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On: 28 January 2015, At: 03:04

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



## Religious Education: The official journal of the Religious Education Association

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/urea20>

### RELIGIOUS EDUCATION OF THE INTERNATIONAL MIND

John Howard Melish D.D.<sup>a</sup>

<sup>a</sup> Rector, Holy Trinity Church, Brooklyn

Published online: 10 Jul 2006.

To cite this article: John Howard Melish D.D. (1917) RELIGIOUS EDUCATION OF THE INTERNATIONAL MIND, Religious Education: The official journal of the Religious Education Association, 12:2, 108-114, DOI: [10.1080/0034408170120205](https://doi.org/10.1080/0034408170120205)

To link to this article: <http://dx.doi.org/10.1080/0034408170120205>

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quotations from recent French, English and American writers. Even Italy has not remained untouched by these heresies. Mr. T. L. Stoddard, writing in *The Forum* more than a year ago, says, "Few people realize the intensity of the movement which during the last few years has been transforming Italian thought. This movement, expansionist and aggressive to the highest degree, calls itself Nationalism, but is in reality a sublimated Imperialism."

To get rid of these errors will require more than a treaty, it will require a new enlightenment and a quickening of conscience. This means a new application of philosophy and ethics to world problems, and this application must be made in Germany as heartily, as sincerely and as faithfully as in England or France or the United States. Nothing short of this will reach the seat of a world-wide disorder. Momentary superiority of force may draw the boundary lines of opposing units, but if we are to establish peace and world order, universal human intelligence must seek it by deliberate choice, and universal effort must be centered on fashioning a new world wherein dwelleth righteousness.

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### RELIGIOUS EDUCATION OF THE INTERNATIONAL MIND

REV. JOHN HOWARD MELISH, D.D.

*Rector, Holy Trinity Church, Brooklyn*

When Andrew D. White retired from public life he gave a notable address at Harvard on the foreign policy of the United States. Before an audience of young Americans that crowded Sanders Theatre, the distinguished ambassador and publicist declared the day had come when this country must abandon its policy of splendid isolation. America finds herself in a world transformed by steam and electricity. She is doing business upon seas policed by the British fleet. She is selling goods in continents opened by French and Germans and Dutch. The modern world is also witnessing a commerce of the mind. Science, literature and art transcend national boundaries and create a citizenship of the world. In such a world, Mr. White asserted, America could not, and had no moral right to, continue its policy of isolation. The change of policy involved problems of magnitude and tasks most difficult of successful

accomplishment; but they must be faced. "Young men," exclaimed the speaker as his final word, "Let us not lose faith in the Republic."

That speech, coming from such a man at the close of his distinguished career, compelled his youthful hearers, from that moment on, to think internationally. For multitudes of minds, beyond college yards and in the ranks of wage earners, socialism has been a liberal education in internationalism. Since the days of the Communist Manifesto, increasing numbers of men and women in all nations have crossed their national boundaries. The call went out, "Working men of the World, Unite!" In all European nations before the war, by means of soap-box orator and penny tract and study class, socialism was at work, like leaven in a barrel of meal, creating an international mind.

Religion, no less than politics and economics, has been a factor in international education. In Judaism before the Christian era some few prophetic minds thought in terms of humanity. Jesus of Nazareth was an internationalist. He crossed the boundary between Judea and Samaria, in defiance of the religious prejudices of His day, and recognized the good Samaritan. In His spirit Paul became an apostle to the Gentiles, and laid down the international principle that in Christ there cannot be Greek or Jew, barbarian or Scythian. The Primitive Catholic Church was, in ideal and aim, a world order inclusive of all nations and tongues and peoples. Modern missions has caught the vision of the world and is at work for mankind. To-day there are increasing numbers of religious minds who can say with Phillips Brooks, "The longer I live the more strongly the idea of humanity takes possession of me, not a portion of humanity, not a selection out of humanity, but man in his deepest interests, in his spiritual possibilities."

When the European war broke as a devastating hurricane, all these forces making for an international mind suffered shipwreck. World commerce and finance, it was said, would prevent any such catastrophe; but they were twisted out of all shape and thrown aside as play-things. Socialism, it was claimed, would call a general strike in Germany and France, if the militarists and diplomats dared to precipitate a conflict; but, when the bugles sounded a war of defense, wage-earners as well as capitalists, joined the colors. Religion saw its missionaries hurry home from the outlying sections of the earth where they had worked as comrades, and throw themselves into their respective national armies as belligerents. We are living in a world which, temporarily at least, has been blown to pieces by high explosives and torn by shrapnel. And yet, out of the crash of

the modern world there is bound to come a more stately mansion of the international mind.

To build this stately mansion of the soul of man what shall religious education do? I desire to offer three positive suggestions and two negative.

#### I. CREATE FAITH IN WORLD ORDER

Religious education should create *faith* in a world order.

There is only one earth. Mankind cannot annex Mars or extend its sway to Saturn. Therefore the children of God must either learn to dwell together upon the Father's home-acre or drive each other off of it. There are those who think that, whatever our hopes and prayers, population and food supply will make the decision. Julius Cæsar relates that the Germans crossed the Rhine because of their numbers, the need of food and the desire for culture. However justifiable the invasion of Gaul was in 45 B.C. an invasion of Gaul was not justifiable in 1914, because modern industrialism makes it possible for millions to live where agriculture could support only thousands. It is also asserted that this very industrialism is the cause of wars between nations. A manufacturing nation must get and keep markets for its products. The need of markets sends it into the world to compete with other manufacturing nations. That competition creates friction, which if prolonged bursts into flame. The cause of the present war was not a brutal murder but the tariff discrimination of Austria against Serbia. Men who see these things, shake their heads sadly when world peace is mentioned, and, reluctantly persuade themselves that it is the part of wisdom to prepare for future wars. But why should we despair? Are commercial tariffs ordained of God? Is modern capitalism rooted in the nature of things?

As industrialism makes possible the life of millions in a limited territory, so a revolutionized industrialism, maintained not for exploitation but for service, makes possible the durable peace of the world.

Religious education should train men to believe that whatever is needed for the good of men is obtainable. Every onward step man has taken since the days of the anthropoid ape has been taken in the face of the objections that "the facts are against it and human nature cannot be changed." The ideal society is ever saying to humanity, "Create me." And the men of faith have accepted the invitation. Faith is that which removes mountains and makes all things new.

## II. FAITH IN RIGHTEOUSNESS

Religious education not only should create faith in a world order but it should create faith in *righteousness* as the basis of the ideal world order.

Europe knows what it means to base the union of nations upon hypocrisy and falsehood. It has seen diplomats sign an agreement among nations, which presumably expressed their thought and purpose, and then with the same ink sign a private treaty by which all the stipulations of the agreement were to be ignored. America knows what it means to ignore treaty obligations and seize a strip of territory on the ground that we are righteous and all others are scoundrels and grafters. George Washington declared in his farewell address that religion and morality, no less than good policy, bade his countrymen to observe good faith and justice toward all nations. "Who can doubt," said he, "that in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it?"

What a gigantic task it is to persuade men to be willing to do the right though the heavens fall! For every ninety-nine men out of a hundred Decatur's toast is true in international relations. "My Country, may it ever be right. But, right or wrong, my Country!" Religion's moral task is to educate the mind to say, "My Country, may it ever be right. But when it is wrong, I will do my bit to make it right!" What sacrifices such a decision involves, we can appreciate in this day of war and rumors of war. The whole world is praising the heroism and devotion of the gallant men who out under the stars are facing the reality and tragedy of conflict. And they deserve honor. But I want to bear the tribute of admiration to those nameless heroes in various countries who are suffering ignominy, humiliation and imprisonment because they have chosen to serve a higher cause than the Germany or England of to-day, the cause of righteousness, fraternity and truth. They serve their nations best who serve righteousness first.

## III. SERVICE

Religious education should train the international mind to *serve*. In his words of golden counsel to his countrymen, Washington bade them cultivate peace and harmony with all nations. "In the execution of such a plan," he said, "nothing is more essential than that antipathies against particular nations and passionate attachments for others should be excluded; and that in place of them, just and amicable feelings toward all should be cultivated." There have been

moments in the last thirty months when many Americans have seemed to ignore this advice. We honor the German in our midst for his love of the fatherland. We respect the Englishman, sojourning among us, for his loyalty to the British Empire. But by the same test we demand that during this European conflict, whatever their inveterate antipathies or their passionate attachments, the citizens of this nation shall put America first. "The nation," says Washington, "which indulges towards another an habitual hatred or an habitual fondness is in some degree a slave. It is a slave to its animosities or its affection, either of which is sufficient to lead it astray from its duty and its interests."

To throw ourselves into an European conflict, under the impulse of antipathy or passionate attachment, would inextricably entangle our country in the politics of other nations. To lay down the principles of a world order upon which we would be willing to unite with other nations for the service of all, as President Wilson has effectively done, is, it seems to me, to serve the world. To enter upon that difficult task with clear heads and unselfish hearts is to perform what Washington calls "our duty to mankind," which is unevadable and universal. Religion declares that our life is for service. Better that we should perish than that we should continually dwell in suspicion and fear of other nations. Infinitely better that we should perish than that we should cause others to dwell continually in suspicion and fear of us. If in the hour of peace America could bring herself to give for the rehabilitation and reconciliation of the nations now at war, the billions she has voted for battleships and armies, do you not believe that it would be the most effective and successful preparedness measure ever undertaken by man? "Millions for defense," once cried a patriot, "not a cent for tribute!" Millions for service, and you will not need a cent for defense.

If religion is to educate the international mind to *believe*, to do *righteousness* and to *serve* in the future it must cast off at least two of its inheritances from the past.

*We must expurgate our prayers.* A little English girl wrote a letter to her aunt in this country in which she said, "I pray every night for my dear papa at the front. I ask God to keep him safe and to kill all those wicked Germans." Little German girls are doubtless praying God to save their dear papas, and to kill all those wicked Englishmen. And little Italian girls are praying God to save their dear papas and to kill all those wicked Austrians. And little Austrian girls are praying God to save their papas and to kill all those wicked Italians. And the dear God hears all the prayers of

His children—the prayers to kill and maim their enemies! And even churches in solemn convention assembled have adopted prayers almost as far removed from the spirit of Him who said, “I say unto you, love your enemies and do good unto them that hate you.” If we are to pray to the God of battles, to the Lord of armed hosts, let us address him by his proper name, not Our Father but Mars or Moloch. And let us present our petitions to kill our enemies, in the name of Julius Caesar, not Jesus Christ.

*Our religious language needs to be expurgated of military imagery.* At least so far as it applies to all our relations to others. Must we not substitute ideals of peaceful heroism for ideals of warlike heroism? St. Paul used the illustration of the soldier for the struggle of the man for right living and made it respectable. The church made use of the soldier metaphor when the great heroes were soldiers. That time has gone. The teacher, the thinker, the explorer, the inventor, the worker, the preacher, the physician and the nurse are all finer types of the hero and patriot than the soldiers, and yet we go on singing, “Onward, Christian Soldiers.” Jesus never used a military figure. The woman in her home, the fisherman at his hazardous trade, the merchant taking risks, the farmer in his field, the carpenter at his job, the shepherd in the hills—these furnished Jesus with the imagery of spiritual life. Let us put this imagery into the worship of One who said, “Blessed are the peace makers.” Let us strike out of the baptismal office, “Fight manfully under His banner” and insert, “Work faithfully for His cause.”

It is such things—prayers and hymns and imagery—that mould the mind, far more than a course in international relations once in his career, and determine the future conduct of the child. “Every child is born a savage,” says Dr. Morton Prince, “he only acquires culture and the common ideals and the common will of the social conscience.” Let religion see to it that he acquires nothing but the best.

Across the fair earth have marched and countermarched throughout the centuries the merciless armies of world conquest. Nineveh and Babylon, cultured Greece and majestic Rome, the Turk, the Teuton and the Celt, the Anglo-Saxon, Slav and Japanese have each in turn drenched the world in blood. Dante pictured violence as punished in a river of boiling blood which flowed in a vast circle around hell. For glory, honor and loot the violent have encircled the world with a river of blood. In these latter days multitudes, baptized as Christians, civilized as men, have gone forth to kill for duty, to fight for justice, and to murder in defense of

country. Shall we not reverse the order of the world and send men forth to serve mankind? Would that from this day we might begin to raise a goodly fellowship of men and women, strong in soul and brave—"to dare, to do, to help and to endure."

They would go forth with hands quick to find, to soothe, to bless. Year by year their numbers would increase. And then in time—in God's good time—they would reveal the secret of eternal harmony—the reconciliation of the world.

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## RELIGIOUS TRAINING AND VOCATIONAL STUDIES

### THE RELATION OF VOCATIONAL TRAINING TO MORAL AND RELIGIOUS EDUCATION

ERNEST CARROLL MOORE, PH.D.  
*Professor, Harvard University*

A recent report of the United States Commissioner of Education contains the statement that "the vocationalizing of education remains the dominant note of the year. It will probably continue to be of paramount importance for many years, since the vocational movement in its larger aspects bears such vital relation to the whole problem of widening democracy." There can be no question that this movement is on. It has two forms, one, the movement for definite vocational or trade or occupational training, the other a much larger movement to make education of all sorts definitely and specifically preparatory for the life that the student will lead by making that life the basis of his education throughout. Anyone who reads the most interesting educational paper which comes to my table—the Educational Supplement of the London *Times*—will not be long in discovering that this current of educational change is running far more rapidly in England just now than it is in America. That education must be modernized by being made so practical that it will fit men and women to cope with the every day affairs of life is as definite a conviction over there as that England must win the war. If our nation becomes involved in the war it will come out of it with many times more interest in practical education than it now has. In short the world seems to have entered upon an educational renaissance far more important and more wide reaching than any educational revival through which it has yet passed. We live at one of those great times when old things are rapidly passing away and all things are being made new.