

UNITY

Freedom, Fellowship and Religion

Official Organ of the Congress of Religion

TO PRESIDENT ELIOT AT EIGHTY-TWO.

To match your mind in all its upward trend,
Ignoring weight of years and tide of time,
Unto perfection's goal improving still,
We scan the calendar of history,
Big with the mighty names of all the past;
And on this golden page we find revealed
Scarce men enough to count the centuries.
I do exaggerate the number much:
Lo, Newton, Voltaire, Humboldt, Landor come
To view; Von Ranke, Hobbes and Tennyson.
Encyclopaedias quick! the list is weak;
Bancroft, Mommsen, Gladstone, three more among,
But Goethe, Herschel, Hugo, died too young.
Old Titian dipped his brush at ninety-eight
And set a mark for you to emulate.
If we incorporate one living man,
The page is full, with Frederick Harrison.
Relentless foe of dogma and of creed,
The two great bars to Brotherhood of Man,
Master of science, education, art,
Expounding war and peace with equal skill,
You bring to bear the ripest fruits
Of age on your full-wrought philosophy
With classic diction pure and unsurpassed.
And topping all, you are the master of
Yourself—the highest, hardest human gift.

May 17, 1916

S. O. LEVINSON

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The Cosmopolitan

An Address at the Annual Banquet of the Cosmopolitan Club
of the University of Nebraska, by Henry Chung
a Korean Student

Perhaps the most interesting of all studies is the study of human beings; and the cosmopolitan is the most interesting of all men. He is an heir of all the ages, and the hope of the future. He has a universal character and a judicial temperament—a character that is worthy of respect and admiration in all ages, among all peoples; a temperament that is so well balanced as to be able to meet every problem with fairness and in an unbiased attitude. His morals are of a quality unchallenged by the ethical standard of any people, whether Christian or Mohammedan; and his view-points are cosmic that he understands the different grades of intellect and is able to see things from their points of view.

I think it is the index of a man's caliber and training to be able to see things from others' points of view, and appreciate their relationship. Once a wise New England farmer came to Professor John Graham Brooks of Harvard and asked this question: "Professor Brooks, just what is a fool?" Professor Brooks scratched his head and said: "I don't know." "Well, Doctor Brooks," replied the farmer, "I'll tell you what a fool is. A fool is the man who looks at one thing fixedly and steadfastly to the exclusion of all other related facts which alone can explain the thing he is looking at; that is a fool." John Graham Brooks, the eminent scholar of Harvard University, said that it was just about the best definition of a fool that he had ever heard in his life. If we could understand each other thoroughly, we could solve many of our difficulties with our fellowmen and eliminate unnecessary disputes.

The idea of geographical isolation or national separation between different peoples is antiquated. In this day and age we can no more live to ourselves, apart from the world, than we could weave homespun clothes and travel in prairie schooners. We have common interest and common destiny with the rest of the world. For we know civilization must rise or fall as a unit. There can be no true civilization while any men in the world are left out of it, and no race or nation can go far forward while other races and nations lag behind. In order to lift ourselves on to a higher plane of enlightenment, it is necessary that we should lift those about us. Modern science tells us that no man can live a hygienic life in a filthy community. This world is a great community in which we live and play our part. The best way to keep our knowledge is to give it away. Our arts and sciences become more beautiful when we impart them to others. When we render service with an unselfish motive, we invariably feel the reacting impulse of lofty endeavor. Thus,

"Teaching we learn
and giving we receive."

The great task of every advanced nation is not to conquer smaller countries or inferior races and discipline them with a mailed fist. It is to bring more love, more light into the world. A stand for racial aristocracy or military domination means war, hatred, barren exclusiveness, and final degeneration and fail-

ure. A stand for racial democracy and political freedom means love in the world, friendliness, sacrifice, new futility, a wider sweep for faith and final triumph.

The people in the world are drawing closer together into larger and larger units. Communities consolidated into tribes, tribes into nations. Now we have the final problem of world organization,—whether the nations will organize themselves into a unit, giving up local interests for the sake of the larger interest of all, and meeting each other on terms of honor and equality.

In this great movement the cosmopolitan has a unique role to play. He carries no ancestral hatred or traditional prejudice. He has no particular religious creed of his own except that of service and brotherhood of men. He knows no more of national or racial lines than a bird. He meets all men on terms of honor and equality and considers all useful labor to be of equal importance. He has respect for social conventionality, but is not a slave to it. He does not fear to stand alone in defense of a principle, if it need be. He is a true citizen of the world. He may hate Prussian militarism, yet advocate German efficiency; he may abhor Russian autocracy, yet fellow the doctrine of Tolstoi; he may denounce English imperialism, yet love Shakespeare and Browning. He is the medium through which all the finer qualities of all the races are gathered to bloom into a newer and more beautiful flower of civilization.

Thus we may think that a true cosmopolitan is strong and unselfish, that he has not only social grace and intellectual attainments, but also the dominant aspiration of the human race. He has the cosmopolitan culture which means something more than good manners and intellectual graces. He is simple in his life and humble in his point of view, and above all is teachable. Some truth he knows and to all truth he is open. He does not seek American truth, Teutonic truth, Latin truth, or Asiatic truth—but truth. He has the sterling patriotism that is too high for hate and too broad for conquest. He will have his country do unto other nations what he should like to see other nations do unto his own. Amidst all the lust of war, wrangling over petty disputes, and mad chase for wealth in modern commercialism, he quietly yet courageously pushes his convictions to the ultimate goal of true cosmopolitanism,—the federation of nations and brotherhood of men, as Tennyson dreamed and prophesied more than a half century ago in the lines:

"When I dipt into the future far as human eye could see,
Saw the vision of the world and all the wonder that would be,—
Men, my brothers, men the workers, ever repeating something new,
That which they have done but earnest of the things they shall do!
Till the war drums throbbed no longer, and the battle flags were furled
In the Parliament of Man, the Federation of the world."

The early habit of having a life in God, above the trials and occupations of the world, is an all-sufficient practical proof of immortality. Every triumph over the flesh is a help to realize after death. Shut out the world, live in the consciousness of God, and you will know of the mysteries of life and death.

MOZOOMDAR.