INTELLECTUAL HATRED

With Christmas nearly here, let us consider things of the spirit. For this year the Christmas spirit—divine and wonderful spirit—will be for many little more than a mockery. Men and women all over the world will feel the cutting edge of hunger and want to venture to raise their voices above the usual "ridges of joy!"; and the benedictory Peace on Earth, Good Will Toward Men can this year be hardly more than a doubtful prayer. A younger world recognizes the more potent things of the spirit to be faith, hope, and charity, - "the three graces of these virtues have not passed from the hearts of men. Faith has become more than a blessing; hope has become a weapon for men still know that they cannot live by bread alone. Hope is dim in the hearts of many, but it still lingers on, and hope is all gone. And charity, the greatest of these—charity in its true sense of tolerance and love—charity we still have to work for, for we are not actually quarreling among ourselves about who shall love his neighbor most, and best. They are all here, faith, hope, and charity, not at their full-blowen best, perhaps, but real enough and strong enough to throw a substantial shadow that points westerly toward a brighter vista.

We Americans could very well sit back complacently and watch that wandering shadow shrink and fade. But it is a narrowing shadow, a shrinking light, a partial light. It is partially my work; my spirit casts that shadow. All I need to do now is make it grow, to make it sturdy, to make it shine; oh, my soul—let me see, a little more faith here, a dash of hope there, and sprinkle with charity a little more on the hands with gloe, seeing the shadow grow. And grow, until turning around we see— that Easter and Christmas are near.

No, we need something more than these unless we wish merely to sit back and view the wrecks of the world, the wrecks of other men, for we hold dear, such as liberty, free enterprise, and the right to worship as we please. We need the capacity to hate intelligently. "The doctrine of hate must be preached," said Emerson, "as the counteraction of the doctrine of love when love fails. And the doctrine of love, has puzzled and whined far enough when it paled and whined from England to Munich. Most Americans are agreed on that; they are beginning to study the doctrine of hate.

But we must hate intelligently. It is not necessary, as for animal hate, to hate whatever threatens our lives; nature will take care of us there. But we are far too tolerant, far too indulgent, far too merciful, of that which threatens those things of the spirit which makes life, for worth, living. There are other parts of our world who are holding hands on a byasson. We should hate them. There are men in other parts of our world who are holding hands on the fatherland, which our American neighborhood is based, and there are men in our neighborhood willing too to hold hands. We should hate them. And whoever bears active malice against the things that we love, who reviles these things, who is afraid to be bounding and right, whoever smears at the fate we hold to be abiding—these we should hate. If ever any man or woman should raise the sword above the clasped hands of friendship, of brotherhood, of fellowship, we should hate him. Faith, hope, charity, and intelligent hate. —Northeastern News, Dec. 18, 1940