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Box 09, Folder 35 - "Preface" + "Everyone of us has an Ample Account with Love (E.M.S./H. Thielicke)

Edwin Mortimer Standing

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PREFACE

He who has edited this book and created the pictures and written the text is a technician of a higher order. For many this book will seem not serious enough. One must from the beginning have a treat respect for their renditions so long as they "stick to their last" and that means the evaluation of articles of merchandise or remain with their comfortable and sure teachings of their union. When however with their "magic" they come into the wider circle of the Faith. tjem ,amu pf is dp mpt wish to handle their productions with fire tongs.

I must confess that certain ideas in the province of the Church occasionally appear, I took on with reserve (and I sometimes still do) and I was "doubtful" when the editor of this book was announced by my secretary. He began his speech with the words: "As representative of the Church you represent one of the oldest trade-marked article. Why do you make such a poor business of selling it? Very soon, though, I noticed that this man was filled with the spirit of Christianity because he was convinced that, because of his calling, he was pledged to live his Faith and then must demonstrate it. If he had been a teacher, an artisan or a doctor, it would not have been too difficult to give him advice, as for instance: "Do you deny your pupils, your students, your patients, ~~representing~~ their faith and let all who are put under your care know what it holds and whom as messengers they must serve. What, however, will one say to a tradesman when he puts the question of his calling? Should one perhaps reply: "Don't overdo the thing so terribly when you offer a hairwash or a method of becoming slim and do not so blind people--Stay with the truth. My dear sir, this is the least which God asks of you"--?

Such laws cannot however be allowed to stand, because law always kills itself. Besides we misinterpret the ethics of such a man. When he interprets his work as a "calling", he would like to hear something about his calling, i.e., he will want, not only to know what he should not, but what he should know--what he should do who wants to obey God. Here spiritual advice becomes somewhat costly. When however the tradesman who has made a success of his business, tells one that: With merchandise of all sorts I have dealt for ten years; while men use the trademark "Christian belief" and unconsciously seek it, I must turn in that direction and that, which I have, must be dedicated to his service", IS IT NOT SO, WHEN ONE TELLS US THAT, THEN GOOD ADVICE IS EVEN DEARER. And when over and above this it appears that he does not take this course himself, in order to find a better source of income, but simply to help, then there is no longer any other way open but one must himself take a position. One must as a result know how one thinks about the striving to attain Christian faith.

As Christian and theologian one can then tell himself, with good reason: Who strives to reach the Word of God does not give credit for his own power. He wants to replace the Holy Ghost by tricks. In place of the wonder that God is too powerful for man, he would replace it with a human method and to run to the aid of the imagined weakness of God. Thus he betrays Faith by way of usurping it. The method used makes Faith unworthy. The remedy is therefore antagonistic to its purpose.

That all sounds very plausible and certainly there is something to it.

It would of course be better to reverse the questioning. Then it would sound like this: Do I not always again stand before the light with my awkwardness with which I deliver the message by standing between the light and those for whom it wants to shine? Who, as preacher, has not been forced to admit: What you said today was, of course, the truth. I could give theological justice to every sentence. But, how I said it! Already after the third sentence the first ones slept. They also received nothing. For it was thoughtfully interesting, but did I accomplish more than to stir up a little their intellect? For SOME IT WAS TOO ABSTRACT, BECAUSE I could not get to the "Place in Life" position and they therefore overlooked that I was going to speak something about them; they might have had the feeling that I was to speak

of "something or other" and this "something or other" was of no concern to them.

One might from the texts of the gathered pictures perhaps say (frankly: one must even) that they do not supply the fullness of the Christian message. Nevertheless, none of those who read this will be able to say that it is no concern of his. For this the sentences are too much like arrows --pointed; the situations which they portray go too deep under my skin. The deaconish service in this attention-drawing ~~mmmmmm~~ also belongs to our command as that upon which we wish to direct your attention. He who pulls the bell-rope serves, in his position, the Word of God exactly as he who preaches it. Some years ago, when in the evening I was called upon to speak in another city, I determined to study the placards and press notices, to determine if the kind and number of hearers would thereby be influenced. Two extremes thus were brought to my attention: In one city were hanging large placards; the theme was printed in large headline type. Beyond that they had rented a hall which was not too cheap and by reason of both plunged themselves into costly expense. The large gathering, at which all kinds of youngsters enjoyed themselves, brought in enthusiastic returns. -- In another city were hung cards of a pale blue and though the cards were of modest proportions, they also had a headline. It read: "Ev. Parish"; under that in small print was the theme. It was funny to observe the reaction of the passers-by. Hardly anyone stopped. Some of them gave me the feeling that they wanted in the next moment leap aside. They seemed to think that this was an official demand for a payment of church costs. Those who came closer could see that the presentation would take place in a church. One had made savings on hall rental and placards. In the evening there was an assembly of good old ladies in great numbers. They certainly stand no closer to the heart of God than the youngsters; but the presentation in the evening was not suited to them. Aside from that, the collection did not even cover the expenses.

Does one cling to superficial things when one attempts to answer this question? Or is it not conversely Pharisaical to become elated over it?

The editor of this book wants more than just the little. He goes on, in his manner, to the thing itself. He wants to "sell it". I pray the reader, not to be childish, and to think therefore that the pulpit is thereby converted into a store counter. Everyone has the right to make use of his vocabulary of his business as expressions to make himself understood. A doctor may quietly speak of spiritual "therapy" when he actually means care of souls. And a gardner should not be criticised when he compares the accomplishment with that of the little plant of Faith when sprinkled and pruned. In the New Testament we already find a score of trade expressions. Had there, at that time, already been trades: who knows if Jesus, aside from gardner and shepherd speech had not used also such trade jargon in His parables. Our man also wants to do missionary service and he calls that "selling".

Now someone could come in with the remark: Gardeners and shepherds in honor! Yes, what is proper for one can hardly be worthless for solicitors. These trades have no solid ground for parables of this kind. At best for misleading parables. Do we not see in this book what comes of it? Rules for living, a bit of knowledge on living and a little massage of the conscience, yes--but no announcement, no proof of Christ. The robust trades people appear to become tame when they should express themselves. No wonder, because they would not want to spoil it with anyone. He who has bid for toilette soap, will be much to delicate, to risk anger. The independence of the bidding compromises the thing which is bid for, especially than when it amounts to more than toilette soap and when it has to do with the triune God.

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He who speaks thusly has seated himself beside the Pharisee. I attain little to the idea that in every announcement one must tell everything. Sermons thus preached and which do not concentrate on one point tend to become pale and overstuffed. He who wants to give everything at once, in the end gives nothing. Here I praise the old Awakening Preacher Aloys Henhöfer, who recommends that the preacher concentrates on one point and, for this time, leaves out the rest. He does not wish to have "rabbit-preachings"; but "deer preachings". "Because a hunter who wishes to shoot a deer will let the rabbit run away, as he would otherwise scare away the deer". I want to allow myself to add: He must not allow only rabbits but also outgrown deer if he has for today chosen a certain deer.

How then, if he would only give what it seemed to him he should do, as a Christian, when he witnessed around him the anguish around him: the misery of broken marriages, THE ILLEGITIMATE CHILDREN, THE CHASING OF WILL O' THE WHISPS and frivolous arts, the lack of self-control. How would it be if he attributed all this grief to the weakening of true love and loose living? And if he decided to give it a little thought and trying to solve the problem by endeavoring to find a way to regain part of the former love and confidence which might bring about the miracle of again being trustful with each other? Would not that amount to something? An art student, some time ago, said to a theologian: "We are like gophers who can scarcely allow ourselves to crawl out of our burrow; and you theologians blind us with a thousand-watt lamp. Instead, just give us a very small candle!" I believe someone has lit such a little candle. By standing beneath its glow, one can just see oneself and be prompted to ask oneself: What is wrong with you?

It wouldn't justify the intention of this book to judge it by such minimal performances. (We do not speak here of the virtuosity of the artisans ability, which pictures and text display, is not brought into the text here.) There is within another question on the form of all church announcements. And this question is important, for it asks for more than the bare form. Man can only then comprehend that something "is his inescapable concern" (Paul Tillich) when there is talk about his questions. It is nonsensical to think that one could thus make actual the church preaching by a practical every-day slang of the people and that one employes rhetorical tricks of this kind. The embodying of the not altogether essential comes about in an altogether different manner: namely, that I allow the message of the Epistle speak to those among my hearers whose concern it is: to his fear of life, his emptiness, his despair, his suffering under the immensity of the wasted time, his loveless loneliness, to the wounds of his conscience and to his fault if the Epistle should be brought to bear in this picture it becomes tense (in a relaxing or anger-inciting tenseness) because of his own solutions of problems which he has failed to solve. Here the Epistle has its chance to become manifest in its truth. We need only to hold out life to him to give it the opportunity to legitimize itself.

All the themes brought about by the holding out of our life are brought out in this book.

In its style, the book is naturally a novelty. It concerns men whose heads are less thoughtful than "picture-full"--even as in our generation the picturing adds as the willingness to think is subtracted.

But, what does this indicate? Can one diagnose this only in an evasive and mocking manner? Or does it not rather demand to pick up this picture-man in his surroundings? (He who is familiar with Jesus' parable of the wedding feast of the king, knows what I mean.) Pictures can bring out spiritual initiative. Therefore the added word becomes a helper in the production of pictures. Though the method is a novelty, the thing itself is of ancient origin. I want to say here that it concerns a re-awakening of old wisdom-literature as at the beginning of this century C. Hilty (and two hundred years ago, August Hermann Francke) wrote for Christian audiences and as nowadays in the many "worldly" schools of the business of living still, or again, is at home. The ancient picture of this was created by the old Salomo; at any rate, it is regarded as such.

It is a thought inspiring falsity that the present generation of Christians this relationship of "Directions for Living" (Ernst Steinbach) has been allowed to die out. Dietrich Bonhoeffer, too, has regretted this. Because wisdom-literature has a legitimate function within the realm of Christian living.

It is a continuation and broadening of Christian preaching; she is also supplementary to it: Here is someone who, as Christian, gives thought to the purpose of living. This can be altogether indirect and it is not necessary to employ strictly Christian vocabulary. (Much the same applies to Christian art: It is not essential to confine it to strictly religious pictures, but it can manifest itself in landscapes, animals or also plain artistry; and still there is the consciousness of a Christian awareness.)

Wisdom-literature is also a sort of preface to the sermon and precedes it: It is important for the Christian to make himself known how he "stands" with regard to life. Thus he can bring about a legitimisation that he does not his faith is not the result of a "strange-world" or a "blind-world"; but that he believes as one would being aware of the realities of the material world who, therefore, in the full sense of the word is "worldly". It is here a problem of the "worth of the belief" given the witness. This theme has been lost sight of in the preaching of the faith. That is an ominous deceit.

Thus the book is directed towards altogether different types of readers and examiners: toward the many who would be prompted to self-examination; and certainly to those who by reason of their spiritual obligations would be prompted to give the present day situation and to bring it to the dimensions which would fit the modern world.

Professor D. Dr. Helmut Thielicke, C.D.

EVERYONE OF US HAS AN AMPLE ACCOUNT WITH LOVE

Among many people we hear the fairy-tale of the magic dollar which, when it has been paid out, always returns back into the purse again. Always, though, one must not do or think certain things, if it retains its magic. There is only one explanation for the origin of this fairy-tale: The magic dollar represents love. Love always returns to the spender--only one must not give it calculatingly or selfishly. Checks on this account can be written for any amount: They are always covered.

Among many families "everything is in order". One does not then on holidays go his own way. All remain together. Everyone is occupied with himself. And these are the first signs of the complicated company which bears the name "family". A family is more than a house and sleeping quarters. It requires conversation and communal happiness. Then she can combat discomforts. Unity is immediately in evidence when each has regard for the other.

In the German Republic about 30 persons every day commit suicide. Each in his own manner: with gas, poison, water, razorblade or rope. The reason: Loneliness. Then: despair in poverty or riches. Sometimes also defiance. Maybe right now one of these is near; perhaps only tomorrow or the day after. Just a friendly word may be of help. One must only learn to realize when there is need for him.

There are children who seem to be free and not tied down--but their freedom in their loneliness is merely a sort of loneliness. Between sadness and fear they scurry through bad memories. Often "they have everything", but because of duty, without love. They are afflicted with the loneliness of a lost child. Their hatred toward the world of the grown-ups can only be thawed out by Love. Until they become convinced that they are loved, no one can expect to be loved by them; neither their relatives nor the community.

(Picture of two hands raised in benediction over a child). These are not the hands of the everloving God. These should be your hands. Whether this child is your own or the child next door. You do yourselves only good when you also protect "the children of others" wherever you can: from neglect, from accident, from bad influences. But not by scolding the child or the parents; but by love of your neighbor. Thus can all of us be partakers in a miracle.

Thus we become accustomed to force and to learn to fear. These are not tests of courage. These are proofs of cruelty. In the hearts of children alone can find the best sustenance. All parents, all grownups should think on this. It is of more worth to give children love than to use force. One can learn to love and to teach others to love.

The tall person sees farther. The little man must be satisfied to peep through the knotholes in the fence. Only after years can he enjoy the horizon of the grownups. Everyone has his own sight. Therefore we should not expect too much from children. Instead of chiding them that they cannot see as far as we can, we should love them the more

"Teacher--I know something!" That is the preface of "snitchbabies". If in their childhood they have success in this effort, they go on without obstacles on their way of backbiting, the complaining and accusation to the point of denunciation. This becomes such a habit that some day they will betray their neighbor and themselves. There is a way to ward off this evil for all of us.

A new start: Loneliness. Because "there is no longer any love among men." Therefore everyone must be his own neighbor. Under such bell glasses many are reported to have strangled under their own steam. Are we not to blame for this? Why is loneliness the heaviest penalty? Why is the most serious sickness the sickness of loneliness? Many who during the day are so bold, when night overtakes them cry in bed over their lonesomeness. The best advice: Get out of the bell glass and seek the company of men.

Is it the same? Thus to every young man who turns back on the comfortable story of the cat in the bag and thereby forgets Love. Only the examination of the hearts can reveal the steadfast love, but the everlasting bonds of marriage are far safer.

For decades the dance has never been so graceful, so happy, so unrestrained and so spiritual as today. Men have many possibilities to be happy. Joy in one another is a part of thankfulness for life. And the joy is doubled when also the parents or older ones give their consent.

Firemen, doctors, nurses and many others are always ready for alarms. Everyone of them performs physical love of his neighbor. None of them say: "Let others get along for themselves; no one helped me ever." We all can in a minute become so alarmed that we will do what we can to help others. We should do it, because we too have once been helped.

One cannot buy love. The evidence of love is neither money nor jewels, neither a fur coat nor an auto. Not even the least attention, like a bouquet of flowers, is worth anything, if love is not given with it. If the heart is in it, then even jewels and furs are of greater worth. The etiquette "with heart" one cannot, for all the money in the world, buy along with it--the heart can only give a gift, of itself.

Fathers are the higher command of their household. There are those whom the governing power of their calling does not satisfy. The family feels it. Then there are those who see only their call as head of the family. The family experiences that also. Women and children need men whom they can look up to. But not with fear. From fear come lies, cheating, lack of love. Worth and willingness to understand come from a different source.

There are men who have a complete insight and understanding of their neighbor and still love him. That is not slavery. That is great love. Thus we can "love away" the failures of another. If there is just a spark of decency left in the beloved one, then becomes manifest the chance of his lifetime. We all have this chance, which cures everything that troubles us: loneliness, suffering, care.

"We are sufficient for each other. We shall be here for one another, live together, work, celebrate, vacation. We love nature and music and our home. We need no more." Who speaks that way creates of marriage a convenience. We do not speak here of such marriages where, on account of money troubles, scarcity of homes or stickness cannot have these things. But the narrow love of a twosome marriage is no assimilation. It is only then when from this union a receiving and surrender of love is born: the child.

(Picture of auto and a child) Both cost money. The auto has its standard price. For the other "object" one will have to pay for many years. The auto "gives time"--the child costs time. For many the thing to do in the first place is to develop economically. Later they will also do something for their family. But that Later business is just such a thing. We belong first to men,; not to things. Otherwise life will become a leartless catering to our convenience. Let us begin loving with Love. It helps us find out--and many a wish for things comes to fruition by itself.

At least 40 hours a week he is away from his family. In this case one should think it over if one, during the rest of the time, may sneak away. ~~mmm~~ We have nothing against going to watch a game of foot ball or to reserve a table in a restaurant. But there are so many possibilities to spend the free time with one another. He who has a family should not spend his free time alone.

Will a pearl drop out of his crown when he becomes to busied with his child that he even takes over some of the tasks of the mother? What lies here is not only flesh of his flesh. It is also joy of his joy. It will become so happy as he is happy--And how he lets the ~~h~~ child feel it. It can too, of course, feel lonesomeness from his loneliness. Also cold from his coldness. But also joy and love from his giving heart! That is a big chance for every father.

In wearisome puttering many a woman manufactures for herself such a plaything. (The picture shows her husband rigged up like a jumping ~~h~~ jack, with her pulling the string.) She has it in her hand, a selfconscious, a wild, a loving man, could be fashioned of it. Men, of course, can also do this; but the women are more expert. There is a much simpler method to promote a good marriage: Stick together, take yourselves as you are, be in earnest, be happy with one another and be mutually thankful.

With the judgement of the court almost all love has an end. From either one something is demanded--most times from both. Nevertheless there are many opportunities to save oneself this annoyance. Why not allow love, first, to save what there is yet to save? The free renunciation of "Being in the right" is certainly hard. Hoping, enduring, carry along, forgive and love is even much harder. But a rull accounting allows also a heavy pledge. It is a sure pledge.

Both want their former freedom and that which lives as a sign of their love: the child. Giving and serving love created the child. When the giving and serving love ceases, the marriage is destroyed. When this love is here then love has blessing and pureness. Children are not for egoists, for they require sacrifice and serving. Parenthood demands unselfishness. Soul murder of the child must be avoided if one can offer himself to grow out of his self-love.

"Hell, that is the others"--the keywords of a drama by Sartre. But the grief of man comes from farther back. Before we bump into others, we allow ourselves to go through much, and at the cost of others have our fun. And when the hour of defense strikes, then others are the hell. Let us not allow it to go so far. Let us take advantage of our chance.

Even after the greatest pile of broken glass after cracking and clinking has come about: A new beginning can walsays be made. Only the nearness allows the spark of love to leap over for a new beginning which is every time a new joy. The deepest hatred, the most frightful human breach can be overcome and healed through this certainty.

This woman is in flight. Perhaps from others, perhaps from herself. For her drinking is no longer delightful relaxation, but flight to the gutter. She thinks she is crinkling medicine to ameliorate her worries and slips companionably, healthily and in her soul into the abyss. The sickness of alcoholism and the abstinence has her in its power. Force will not be of any help; but unselfish, pitying love of her neighbor. Just the silent example of one's own abstinence can be an act of great brotherly love and help.

Somewhere yet stands the "Old women mill." According to the old superstitions, old women would be converted to young maidens. Today we laugh at this--and yet, with similar promises, there is still much money earned in this way. Certainly; one should take care of oneself! And so also is it certain what an old man of experience says: "A woman first becomes pretty through Love". He who can give heartfelt love and receive it, who does not give it less nurture than he does his body, is never ugly, be he ever so "unattractive" or old.

The story about the "old maiden" who withered account of lack of love has its basis in fact. He who must live without love or wants to live thus, necessarily withers away. Sometimes one doesn't even perceive it, because this withering comes from the seed--from the heart. But haven't you once witnessed the miracle that a plant with a little loving care burst into bloom again?

We remember: Occasionally an old and lonely person resembles a dried up plant which, through loving care, bursts into bloom again. All that has to do with love, however, cannot be bought. Nothing remains except to go out yourself and look for it. When two forgotten persons find themselves, new joy of life may come of it. In communal living, life becomes easier and richer.

Men of accomplishment can enter anywhere. With a little joke or babbling, they can open any door. They have many keys for many locks--but not for hearts. "They are charming", they say and shrug their shoulders. But charm without heart is cheating. He who puts his heart into something, in a task, a conversation, a look, a gesture, also unlocks hearts--and gets results.

Let us view the problem through the spectacles of another. There is always a good reason for the actions of the other man. Sometimes he himself knows not the reason. One should find the courage to help him. To accomplish that, it is necessary to have the ability to see life through his spectacles and excluding any chance of deviating because of being influenced by our standpoint. That requires much denial and love of our neighbor. But, to compensate for that, it will afterwards become so much better.

Haven't many of us substituted for our heart an alarm clock. And when it rattles, we realize that time can also must be paid for by loss of health. If the chief or our customer demand of our time, we have it. That brings in monay. But if our body, our soul or our neighbor, we haven't time. Suggestion for a good business deal: Investment of time in contemplation and rehabilitation, in understanding of others and a get together with the family. Guaranteed reward: We become worthier of love--of ourselves and others.

Bang! Sometimes we do not even hear the report of the gun. The powder is egotism, the bullet is envy. The shot is always the result of greed for advancement and money. The victim first experiences the wound only when the one who ambushed him is already withdrawn to safety. The way to the top becomes cleared and soon grass grows over it. That kind of a race is hard to win decently. There is only one method: greater ability. Then one needs not to shoot. One's own ability does not stand in the way of brotherly love--even at work.

The tongue can fan into conflagrations. Fire and gossip have unheard of force. The scandal murder of the tongue most of the time remains unpunished. There is no tangible evidence of it. It can be dangerous and beneficial at the same time--like some cure-alls or the knife of the surgeon. It can be as untamed as a wild animal; or as gentle as a nurturing hand. Can bitter and sweet water pour out from the same stream? Shall our tongue--and that of our children--serve the good or the bad? Both simultaneously is an impossibility.

Many persons wear an invisible blindfold before their eyes. Apparently they are in the company of each other: in the factory, on the street, in place, in the home, but they do not see each other. They do not know each other and cannot come together, because each is concerned only with himself. Who stares only on his own luck or misfortune, becomes blind and disinterested. Only love can remove the blind from before the eyes. He who loves, sees his fellow man as he really is. He understands and helps and thus enriches himself.

Twenty years ago they were driven together in their homelands and stuck into our armor plants. Today they come of their own accord, because we have well-paid jobs for them. They are still always called foreign workers and sometimes also so ~~gm~~ treated. With the word "foreign" we slam the door. True: some of them do not act like guests. It remains for their friends and comrades to direct them in the way of conducting themselves as guest-workers. That certainly can never be accomplished by mockery, arrogance and force.

Pride is certainly not a bad thing. One may be proud of his family, his people, his work, his firm, his possessions. But there is also a sort of pride which is ice cold and hard as glass. Against this pride marriages have been broken and men's lives shattered. But there is no ice that cannot be melted: through Love. Love warms.

"This I have done on my own. I alone! My whole fortune is a produce of my strength." One is often tempted to say just that. But is it a fact? Did not the wife help, who provided food and clothing? Did not the neighbor, by advice and deed, at home and at work, help some? Can such help be repaid? And how much experience and faith of one's neighbor goes along with it? The stream of life of our neighbor should not be dammed up. It is the sympathy of our neighbor--and with it his love.

Time flies and we often do nothing further than just to look at it as it performs. We label that "killing time". Many kill themselves in this way. The "creative man" is not likely to experience this. They draw, potter, write, to bring joy to others. Everyone of us is creative and can transform cold, sad, mummified and empty hearts. Also his own heart. He who does not love, lets his neighbor wither away. He who does not allow others to love him, dries up.

With the finger always on the trigger is not the exclusive privilege of hunters, but also the "women chasers"; whether it be in their calling, in their free time, in company. The hunting of animals cannot be accomplished without cunning and force. One should use other methods to win men: Frankness, fairness and heart. That bars all sneaky methods and every forceful method.

Takes the position that he is the one driver on the highway. Makes a typical waving of his hand and curses musically. Not at all concerned that he is breaking the law. While walking will not get out of the way for any with the added post script that he is blown up and unchecked. Does not know that consideration serves his own ~~purpose~~ purposes and for the teaching of others better. Even is of advantage in traffic.

Can one transform himself in twenty years? Many live and act today as if the law of war must be carried out to annihilation. Man does not become another person because he changes his clothes or uniform. We can also mature in our heart, learn and change. Hearts may also become more industrious, active and clear-sighted. True love always disarms: from millions of men to millions of men and from the I to the You.

What is atonement? It is the blotting of a debt in the worldly sense. And it is our duty to forgive all other men. Is a man, then, the same as he always was? Can he not shake off anything of the past? Must we act to others whom we give credit never to have had dirty hands approach by always again crucifying him on his past conduct. He who wants to accomplish this, should first look into the heart of his fellowman and in his own heart.

Even a mass murderer has a right to be loved. That is an ~~an~~ almost incomprehensible thought, which one might be able to comprehend by the reading of the words which Anne Frank, before her murderers, ~~she~~ wrote in her diary: "I still believe that mankind, in their hearts, are good." In a previous year the order of the monks of "The imprisoned Brothers" was founded. The youthful monks allow themselves to be imprisoned for one year with criminals locked in their cells in order then to serve their lifetime, in order to devote their lives to serving thieves and murderers . . .

Alexander the Great simplified this problem. He simply cut through the Gordian Knot. It was after all only a rope that was thus destroyed. Human problems can only be solved by patience. The best way to untangle--and disarm--is Love! That applies to marriage, business, politics.

In all lands there are daily great speeches made. Almost always it concerns force. Always someone is being accused or forced to defend himself. Almost never does one speak of love, which is more powerful than all force. Let us begin by making manifest the power of love among ourselves: from person to person, in the family, in our calling, then many a political care will become annihilated. World peace even yet always begins at home. Love is more powerful than all force.

Meetings of ambassadors--Government crises--Broken treaties--Thievery--Train wrecks--Earthquakes: of these we read daily in our newspapers. But what do we do about it? Is reading the paper only a manner of killing time? Whoever approaches the problems of near and far can just as well hold blank paper before his nose. By reading of the papers we should think what good we can do in order to avoid injustice and suffering! World peace begins by us at home, begins ver close to us: by our neighbor, by ourselves.

Do you will recall which candidate you voted for? Do you also know what he is for you? His long arm to reach for good! If you want the good things that the government can do for you, write to your candidate. That is why you gave him your vote, in order that he can PROMOTE YOUR program, if it is good, prove it and represent it. You see, so far, and even above the ways of politics, their strength reaches.

A handclasp for us readers of the daily paper. Sometimes the politicians even offer embraces and kisses. For the moment they actually are honest about it, like the signature at the bottom of an agreement. But of what value is that alone? When disregard steps in, the prettiest promises and the surest promises are obliterated. A government is never better than its people. Especially the members of a democracy should remember this.

At the time we were shown on the television or in the movies we are shown the misfortunes of our German fugitives, the misery in Asia or Africa, then we were overcome with the thought: Here you must be of help! Before the main program is over our enthusiasm has already gone up in smoke and at the latest next morning the good resolve was forgotten. That is human. More human, however, the determination of the will to be of help. He who really wants to be of help can always find the way.

Always again new laws and prohibitions become necessary. Many of them we would have no occasion for, if everyone ceased to think only of himself but also on his neighbor. The courage to think of the rights of others, saves us much excitement, anger and suffering. Where one is polite and fair, one needs no prohibitions.

We are able every day to eat our fill. Do we occasionally think on it too that at one time things were different? Do we tell the story to our children, whom do not know what hunger is? Do we remember how many millions even today are still hungry, how many thousands daily starve?

"Where was your supremacy when it all started? Was it in Auschwitz or Dresden? Was it with the children, women and the old people in flight? This question was already, on a Friday 2000 years ago, in a tribunal in Israel put forward, when the account of love was being analyzed. Always however were men present who washed their hands in innocence and who wanted to know nothing of this power. But since then it is of account: