physicians did not
come until I was well out of
my baby jumper. My latest ach-
ievement has been to see an
airship cross the Atlantic what other
marvels I shall behold before I
go hence, I do not know but I
shall be amazed at nothing.

13 This marvelous prosperity, this
conquest of nature, has led us to
materialized our thought & secular-
ized our lives. We have come
to feel that the things of this
world are very solid & very real
and that human progress can
be well tested by our material
achievements. Many men have
become so eager for immediate
& visible things & benefits, for
good homes, and temporal comforts,
for food & raiment, for enter-
tainment & pleasure, th. they have
overlooked entirely the value of those
forces that redeem & save life,
and give it its larger purposes
& deeper meaning.

F. this superficial trust in
the sufficiency of material progress
the war has given us a

19 led us to have great confidence
in material prosperity, and to
secularize our thoughts and
place great

20¹⁴ sudden
staring awakening. We
have come to see the utter
inability of material things to
secure either ~~from~~ permanent
prosperity, happiness, or liberty.
What was once stroke the prosper-
ity of the world has been given
an almost fatal blow. An ap-
parently small incident has called
men by the tens of millions from
stores and factories, from banks
and pleasure homes, from homes and
dear ones, to live in trenches &
slaughter each other on the field
of battle. In 4 short years ¹/₃ ~~half~~
the wealth of Europe, the product
of the industry and accumulation
of centuries, has been swept away.
The foundations of states have
been shaken. Men of vast
wealth have been rendered

#15
penurers and stand begging
on the streets. The patents of nobility
have been trodden in the dust.
Men and women ~~have~~ ~~been~~ ~~dead~~
are dying daily by the thousands
from hunger, and ~~the~~ half of
Europe is crying for bread. In
Russia not a factory wheel is
turning and men have gone
mad in robbery and murder.
The forces of civilization wh. maintain
healthy life have given way to
the wild march of the proletariats
who are waving the red flag -
over $\frac{1}{6}$ of the face of the earth
and prostituting all those social
institutions which ^{successive} succeeding
generations have been built
up. A good portion of the
civilized world stands on the
 verge of bankruptcy & ruin. And

16 But this is due to material
to ambitions for territory & commerce
greed, and to overlooking the
those spiritual elements wh. must
always be back of material
prosperity to give it stability and
permanence. The war has shown
th. we have mistaken values
& placed our trust in things
th. are never of primary impor-
tance in progress & happiness
of race. We had failed to
give due ~~value~~ value to the
Master's words "a man's
life consisteth not in the
abundance of things he pos-
sesseth."

13. This ~~forget~~ marvelous pros-
perity, this conquest of nature, add-
ing vastly to world's wealth, has
materialized our thought & secular-
ized our

7

17
3. Another thing which has been shaken in the war is our confidence in the redemptive power of culture. In Germany education has always claimed a special bill of rights, and the work of her scholars has made her famous throughout the world. Young men have come from all lands to matriculate in her universities and listen to the lectures of her men of learning. Her work in every department of research has greatly enriched mankind, and ~~cannot~~ ^{cannot} be forgotten. Contributed ^{much} greatly to scientific progress & cultural attainments of race; Germany has always held that her culture was her great contribution to civilization and she has ^{felt} ~~held~~ that she had a special mission to extend it to all parts of the world.

18 But how wofully this culture has
broken down, how utterly it has
failed in this great crisis that
has shaken nations, is well
shown in that remarkable novel
of Blasco Ibañez entitled "The Four
Horsemen of Apocalypse."

What Ibañez has here
stated all - would seem to be
largely true. It was Roman
professors who forpound way for
military machine by teaching succe

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cessive generations the nobility of
war, by justifying its cruelties, by
developing a national egotism
second to none in history, & by
studying the idea that it was the
divine mission of Roman culture to
dominate earth, & by developing a
propaganda literature as false as
its war plans & abundant. At no
time has Roman scholarship repud-
rated the Roman war purposes, the
Roman barbarism in conduct of
war, or Roman doct. of world-
dominance & control. Our country
one of most humiliating of all
events of war was manifested
published by former security
officers in wh. they sanctioned
war, & the second manifesto
in wh. they advised how ~~France~~
France, Belgium & England should
be treated after war had been

won. I do not think Perhaps Mr. Dwell speaks any too strongly when he says: "It is easy to point out th. German ed. has broken down the eyes of world. + the moral tragedy here is grter than moral collapse of Germany's scholars as shown in infamous defense of infamy. Germany has had an utterly wrong theory of culture, a fatally perverted philosophy, an impossible world view."

It is perfectly clear th. culture cannot be picked up & build a nation. Not only has German ed- failed in the decalation th. war its espoused has wrought, but it has failed in developing the morality & faith of its people. With the development of scholarship there has not been a corresponding development of virtue

21
The world should learn from
• war etc. • culture we need is not
• mere secular culture which boasts
its gr. intel. achievements. We need
an ed. that has in it • right spirit,
is enthralled by • right motive. It
needs to be a moralized & a spir-
itualized culture. We may spend
vast sums of money on our ed. estab-
lishments, we may make ed. practical
& vocational, we may build up gr.
universities backed by • resources of
state, we may parade research, &
put all kinds of degree appendages
to names of our scholars & teachers
but there is no more security in
it in America than in Germany, no
more certainty here than there that
it will not feed • fires of national
ambition, saturate • people with false
ideals, & become the handmaiden
of the brutalizing of • nation. What
we need is an idealistic, a Xian

Culture wh. will put conscience into intelligence, & make it work for 'wider salvation rather than its destruction. Every thing depends on 'moral purposes of man. If he is not under control of 'Christian motives his intelligence may be more of a curse to 'wider than a blessing.

4. Another thing wh. 'war has shaken is the policy of a purely selfish nationalism. What from the time of '84 Election has been 'controlling motive in German politics? National selfishness and ambition, stimulated by success, until it reached dangerous proportions. It was patriotism run mad, love of country developed into a gigantic national egotism. I have no fault to find with love of country. It is one of mankind's noblest sentiments, because individual

life grows in the soil of national
 life, that is drawn from it whatever
 strength & moral vigor it possesses.
 But a man may be a patriot with-
 out accepting its politics, and there
 is such a thing as loving fatherland
 c. its historic background, its culture,
 its moral & spiritual institutions with-
 out loving ideal of nationality and the
 political ambitions that a ruler or
 parliament may set up. After patri-
 otism has been made synonymous
 c. "party fanaticism and a cloak
 for Chauvinism." Thus "patriotism
 of Germany, governed by a selfish
 ideal of nationality, developed into
 a devouring monster that lost
 all semblance to right & justice
 & became a serious menace to
 the existence of all European na-
 tions. It led to disunity of

24 then peoples and a pride and
self confidence seldom if ever equalled
in history of civilized states. It
produced an insane idea that
mission of Germany was to spread
its culture over world and the
instrument to accomplish this was
'sword'. Thus in 1913 Dannenberg in
his book entitled, 'The Task of the
20th Century' expresses what had given
previously been stated by statesmen,
scholars, poets & historians of Germany
during the fifty years previous &
wh. had developed into a national
conviction: "It is Germany's task
to-day to pass from position of an
European Power to that of a World
Power ++ a policy of sentiment
is folly. Enthusiasm for humanity
is advocacy. Charity should begin
with ones compatriots. Politics is
business. Right and wrong are

notions needed in civil life only?"

A year later Maxmillian Harden bluntly wrote: "We are waging war because of our solid conviction that Germany in view of her achievements has right to demand & must obtain more room on earth & a broader sphere of action +++ Now-hour has struck for German supremacy. Here you have theory of nationalism come to its natural & logical fruitage. Let us not be too hard on Germans. They are not so great sinners above others. The pages of history are crowded w. the same story of intrigue & war for national advantage. Indeed history of European diplomacy for the past 300 years has been on same low level. The statesmen of Europe have all been ruled by

26 the thought of ~~not~~ might make
night. They have all been playing
power game. Diplomacy has been
a sparring match in which the com-
batants have been figuring for the
best positions. It has been a
game of chess in wh. the foreign
officers have been seeking to check-
mate each other. Statesman, as has
been said have been shaking hands
with daggers & up their sleeves.
The Woolseys, Richelieu, Bismarck
and Bunsen of history have not
been thinking in the terms of
Mr. Wilsons idealism, about the
rights of nations great and small
and the making of a wild desert
place to live in; they have been
thinking of extending their econo-
mic & territorial advantages by
the robber methods of war & diplo-

27
macy. Foreign offices have been secretive, ~~plot forming~~, scheming, plot forming bureaux in which question has not been right involved but whether we have cards in our hands that will win.

As a result of this policy the world has been ~~war~~ racked & worn by war, the peoples have been burdened & cursed by the maintaining of great armaments, and the smaller peoples have been dwarfed by larger ones. And this thing has gone on until it has consummated in awful tragedy of past four years, the legitimate fruitage of the policy of national selfishness wh. we have been harboring for the past 300 years. And this is the policy th. is ^{being upheld by} ~~upholding~~ many of our Am. senators to-day in their opposition to League of Nations. Senators

Lodge, & Sumner, & Reed & Barch & McCornick & their kind have not had vision enough to see yet that the war which has well nigh destroyed Europe is the outcome of the very policy of national ~~excess~~ isolation & selfishness which they are advocating. They are calling out "America first," just as Germany called out "Germany first" and • call is as legitimate in our case as the other. The Chicago Tribune motto on its editorial page "Whichever right or wrong, my country" is the finest epitomy of German political phil. I know, & if the editor of Tribune had lived in Berlin instead of Chicago he would have & his paper would have been a splendid champion for the German cause, for he is equally on

29 the German position of war a purely selfish nationalism. The war ought c. its millions of dead & its billions of wasted treasures to teach us that liberty & justice cannot come by one people trying to advance its interests ~~but~~ ^{at} expense of the other, but only by cooperation and brotherhood, by a recognition of those principles of right & justice wh. are a common heritage of man-kind. The world has progressed too far in Xian principles for any people to become great by a policy of selfish exclusiveness & an ambition to exploit ~~the~~ weaker states.

5. Another thing which the war has shaken is man's confidence in the efficiency of a purely formal and traditional religion. They have come as never before to think of it as a kind of spiritual conflagration.

4230

5. Again we can learn from this war the superficiality of traditional and formal religion.

There has been much said during the past four years about the failure of the Christian religion. Men have looked ^{cynically} on the spectacle of the great Xian nations of the earth engaging in an effort to cut each others throats. ~~They are asked~~ they have seen the cardinal principle of Xity thrown to the winds, hatred take place of love, barbarian ^{drive out} ~~supplant~~ ^{helpfulness} ~~kindness~~, ~~crusades~~, ~~kindness~~, and the spirit of Belshazzar dominate the spirit of X. Men have said where now is the chancel

3/43

fine doctrine about the
fraternal of B. & brotherhood
of man, where these claims about
the great supremacy of the
Xian spirit, where the latter
about redeemed & purified men.
The whole fabric of Xianity we
are told has been torn into
shreds by whoredom wh. has
overtaken modern civilization. Remem-
bering that rivers of blood th.
have been flowing thru Europe
are blood of men reared in
ch. & Sunday school, of persons
who have set under tuition
of ch. & their earliest years
men have lost heart & declared
they can never believe in Xity
again. If it has power we
claim for it, it should have
been able after 1900 years of

44³² leading to have sufficiently in-
fluenced. It is a nation to keep
them from wholesale & mutual
slaughter. We are pointed to the
fact th. it is: representatives of
the church who have been most
ready to justify the war. In
Germany, the Land, Luther, the
pastors have stood squarely behind
the German armies, have sancti-
fied their atrocities, have preached
a gospel of hate, and advocated
a robber's peace. Thus Dr. Deussen
apologize for ^{admitted} atrocities by
saying "what people beyond the
channel call barbarism history
will some day call primitive
strength." Even so great a preacher
as Dryander has spoken in language
th. would grace the tongue of

a South African Zulu warrior about the so called enemies of father land. This activity of the ch. in behalf of war has done much to lead multitudes of men to lose confidence in Xian relig. "It has lost credit because it has been for most part simply 'creature of warring nations lending its support equally to the rival purposes & hostile measures of each group of combatants'. The Xian relig. a universal faith, has been prostituted to purely national ends and compromised its principles & sentiments of the particular nation it has been in," ascribing hypocrisy & barbarism to its enemies. Instead of controlling the acts of

4634

Xian nations; it has steep
fallen to the extent of ~~fast~~
sanctioning all their habits,
and bloodshed & atrocities. Its
hand has been too weak to
stay - process of bloodshed, &
its moral convictions have been
too shallow for it to set ideal
before - wld which have been
grasped and followed.

The question naturally
arises what is the matter e. ch.
that its influence has been so
impotent for centuries that it has
not been able to stay the red
and murderous had of war in
the interests of justice, humanity
and peace? How is it that
its ~~ad~~ adherents have not long

47³⁵

ago seen that disputes between
nations as between men can
be best settled by courts of justice
& on principles of equity & rights
law and equity? The answer is
subj. has been external &
formal; it has been superficial
and ~~also~~ traditional; it has not
had ethical potency needed to
transform human society &
reshape the ideals of communities
or in many cases of individ-
ual life. We have had a
faith that has lacked vitality
and has in part spent itself
in doctrinal disputes, in the
advocacy of creeds, in competitions
for members, in reiterating
phrases that have not ~~had~~
been ~~at all~~ personal in their

application, and in keeping alive
 sectarian jealousies that have
 split the church into factions
 and sapped its spiritual strength.
 Even in the war these contending
 factions were besieging the government
 day & night to secure this so called
 perpetuity of army & naval chaplains
 & see & in th. no so called de-
 nomination should get more recog-
 nition than the other. It is
 no wonder th. multitudes of soldiers
 turned away f. them altogether.

The war has taught us
 that this formal, traditional, artificial
 religion, abstracting its dogmas
 from their relation to life &
 making formulas of belief take
 the place of inner experience,
 making ~~not~~ ch. membership
 the test of religious living, will never

49³⁷

worlds need a transform
worlds life. It will do little
more than express the culture
of the peoples it represents. It
may win converts. ~~But~~ it will
not curb ambition of rulers, the
war spirit of peoples, or lead
men to surrender their selfish
personal or national interests. We
need a new religion; not new
in sense of moral principles
& ideals, but new in the em-
phasis it lays on conduct rather
than creed, on life rather than
on profession, on moral action
rather than on church connections.
We need to have a reevaluation
of Xity, so th. it will become
clear to all world that 'only
thing that matters much is
th. Xity as it taught if really

dominate human society. If that day should come, Xrain nations would no longer wield sword, but would see that force is principle of barbarism & justice & righteousness are principles of peace.

I have ^{dwell} at greater length than I had intended on some of the securities in which we have rested wh. war has shaken & whose fallacies it has exposed. ~~I wish to turn for a few moments~~ But while war has ~~destroyed~~ ^{suppressed} some things & ushered in a new age, it has not overturned everything: but rather has established some facts & principles more securely than ever before in life of world. Truths abide & have attained a new reality, a deeper significance, a gtr worth by tumultuous & fearful experience. world has undergone. I wish to state a few of these in moments that remain to me.

1. One thing wh. 'war has not shaken is the tremendous value of ideals in the lives of men. There are many ~~men~~ ^{persons} of sordid minds, without imagination, or interest in the intangible realities of life. They are much given to denouncing idealists as dreamers and ~~visionary~~ visionaries & out the practical sense wh. makes 'whirls of world's affairs go round. But, if 'war has taught us anything worth while, one of things it has taught us is "that force & machinery & organization & wealth and science" and force and materialistic ambitions are not ~~not~~ enough; ^{as Pres. King has told us} that, a man or a nation may have all of ~~the~~ these & yet not have a life worth living. For something

40 like $\frac{2}{4}$ of pop. of world are now
knot up in some fashion c. 'altho'
not for territorial gains, nor for
commercial aggrandizement, nor
for purposes of political domination,
but because they have come to see
as never before th. all pos. material
gains c'out essential liberty do but
furnish forth a barren life. It has
become ~~finally~~ finally clear to them
that no material gains can ever
make good 'heritage of free men,
freedom of worship, freedom of thought,
freedom of investigation; political,
economic, social freedom: the
emancipation of all powers of men.
They have awakened thus to the
meaning of intangible values; they
have come to see th. 'world's
dreamers are 'world's prophets, that

41 it is . draws of . sees wh. have
woven . web of reality in art and
politics and science & religion .
It is not by . products of its mines
& fields & factories that a nation
lives, but by ~~those~~ feeling its sense
of . true and good & beautiful,
by its faith in ideals, by its
confidence in right, by . value
it gives to immaterial realities.
What an exhibition of this was
given when our president came
before . world as . expounder of these
intangible ideals . Men had been
consumed with hate & anger, & thoughts
of vengeance & material compensation,
The darkness had deepened above them
Then Mr. Wilson began to talk about
right & justice, about making
world safe for . 9th ideas of liberty

and humanity, & at once would open
 its eyes & began to flock to his
 standard, & practically handed over
 to him leadership of world. Why?
 not because of his ^{political} astute
 astuteness, for he said little of a
 concrete nature, little about the
 details of world organization, but
 because he set forth those ~~concrete~~
 ideals wh. are deep in hearts of
 all men, & that world felt that
 in president their pure & higher
 sentiments had found expression.
 Yes, my friends, it is in ideals of
 life th. we find lifes chief value.
 It is the intangible sentiments cir-
 cle us th. exalt us & lead us on. It
 is on these foundations that human
 progress rests. That people is not
 that has most expansive

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territory, but which has lost trust & trust ideals. The war has not shaken these things, but it has made them shine forth in unparalleled splendor.

2. Another thing wh. world has not shaken but wh. may remain is fact that human progress is linked with human brotherhood. This gh war was not won by national competition but by international cooperation and companionship. It ~~was~~ has been one of the great spectacles of world to see how nations in fellowship of great ideas & purposes have joined hands in the interests of common good. The nations have pooled their treasures, their good resources, their shipping interests, their

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man power in a great common
cause & purpose. They have marched
to battle field, men from Australia
and India & China & South Africa
and Portugal and Greece & Italy and
France & England & U. S., men
of all races & national traditions,
under a common command &
they have saturated soil of France
e. a mixture of all kinds of blood.
Then they have sat in a common
parliament together, & talked together
not simply on their ~~common~~ personal
interests but of good & evil, & love
came to an agreement on the
great scheme of a League of brotherhood
of the Nations for the purpose of
making war an outlaw on the
earth, and for counselling every
improvement of world conditions.
This is a thrilling feature of the

is federation of action and union
 of feeling, this being of a great brother-
 hood of mankind. Many men are
 too small to appreciate 'specie' but
 it is one of our greatest in-
 heritages of human race.

This, my friends, is policy that
 is to save the race. This is the
 sure & certain basis of human prog-
 ress. We have too long carried on
 our policy of individualism, thinking
 of each man & each nation's in-
 terests as inimical to that of every
 other. We have held to the traditions
 of our savage ancestors that each
 every thing was 'enemy of our own
 life'. We have tried nation up
 against nation, & class against
 class, & made selfishness &
 competition our operative social

46
forces. But in all this we have
laid basis of developing our
interests & intensifying our com-
munity interests. The war world war
by coming together in splendid co-
operation, & we must win battle
for human progress by coming to-
gether by principle of human brother-
hood. The day has come for inter-
nationalism to take place of nationalism,
& for cooperation to take place of
competition, the council room to take
place of strike & boycott, for
men to be reasonable, recognize that
the ^{real} interests of men are not antagonistic
but common, & that the
common principles of right & justice
are good for all mankind. The
world will not lose this lesson
wh. war has taught us; for it
is lesson wh. X^t taught us long

47 ago & wh. is just coming &
grip ' social & national life of men,
the truth that men are brothers
& ' purpose of &, on each to
establish a Kingdom on basis of
' common rights & interests of
men.

3. Another thing wh. ' war has not
shaken but which has come to stand
forth in purer light than ever before is
the greatness of human nature when
put to test and as revealed especially
by man's capacity for sacrifice. In
the ordinary work and humdrum of life
we do not catch many glimpses of
the true nobility of the human
soul, the way it will rise out of
state of apparent carelessness and
indifference to meet great occa-
sions with a heroism and grand-
we never expected or indeed
dreamed of. We look about us
and see the selfishness and

moral indifference of men, we
 behold them shrewd and hard
 in their competitions & rivalries,
 we note their weaknesses and
 the vices to which they are ad-
 dicted, we see them wasting
 their substance in riotous liv-
 ing and we are appressed &
 disturbed by the depravity &
 sinfulness & vice & dishonesty,
 & seeking the way where
 abound. We come to think very
 poorly of human nature, & are
 inclined to feel that doctrine of
 total depravity is not very far
 wrong. This is ~~highlighted~~ pessimis-
 tic feeling is intensified by
 fact of war. We behold nations
 building up stupendous empires
 of destruction to gain advantage
 over each other by - savage

of a method of mutual strength,
 ter, depending not upon law &
 justice to rectify their disputes
 but upon legalized murder. We
 come almost to lose faith in
 human nature & moral prog-
 ress of race.

But the war wh. has just
 passed has shown us super-
 ficially of our usual judgments,
 and taught us "that men are
 on far better than we thought they
 were - th. our standards of judg-
 ment have been artificial and
 sometimes erroneous." The war
 has revealed on a vast scale
 the ~~real~~ latent heroism of men
 and their capacity when occas-
 ion demands, for sacrifice.
 This is finely illustrated in
 that interesting book, Donald

54⁵⁰ Haukey's student in course in
chapter entitled "Of some who
were lost but afterward were found."
Donald Haukey was an English
theological student who enlisted
at the beginning of war. He had
been brought up in the conventions
of so called good society. He was
attached to a regiment of apparently
moral outcast. The rough jokes,
hard profanity, and coarse talk
of the men disturbed & disgusted
him. He wished he was done
e. them. They were reckless, they
were drunk, they had a code of
their own which varied much
f. judgments of better society.
They were full of faults & Donald
Haukey looked upon them part
of time in pity & part of
time in scorn. But they came

57⁵⁷ when the call for sacrifice
sounded, & at once these rough
men were transformed into heroes.
While Hancock hesitated, they rushed
forward. "They plunged headlong.
It was their chance. In this
they felt, they had been born.
Their hearts were on fire. They
had a craving to give their lives
for a gh cause." "They, who had
formerly been our despair, were
now our glory, their spirits un-
fettered. Hunger & thirst could
not depress them. Rain could
not damp them. Cold could not
chill them & they did not endure
hardship, they derided it. & there
was such a triumph of spirit
over matter. They did not
value life. If they had axes
they died gloriously with a smile
for the pain & death of it."

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One by one death challenged them. One by one they smiled in his grim visage & refused to be dismayed. As Donald Hankey says their dashing heroism he felt humiliated in comparison. He realized that these men he had depreciated & almost despised had in their qualities & greatness of which he & his respectable kind were ignorant.

This war has taught us all this lesson. It has revealed a massive heroism, a patience, an ~~with~~ endurance, a readiness to suffer & die for a great cause, in the common man of all nations that makes us think better of the human race, & ~~not~~ in spite of the

ent of the world leads us to
 see the true grandeur of human
 soul. We are led to wonder
 whether our standards of judging
 men have not been both wrong-
 eous & superficial, & if down
 deep in ~~some~~ hearts of ^{all} men
 there are not latent qualities
 of goodness & greatness of wh.
 we have had no conception.
 This revelation is what ~~some~~
 Comingsy Dawson has called
 "the glory of trenches"; power th.
 emancipates men from selfishness
 & makes their true & greater selves
 come forth. Mr. J. J. Chapman
 has truly said: "Their readiness to
 die restores ~~their~~ ^{our} faith in human
 nature. It reminds us that the
 sacrificial part is what counts

54
→ in the spread of truth." One
does not wonder that one of the
English chaplains reported that
"favorite hymn of London regi-
ments at the great battle of the
Somme was Watts Good Friday
hymn:

"When I survey the woodcross
cross
On which the Prince of Glory died,
My richest gain I count but
loss,
And pour contempt on all
my pride."

Five years ago such words a
judgment, sacrifice, patriotism were
C. multitudes meaningless phrases,
in a life bound up with
pleasure, vice and money making.
to-day "they ring like a bugle
call to young life of world,
Certified as creed of men willing

to die for them as the only
 reality." "Our sacrifices" wrote
 a French soldier of 19 "will be
 be sweet, if there should be
 more light for souls of men;
 if truth shall come forth more
 radiant & better loved." What
 more is needed to show the
 nobility of common man, "the
 war has proved them capable
 of qualities we had hardly thought
 possible of human flesh & of a
 heroism unimpoverished in history
 of old King. Wells testifies:
 "The great man in this war is
 common man. It becomes re-
 dicious to pick out particular
 names. The acts of small men in
 this war dwarf all pretensions
 of great man. Imperatively
 there multitudinous heroes forbade
 setting up of effigies." ^{John D. Wain} ~~Wain~~

56. a young man I imitated Darwin & posed for cynicism: ~~but~~ I will confess that now at 50 & gaily helped by this war that I have fallen in love with mankind.

4. Another thing wh. 'war has not shaken & wh. cannot be shaken is 'reality & supremacy of 'moral order of 'world. As we all know, war has been a gr struggle between conflicting ideas between opposing philosophies. The Germans have taught a low & base materialism. They have founded their political ethics on biological principle of survival of the fittest. They have said everything is right if modified by prudence; that it is lawful for a state as ultimate social unit to do anything that it has power to do. There is no law human or divine above its

~~It~~ with swirl, that is true & right
 wh. makes. state grow & more
 powerful no matter how many
 weaker states may be eaten up in
 bringing this development about. "A
 state cannot commit a crime," said
 Prutzschke. ~~Its~~ ^{Its} only fault is weak-
 ness. This is its sin against the
 Holy Ghost. See what phil. ^{has}
 been well expressed in the laconic ^{statement}
 "might makes right"; ~~its~~ ^{its} con-
 veying ^{necessarily} the violence, ^{breaking} ^{breaking} ^{breaking}
 cruelty to force, submission & conquered
 peoples, & all sorts of horrors to
 quicker win victory. ^{and legitimate & dismember} It was in
 light of this phil. th. General Van
 Sault formulated & promulgated ~~for~~
 his ~~own~~ ^{own} ~~own~~ ^{own} Commandment for
 his soldiers in present war. One of them
 read: "Grow hard, ^{warriors.} soldiers. The soldier
 must be hard. It is better to let one
 100 women & children belonging to the
 enemy die than to let a single German
 soldier suffer." ^{in his opinion} If this war has shown
 falsity of this ^{philosophy} ^{th.} ^{th.} heart of world is morally
 sound and the law of continuity between the

58 sowing of evil and the harvest of
57 tragedy still abides. De brief
deceived, & is not reaped.
Whosoever sows a nation shall
it also reap. If it sows ~~to~~ ^{the}
seeds of ambition, of self ^{glorification} ~~glorification~~,
of treachery and of injustice, it
shall reap a whirlwind of a
just retribution. All through
history nations have been under
an illusion that they could get gain
for themselves by despoiling or
exploiting other nations; & the
story of peoples of each has
been little less than a demon-
stration of fact that their
illusion has been their ruin.
Nothing is more clear, as one
studies deeply the course of history,
than that there is a moral
order in the world, a power not over-
selves reaching for righteousness

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people that has ruined
it has fallen as a result of
its own folly. Matthew Arnold
has spoken so forcefully upon
this that I cannot say so
better than repeat his words:
"Once they come," he says, "one after
another; Assyria falls, Babylon,
Greece, Rome; they all fall for
want of ~~righteousness~~ conduct,
righteousness & & judge they,
'holy land, land of his Israel,
falls too & falls for want of
righteousness' ~~and~~ "Look a little
"for want of righteousness? such
is Mr. Arnold's deliberate verdict.
'Look a little deeper, & you will
see the one strain runs through it
all, nations & men, whoever is
shipwrecked is shipwrecked on
conduct." What a brilliant ill-

60 Illustration of this is given us to day
in: fall of German empire, her
ambition destroyed, her throne overturned
& her king emperor in exile, her people
dying of hunger, her state burdened by
a gigantic debt, her ships in hands
of her enemies, her territory diminished
by 1,000,000 sq. miles, & her people
suffering in revolution. Truly may it be
said, although clouds & darkness are
round about him, yet justice & judg-
ment are habitation of his throne.

Let world heed lesson for it
is not only one for nations but for
men. In conquest between right &
wrong, we will sooner ^{or} later find
its undoing. B. is not, as ~~the~~ hopeless
affirmed always on side of heaviest
battalions. B. is on side of truth &
right, & although he may not always
interfer in struggle, & for a time it
may look as if evil would triumph,
yet in end banner of righteousness

61 are ^{always} lifted up, captured ^{citadels} palaces of
wrong & error. The world is so made
that the good will win. We may
close our eyes to the ~~off~~ perverse path of wrong
doing, we may try to win by intrigue,
by subtlety & by power, but our suc-
cess will be only temporary; for the
judgments of God are sure to overtake
us, & we will be certain to be cast down.
The world is his world & not devils, &
G. is slowly getting men trained
to see th. his will must be done.
There is no such thing as defeating
Almighty, & it is policy & folly
to suppose th. we will yield me
more than good. Truth has the
right of way in this world, & sooner
or later it will prove its claim in
experience of every individual.

5. Finally let me say the war has shown that one of things which cannot be shaken is religion & permanence of the human soul & permanence of the great spiritual verities. We may criticize church, as many have been doing since war began, but we cannot deny reality of religion in the spiritual needs of ^{men} ~~soul~~. ~~Those~~ ^{Those} who have been at front make it very clear to us that above all soldier is not an atheist. He may be careless and profane in speech, but his heart feels in him those needs & longings which make men religious. Bishop McConnell in one of his talks after he returned from France told of a service which he conducted for Scottish Guards' night before they were to stand the front of one of great German drives. There were men who knew that they

63 were to face death within a few hours.
Many were in fact to lay down their
lives before 'setting of another sun.'
"It was most relig. service," said
Bishop McConnell, "th. I ever at-
tended." When 'men were asked what
they would like to sing, this is what
they called for:

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

How appropriate for men who were
about to meet c. death! How true a
witness of 'fact that when what
is deepest c. in us is called forth
it bears beauty on God. The war
has forced on many men a more
personal & intimate relation c. deity.
How clearly Mr. Wells has shown
this in his novel, Mr. Butting sees
it thru: Mr. Butting was a Carver
free thinking & English man of
letters, who lived comfortably but

64 his country seat, and played hockey
and drank wine with his friends on
Sunday, exercising very unconventional
relations with some of his women
friends and little concerned with moral
questions or relig. matters. But war
came and soon his eldest son enlists
& goes to front. Then Mr. B. meets J.
his life of easy pleasure & becomes
serious. He writes for papers on political
matters & slowness of England in getting
equipped & ready. After a while a telegram
comes announcing th. his son has been
killed by bullet in head. Then Mr.
B. Crepency leaves him, his soul is
shaken by a great tumult, & he goes out
alone into woods to ~~contemplate~~ reconstruct
his phil. of life, & find someone or
one to lean upon. Finally he calls
at home of a young woman, faint
& drunk. Out of it all he develops
a new thought of G., that he is a
being c. us in our families, in
personal relations c. us, & interested to
help us in our troubles & sorrows.
This is only wh. has been true in

65 thousands of cases on battle front. The war has developed a new reality & idea of D. in a multitude of minds. Coningsby Dawson writes home to his father: "I've become a little child again in his hand, & full confidence in his love & wisdom, & a growing trust th. whatever he decides for me will be best & kindest. This has been especially forcefully expressed by an English Doney in falling verses entitled Christ in Flanders

"We had forgotten you, or very nearly.
You did not seem to touch us very nearly.
Of course we thought about you now and then,
Especially in any time of trouble.
We knew that you were good in time of
trouble.

But we are very ordinary men.

"And there were always other things to think of,
There's lots of things a man has got to think of;
His work, his home, his pleasure, and his wife;
And so we only thought of you on Sunday,
Sometimes perhaps not even on a Sunday,
Because there's always lots to fill one's life.

"Now we remember, over here in Flanders.
It isn't strange to think of you in Flanders.
This hideous warfare seems to make things clear.

We never thought about you much in England.
But now that we are far away from England,
We have no doubts; we know that you are here."

66.

Another ~~thing~~ ^{striking} truth th. 'war
has brought to front is that of im-
mortality. Say Dr. Earnest Muller

Immortality Has Been Exalted

Immortality has been exalted by the war from a ~~cold speculation~~ to a throbbing intuition. A deep intuition amounts almost to an experience. Men in a great cause, on the battle line, feel their immortality now. Lonely homes and lonely hearts, bereft by the red fangs of war, speak very intimately and certainly of "the undiscovered country." Harry Lauder, yearning for his son John, no longer here, is a type.

"While the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did He gently lifted the veil from my eyes and showed me the promised land beyond. I mean that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world. Oh, that I could convey unto you the healing balm that that thought was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if he had simply gone on a long journey, and was waiting for his mother and me to come to him."

Life which is not confined to this life, will be watched over with a solicitude for purity and perfection unmatched otherwise. The war is aiding Jesus in bringing life and immortality to light.

Again we are told th. 'war
has led men to pray more than
ever before, & praying with a greater
sense of reality. When Sherwood Eddy
was talking about 'war he thrilled
his audiences by telling them of a
soldier who said th. when 'war
was raging "he felt as if he were
in some great cathedral c. presencing

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B. all about him. It is stated that
a sudden chance ~~to~~ enter a ch. over
after noon in curiosity, & he saw a man
in uniform at the altar in earnest
petition. Long he stood on his knees
writing c. angel of covenant, & when
he rose fr. his knees soldier saw it
was Gen. Fock. leader of allied armies.

The essential values of relig. &
needs of soul have been testified to
by war. Rel. has a stronger & firmer
place in mens experiences than ever
before. Their estimates of creeds & dogmas
& rituals & sacraments have fallen,
& they have become impatient c.
externals, but vital things of rel.
have risen in importance & become
more valuable to men as essentials
of life than ever before. And this
brings to us a 9th lesson, that it
is not things in relig., the vital
experiences of men, which meet
mens daily needs wh. ch. must

68 emphasize to retain its power &
meet demands of present hour.
after all it is G. & righteousness
th. men want most; & while
& wild storms true rel. will stand
& will be an anchor to soul. We
~~and~~ need not lose faith in
' future of relig. The thing for us
to seek to do is to help keep
essential realities of religion to the
front. As sure as G. is G. his kingdom
is coming.

His eyes have seen the glory of the coming
of the Lord;
He is trampling out the vintage where the
grapes of wrath are stored;
He has loosed the fateful lightning of His
terrible swift sword;
His truth is marching on.

"I have seen Him in the watch-fires of a hun-
dred circling camps;
They have builded Him an altar in the
evening dews and damps;
I can read His righteous sentence by the dim
and flaring lamps;
His day is marching on.

"He has sounded forth the trumpet that shall
never call retreat;
He is sifting out the hearts of men before
His judgment seat;
Oh, be swift, my soul, to answer Him! be
jubilant my feet!
Our God is marching on."
Cuyahoga Falls, Ohio.