

The Humanist Pulpit

Series XV

No. 2

What's Happening To Religion



JOHN H. DIETRICH

Price Ten Cents

The First Unitarian Society
1526 Harmon Place
Minneapolis, Minn.

This pamphlet contains an address delivered before the First Unitarian Society of Minneapolis, at its regular Sunday morning meeting, October 4, 1931, by the minister, John H. Dietrich, and is published for the purpose of reaching those people who are in sympathy with our work but are unable to attend our meetings.

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

Twelve addresses are published during the church year from September to June, and subscriptions for the annual series are received at one dollar postpaid. If in addition the Sunday morning programs are desired, the subscription price for the two (addresses and programs) is two dollars. Address the Secretary, First Unitarian Society, 1526 Harmon Place, Minneapolis, Minn.

Extra copies of this pamphlet and all others that are still in print may be procured from the above address for ten cents each, postpaid.

Mr. Dietrich's addresses are broadcast over WDGY. 1180 Kilocycles—254.1 Meters.



What's Happening to Religion?

AN event has come to pass in our day which is without precedent in the history of Western civilization. The Christian nations of Europe and America have long indulged in the fond belief that theirs was the highest civilization to which man has attained, and that they have in their keeping the only religion which God has revealed; that to them has come the very son of God himself, to instruct them in the way of life, and to make it possible for them to attain the kingdom of heaven. They have prided themselves most of all upon this, their religion. So precious have they considered it, and so necessary to the well-being of man, that with unrivalled generosity they have deemed it their duty to impart this—their treasure—to all mankind. They have sent their choicest souls and have spent untold wealth to preach their gospel to those whom they call the heathen. But recently this self-complacency has been sadly disturbed. They find their religious beliefs disintegrating, and the whole Christian world in a strange state of disturbance and upheaval. The church seems to have lost its authority, its sanctions are gone, its foundations sapped, the springs of its existence running dry. In addition to that, the people have discovered a thousand new and vital interests which have displaced their interest in religion, and religion has come to be a minor instead of a major element in human life. People may well ask the question which forms the subject of our discourse, "What's happening to religion?"

Of course in the deepest sense there is nothing happening to religion. Religion understood as a sense of loyalty to the highest values of life, remains forever the same. But this religion as an attitude of mind or emotion takes on myriad forms as it comes into contact with various types of people and different kinds of culture. This was summed up a number of years ago in the well-known phrase—"Religions are many, but religion is one." What this really means is that religion constantly and necessarily adjusts itself to its environment, and these adjustments are so radical in many instances as to make the products appear to be different religions; but in reality it is the same religion, that is, the same human instinct, functioning in different circumstances. I like to think of religion as being constantly reborn in order to maintain itself. In the act of birth, you know, a life passes from one set of conditions into another. A human life by the process of birth emerges from the darkness, the silence, the restriction of the womb, into a world of light and sound and freedom. All the circumstances of life are changed, but the life itself goes on. Life can only continue thus by passing from one state of environment to another. If a child tarries too long in the bosom of its mother, the child dies and the life of the mother is endangered. So today religion in the Western world is in the process of birth. The established religion of Europe and America was conceived in the days of the Roman empire. Its life was the result of the impregnation of Graeco-Roman thought with Hebrew spirituality. It was born, flourished and lived so long as its environment was conducive to that kind of religion. Recently the environment has changed so radically, that that particular kind of religion can no longer adapt itself, so it is in a process of decay, while religion itself is being reborn. Just as the child when it is born must adapt itself to the entirely new conditions of the outer world, so religion must adapt itself to the entirely different modes of thought and conduct which have arisen as the result of our changing civilization.

Anyone who is acquainted with the growth and development of religion knows that the various forms of religion

which exist in different parts of the world are the natural outgrowth of conditions which prevail in these different localities. And many are the factors which enter into the situation. There have been historians who have tried to simplify the matter by attributing different types of culture and religion to a single factor, but the problem is not quite so simple as that. You will remember that Buckle attributed all the different forms of civilization to climatic conditions. It is true that climatic conditions have had much to do with it, but there are other factors. Geographical and topographical conditions play a part also. An entirely different religion developed in the rugged mountainous country of Persia from that which arose from the plains and valleys of India. Racial characteristics also play an important part. The religion of the negro is essentially different from that of the white man because of deeply imbedded differences of temperament and character. But the type of religion is most definitely determined by the manner of thought and mode of life of any particular people. It is either an outgrowth of or an adjustment to those differing forms of thought and life, which we sum up in the word "culture." Religions are quite definitely moulded by the cultures of the people.

When the change of culture, or type of civilization, is not too radical the same form of religion will frequently adapt itself to the new environments; but when the culture or type of civilization is radically different, practically a new form of religion is born. The best illustration of the former, that is, the same religion adapting itself to new conditions, may be found in the history of Christianity itself. Christianity in the beginning was a rather simple ethical religion, but it assumed many different forms as it spread over a world of differing cultures. When it came into contact with Greek mysticism, it took on the color of the materials with which it worked until it finally emerged in all the speculative fantasies of the Greek Orthodox Church. Later it came into contact with Roman legalism, reinterpreted again its doctrines and ceremonies until it developed into the elaborate ecclesiasticism of the Roman

Catholic Church. Later still it spread northward into the forests of the Teutonic peoples, absorbed their principles of freedom and individualism, and finally developed a new form of individual and comparatively free religion in the Protestant Reformation. This is an illustration of the same religion adjusting itself to minor changes in culture; that is, changing its form, but not its essential content, to meet the requirements of the different forms of a civilization, which also was essentially the same in content.

However, there are now and then in the history of the world changes in the mode of living so drastic, as to give rise to an entirely new culture or type of civilization. Such a change took place when the human race turned from a nomadic to an agricultural people. It is difficult to imagine in these days the mighty changes in the character and life of a people, who for centuries had been wandering tribes, when they became agriculturalists instead of nomads. A quieter mode of living, a settled abode, and a sufficient means of subsistence wrought mighty changes in the life of a people who for centuries had wandered up and down the land in search of pastures for their flocks and food for themselves, constantly at war with other tribes for the rights and means of existence. Such a change also wrought mighty changes in their religion. Their gods took on new and different attributes. No longer were they interested in the gods of the desert and the forest, who aided them in their conflict with other tribes—they were now anxious to worship the gods of agriculture who were able to send sunshine and rain. For you must remember that the characters of the gods have always assumed that form which could best meet the needs of the people. That is what Prof. Haydon means when he says that the gods have always been functional rather than actual. We get a fairly good picture of this change in a study of the early Hebrew people (if we are sufficiently emancipated to study them historically instead of theologically), during that period when they ceased wandering as nomads over the deserts of Arabia and settled as agriculturalists in the land of Canaan.

What I want to discuss
with you

Now I have said all this by way of introduction to my ~~subject~~ in order to give you a background wherewith to comprehend what is happening to religion today. Christianity has carried on for almost two thousand years by making minor adjustments to different forms of essentially the same civilization. Today we are in the midst of a change in our manner of life and mode of thought so radical as to give rise to a new form of civilization or new culture, comparable only to the drastic changes which took place when the people turned from nomads into farmers, and I believe that these same factors will bring about such a change in religion as to justify us in calling it a new type of religion.

I.

I said a moment ago that we are in the midst of a change, and I would like now to emphasize and elaborate that fact; since this is the cause of all our bewilderment, not only in religion but everywhere. There exists today an actual conflict between a rapidly dying civilization and one that is surely emerging, and our confusion is caused mostly by the unawareness on the part of most people of this conflict. Of course the average man is aware that he is living in a period of exceptionally rapid social change, but he does not sense its significance, and neither does he know whether this change is for good or evil. He is familiar with the fact that the daily round of living with its well known tools and comforts and pleasures has been more radically transformed in the last generation than in dozens of centuries which preceded. He calls this progress and hails it as a splendid thing, with hardly a regret for the familiar ways that are gone. He knows too that customs and standards are rapidly shifting. Women have found a new status; the family is no longer the stable thing it once was; divorce is respectable and frequent; most of the conventions between the sexes have disappeared. The old ideals of thrift, honesty and austere toil have lost their appeal; while people are far more interested in enjoying comforts and luxuries, in having a good time, in getting a kick

out of life. People do not go to church as they used to; when they do, it is not to worship as their fathers worshipped, nor to believe as they believed. The average man perceives such changes, but he does not call them progress. He looks upon them rather as a deterioration, as a slipping back from the established principles of the good life, as moral laxity, and wonders who is to blame.

Ten years ago the war was a useful scapegoat. We blamed almost everything on the war, and no doubt it had much to do in hastening a process which was already under way. But now, the war as a cause has receded, and the disintegration of social standards continues. Today we blame science and the machine, with the factory system, the industrial cities, and the mechanization and standardization of life which they have obviously brought. Religious men are apt to blame science which has undermined the faith and moral standards of the young, while in intellectual and literary circles it is rather the fashion to regard the machine as the real menace, robbing man of liberty and self-expression and beauty and the good life. All this may be true; but if one thoughtfully observes the situation it is clear that we are today confronting a much deeper and more fundamental transformation—nothing less than an entire cultural readjustment, a remoulding of our beliefs and ways of life far more drastic than any faced since our ancestors abandoned a nomadic hunting existence and settled down to the stability of agriculture. This change from a nomadic to an agricultural life centuries ago brought about an entirely new method of living with a drastic transformation in beliefs and social customs, and generations passed before men again became settled and secure in their new environment.

Now we are passing from the agricultural to the industrial age, and a similar transformation of beliefs and social customs is taking place. For almost a century there have been emerging the scientific thought and material conditions of an entirely new civilization; but men's ideas and social institutions have not kept pace. Their thought and feel-

ings are still lingering in the pre-scientific and pre-industrial age. For years this has passed unnoticed; but the breaking point has at last been reached. After years of unheeded growth, science and our machine environment are now insistently demanding that we adjust the rest of our life to them.

We live in a world where science is our servant and machines dominate, but we do not yet feel emotionally at home in the strange atmosphere of the factory and the laboratory. We are still attached by a thousand ties of loyalty to the thoughts and aspirations that moved our ancestors in the distant past. We inhabit the new civilization, but we are not yet really living its life. Our machinery is modern but our institutions are medieval. The civilization in which we are still trying to lead our lives, was rooted in the countryside. It was built by men who toiled in the fields and felt the wind and rain in their face and looked up to the everlasting hills and stars. For most of us the countryside is already gone; we see only city streets and feel the hot breath of the machine and look up at glaring electric signs. That civilization culminated in a religious attitude, which in Christianity expressed the natural feelings and thoughts of generations who lived as simple farmers and villagers, dependent upon the wayward forces of nature, and otherwise sufficient unto themselves. Our aspirations are to enjoy movies and radios and motor cars, and we are dependent upon a vast economic organization that stretches its tentacles around the world. The problems of the peasant and the villager of a century ago are no longer our problems, their thoughts can not be our thoughts, their ways are not our ways, nor their feelings our feelings. How long then can the great traditions that come down to us from the past, our heritage of religion and moral ideals, of economic and political thought and action, continue to survive in a world where science has created for us a new universe and the machine a new mode of life? That is why today we experience a spirit of rebellion at almost every inherited loyalty. That is why we feel the unreality of every principle of religion and morals.

We stand thus torn between two worlds. Our bodies labor in the city factory or in the office and rest at night in layers of perpendicular apartments; while our hearts are still in the dear old life of the village community. The result is that our heads are troubled with doubts and bewilderment. There is no doubt that we are on the threshold of a civilization so different from the old that nothing to which we have grown attached will remain untouched. Will anything of the old Christian agricultural world be left? Will we still have a religion? Will there still be a moral code? Will any of our old ideals prove adequate to the new world? I do not believe there is any reason for alarm, but there is urgent reason for adequate understanding. The trouble with most people is that they either view with alarm or hail with delight the change, any change. Some see in the changes ushered in by science and the machine the dissolution of all that makes civilization worth while; others feel that this change automatically guarantees a more satisfactory world. What is necessary, if men are to face intelligently the new conditions of human living, is a knowledge of how cultures give way to other cultures, how civilizations grow into other forms of life. Men need to face the transformation of their own civilization today in the light of the knowledge anthropologists and sociologists possess of the general course of any cultural change; they need to know the specific ways in which the culture they have inherited came into existence as the result of major changes in the environment of the past. A splendid book along this line has been written by a member of this Society, Dr. Chapin, who heads the Sociology department at the University, entitled *Cultural Change*. The reading of this book would give people a much better understanding of what is going on today.

However, what I want to emphasize is that with such a background of social science and historical information, men are freed from both despair and unthinking enthusiasm, to undertake present problems of adaptation with a critical appreciation of both old and new. They can then appraise the changes actually occurring; they can discern the values of

the older civilization which are too precious to abandon, and the new values that can be realized only by science and the machine. They will then see the present as a cultural change of greater magnitude perhaps than any in the past, but no different in general character from re-adaptations that have again and again been successfully accomplished. They will find in the evolutionary effects of scientific industrialism not a tragedy, but an opportunity—a challenge to thoughtful and intelligent and sensitive manipulation and control. In the light of this historical perspective we do not feel that we are facing a wholly new set of problems; we need not imagine that our only hope lies in arresting the dissolution of the older culture. Our task is rather to effect one more readjustment, one more reconstruction of inherited beliefs and standards, in the atmosphere of science and the machine age. Such a perspective is enough to destroy the current fears of the future; and create courage to face the difficult problem of reconstruction once more. It is for this kind of understanding that I plead this morning, knowing that we are standing only on the threshold of the change. We talk about a scientific age, and yet science has not yet begun to mould the thought of more than a tiny minority of people. We are in fact just beginning to realize some of the consequences that will follow when the industrial revolution has actually taken place, when the scientific temper of mind has actually made some headway among the educated classes. Our times belong to the closing period of the Christian agricultural civilization. The real challenge of the new world to our older beliefs and institutions is just making itself heard today. The years of actual reconstruction are ahead.

II.

Now I come more definitely to my subject, "What's Happening to Religion?" I seem to have gone a long way around, but I feel that the background I have given you is necessary to an adequate understanding of what is happening to religion. The one institution that has already most deeply felt the new forces is religion. Christianity in its

beliefs and moral standards was the very basis of life in the old world. Its doctrines were therefore the first to feel the shock of the new sciences. For at least three generations the spirit of science has been filtering into the religious idealism with which the nineteenth century started its career. The conflict of science with theology was the issue in which our fathers consciously faced the problems of reconstructing their beliefs to meet a new world. But today the point of contention between the older civilization and the new has shifted. Except for belated Fundamentalists, it has advanced beyond the conflict of science and theology to the far more extensive and profound struggle of our whole machine civilization with the basic moral ideals and religious institutions of the past. That earlier battle was merely the opening skirmish in a warfare destined to involve literally all the familiar landmarks. The last generation labored with the problem of how long they could still believe in God and immortality; today we are disturbed by how long liberty and democracy and the state, the home and marriage and the familiar moral standards can possibly endure.

During the last two generations religious life in America has been profoundly transformed. This transformation has taken place so gradually that many people have not noticed it; but one only needs compare the religious life of today with that of fifty years ago to realize it. Changes in belief have played a tremendous part in this revolution, undermining the whole intellectual structure of religion; but of equal importance have been the subtler and more indirect changes effected by our new social environment. The Fundamentalist who uses all the modern machinery and methods to sell the gospel of Christ crucified in competition with the other attractions of city life has taken on new form as certainly as has the Modernist who tries to reconcile traditional beliefs with scientific ideas. The experience of men confronted by the opportunities and the limitations of an urban industrialism differ profoundly from that of a rural agricultural society. Naturally the place filled by religion and the forms it shall take must also be different.

In any case the reasons why men place their faith in scientific explanations instead of theological ones are themselves social. The immense prestige of science is due to the important part it has played in our industrial and social life. As a result faith in science has grown so strong, so self-sufficient, so deep-rooted in the processes of our society, that most people have lost all faith in any other explanations. For them the scientific faith has prevailed not because it is logically incompatible with religious beliefs, but because it is psychologically incompatible. It has made them seem irrelevant, useless. The man who thinks in terms of modern psychology simply does not entertain the notion of an immortal soul. The man who trusts physical science to describe the world finds no conceivable place into which to fit the idea of God. He discovers force and energy, but nowhere save in human life energy that has moral qualities, that makes consistently for ends which men can approve. To deify the radiant energy of the electro-magnetic field, as some theologians suggest, is to resort to word-jugglery that is beneath the standards of the scientist. And so men whose minds have become habituated to thinking in scientific terms find theological attitudes superfluous and irrelevant. They have no interest in vindicating a belief in God or immortality or the soul. Those ideas have simply dropped out of any serious attempt to reach an understanding of the universe.

Even this is not the most important thing that science has done to religion. Still more drastic work has been done in the field of the social sciences, such as anthropology and psychology. The present conflict of religious faith with science is not so much with a scientific explanation of the world, as with a scientific explanation of religion itself. What I mean is that the really revolutionary effect of the scientific faith on religion today, is not its new view of the universe, but its new view of religion. Reinterpretations of religious belief have been unimportant compared with reinterpretations of religion itself. In the light of these, it has become impossible to view religion as a divine revelation entrusted to man. It has even become impossible to see it as a relationship between man and a cosmic deity. Religion is now

understood to be merely a human enterprise, an organization of human life, an experience, a social bond, an inspiration. It is merely one of the tools invented and used by man to help enrich and glorify his life.

And while science has thus undermined the whole structure of religion, still our industrial and city life have been far more destructive than all the scientific theories put together. We are all familiar with the theological difficulties, but we are apt to overlook the real religious revolution of the past fifty years—the crowding of religion into a minor place by the hundreds of other interests. For every man alienated from the church by scientific ideas, there are dozens dissatisfied with its social attitudes, and hundreds who with no intellectual doubts whatever, have simply found their lives fully occupied with the other interests and diversions of the machine age. The fact is that the popular religion has ceased to express anything vital in men's experience—it is irrelevant to all that they really care for. There is no doubt that astronomy and biology have had their effect, especially among the more educated people, but the churches are really emptied by automobiles and movies and radios and Sunday papers and golf. The only Christian churches that are really successful are those that stress everything but religion—moving pictures, dancing, gymnasiums, swimming pools, social activities—all of which spring from the fervent desire to attract and hold the people's interest. The church itself has been secularized. Its very members continue a half-hearted support—from motives of traditional attachment, of personal loyalty to the minister, of social prestige, or because they do not want to live in a churchless community.

Not only that, but the things once vital to religion have disappeared. For multitudes within the churches themselves the old need of personal salvation has simply lost all reality. The very experience of sin strikes them as a pathological and incomprehensible mystery. The crises that awaken significant emotional response are less and less concerned with the traditional sense of dependence upon God, and more and more with man's relations to his fellows.

They cluster about social, human, non-cosmic attitudes—beyond question the strongest religious forces today, which must be seized and imbued with religious value, if religion would survive. The doctrinal basis of religion has disappeared, and something else is made central—Fundamentalist and Modernist alike seize every secular appeal they can find to compete with other amusements. They range from earnest social service to sensational sermons on current topics; they stage religious vaudeville and angle for publicity. Even Jesus himself has been transformed, and in the most popular book about Jesus today, he is described as the first publicity man, who "put across the best paying proposition in the history of insurance." According to the same author the Last Supper was the fore-runner of the Rotary Club luncheons of today. It is quite evident to any careful observer that such religious thought and life is but a makeshift on the part of the churches, and can in no way satisfy the religious needs of our civilization.

It is merely a muddled attempt on the part of an out-grown religion to adjust itself to new conditions with no attempt actually to understand the situation. There is a crying need of an adequate comprehension of the fundamental changes that are taking place in our intellectual thought and social life, and a frank and courageous attempt to adjust religion to it, so that religion may do what it is supposed to do—conserve the highest values of human life. There is just as much need of religion today as there ever has been; but in order to do its work it must be fitted to the situation. The religion of the old agrarian civilization can no more function effectively in this scientific and machine age than the tools with which men worked a thousand years ago could do the work of today. Religious feelings and needs that demand organized expression are just as abundant in our new society as they were in the old, but the religion which meets those needs and satisfies those feelings must be the natural outgrowth of our modern life, just as the old religion was a natural expression of the old agrarian civilization. No one is wise enough to predict whether this reconstruction of our religious life will

be successful or not. It depends upon the religious leaders' ability to meet the challenge of the new world of science and the machine, and their willingness to make the change.

III.

I might also add that no one is wise enough to predict exactly what form this new religion will take, just as he is not wise enough to predict what form any of our social institutions will take as the new civilization becomes more fixed and settled. We are still in the stage of transition, and religion must be formulated and adjusted as the transition proceeds. The important thing at present is for a religion to be flexible and adjustable, holding fast to its main purpose of helping mankind to express the highest of which it is capable, and to this end holding on high the worthiest ideals we have been able to formulate. About as much as one can say at present is that such a religion must be in harmony with man's intellectual conceptions and with his social experiences. Religion will be able to do for men what it is supposed to do only when men have found a faith that will not set their emotions warring against their experiences and their hearts against their intellects. So long as men are torn between two worlds they cannot find their feelings undivided. Such a faith cannot shirk the task of serious thought and earnest effort, willing to make any change, however drastic, even though it discard all that seemed sacred in the past. It must be worked out at first intellectually, in the form of a serious philosophy of religion that will give meaning to human life in a world of scientific concepts and industrial activity. There is little trace of such a philosophy today. Men are afraid of theology, afraid of reflecting seriously on their religious life, afraid to think things through. At present, in our eagerness to understand the implications of the scientific faith, we have been neglecting the problem of conserving in a naturalistic universe and an industrial social life, the values that men have found essential in living a free and complete life. And that is what religion above all else must do, help men

in all the complicated ramifications of modern life to focus their attention upon the things that make life worthy and worthwhile.

If religion is to play any real part in the development of the future, it must possess the courage and the ability to do creative thinking in its own field. Accepting gratefully all the religious insight the past can furnish, it must recognize that "new occasions teach new duties." No religious teacher of the past, however great, has uttered the final word in religion. Man's religious experience grows and expands as does his intellectual experience. What more than anything else is holding religion back just now is its unthinking enslavement to the religious teachers of a bygone age. It must welcome the knowledge that natural science is revealing about the universe, it must welcome the light that social science is throwing on human relations. It must recognize the necessity of critical and creative intelligence in the religious life. It must respect all honest experiments based on the best knowledge that men have accumulated in the adventure of living. And no matter how radical the changes that may come about, I have firm confidence in the continuance of some form of religion; because, in the last analysis, the religious life is founded on a surer basis than any particular philosophy or any special form of living. In all human life there must be an ultimate conviction, a supreme standard by which lesser goods are judged. Religion is the consecration of this ultimate conviction, this supreme standard, no matter how differently it may take form in individual lives or in diverse civilizations; and to it men's deepest emotions are firmly attached. Interpretations may change, fresh insight may be added, different forms may come with new knowledge and new experience; the scientific theories of the day may not recognize it, the grinding of economic forces may disregard it; but it is deeply, and I think ineradicably, imbedded in the heart of man. And in the face of all the shocks of readjustment, religion will consecrate this faith, and insistently demand that somehow intelligence fit it into our lives.

A definite form of this faith is too much to expect while we are still struggling with the pains of transition; but I believe that the future of religion lies in the direction of a naturalistic Humanism—that is, a religion devoted to the enrichment of human life here and now through co-operation with recognized natural processes. The whole tendency of human thought lies in this direction—the cosmic process has become intelligent and conscious in man, therefore the control of the world process known as evolution has come more or less under the control of its latest product, consciousness—conscious knowledge, purpose, and good will—as embodied in man. Man therefore holds in his hands the power to control his own destiny; and being the highest and finest product of the process which falls within our ken, man is the natural and worthy object of our loyalty and our effort. However this may be, if we ever frankly face our new lives, if we ever come to bring our feelings to the support of our intellectual acceptance of the conditions of our living, we may then hope for a religion that will renew the miracle of ancient achievement—bring to a focus all the best elements of human nature. It is to the achievement of such a faith, in this changing civilization, that this pulpit and this society are dedicated. Let us continue our efforts, frankly, energetically, courageously.

Humanist Addresses

One of the methods of spreading our ideas is through the publication of Mr. Dietrich's addresses. Twelve of these are published in pamphlet form during each year. These publications are known as The Humanist Pulpit and are sold at the Unitarian Center, as well as at the Shubert theater on Sunday mornings, for five cents a copy, ten cents by mail. They also are sent to subscribers for one dollar a year. These pamphlets go regularly into every state in the Union and to almost every foreign country. More than two hundred and fifty thousand (250,000) have been distributed in the last six years. At the end of each year the series is gathered into a volume, giving them permanent form in a well bound and good looking book. These are known as The Humanist Pulpit, Volume I, II, III, etc. They sell for one dollar each. These addresses are printed in order to reach those people outside the Twin Cities who are interested in Humanism but who are unable to attend the Sunday morning services. It is largely through them that Mr. Dietrich's name and message have become familiar to so many people throughout the world.

If you wish to follow these discussions by Mr. Dietrich on religion and the problems of living from the humanistic point of view, fill in the blank below and mail to us with one dollar.

FIRST UNITARIAN SOCIETY,
PUBLICATION DEPT.,

1526 Harmon Place,
Minneapolis, Minnesota.

Gentlemen:

Enclosed you will find one dollar (\$1.00) for which please send Mr. Dietrich's published addresses (12 numbers) for one year to the following address:

Name

Street and No.

City

State

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

- ☐ The Advance of Humanism
- ☐ How the Gods Were Made
- ☐ Luther Burbank—His Life, His Work, His Religion.
- ☐ Who Are These Fundamentalists?
- ☐ The Road to Tolerance
- ☐ Was Jesus Miraculously Born?
- ☐ Did Jesus Really Live?
- ☐ Did Jesus Rise From the Dead?
- ☐ Is There a Moral Law?
- ☐ Do We Need a New Morality?
- ☐ Religion Without Revelation
- ☐ Shall Women Be Free?
- ☐ My Religion
- ☐ Robert G. Ingersoll—An Appreciation
- ☐ What Is An Atheist?
- ☐ Is Atheism a Menace?
- ☐ Thomas Paine
- ☐ What Happens to a College Student's Religion?
- ☐ What's Wrong with the Younger Generation?
- ☐ What Is Happiness?
- ☐ The Myth of a Superior Race
- ☐ The Superstition of Sin
- ☐ What's Wrong With the Clergy?
- ☐ What Does It Mean to Be Spiritual?
- ☐ The Vexing Problem of Censorship
- ☐ The Conspiracy of Silence About Sex
- ☐ What If the World Went Humanist?
- ☐ New Bibles for Old
- ☐ New Universes for Old
- ☐ The Ethics of Birth Control
- ☐ Religion in Russia
- ☐ Religion Without God
- ☐ Is the Universe Friendly or Unfriendly?
- ☐ Shall We Pray?
- ☐ The Control of Worry
- ☐ Can the God-Idea Be Saved?
- ☐ The Long, Long Trail
- ☐ Should Radicals Be Suppressed?
- ☐ Substitutes for Old Beliefs—or What Does Humanism
Give in Place of What It Takes Away?
- ☐ Has the Pope Settled the Marriage Problem?
- ☐ Humanism—The Hope of the World
- ☐ Shall We Believe In Immortality?
- ☐ Are We Settling the Unemployment Problem?
- ☐ The Growing Literature of Humanism
- ☐ What's Happening to Religion

Price 10c per copy. Address, First Unitarian Society,
Publication Dept., 1526 Harmon Place, Minneapolis, Minne-
sota. Enclosed find \$_____ for which kindly send
me the pamphlets checked.