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THE STAR

Readers' views

Moral rearmament is not identified with religious irrationalism

To the Editor of The Star

SIR,—As far as my knowledge of moral rearmament goes, this movement is not intentionally identified with the irrationalism of the Kierkegaard school of theology.

If its exponents are irrationalists, as J. B. Robertson claims, then it is just another instance of the inexplicable way in which spiritual revelation can occur along the same lines to persons of different creeds and sects who sincerely decide to seek out spiritual truths through the spirit—that is, through God-controlled thought—instead of relying on reasoned thinking alone.

It is in the belief that only the spirit of God can reveal the things of the spirit that men like Kierkegaard, Barth and Brunner do not “trouble to argue,” for there is no such paradox as “proving” faith, nor can the mind discover the things of the spirit.

I long ago reached the conclusion that rationalism fails to come to terms with true religious experience for the simple reason that it attempts to compromise between faith and human thinking.

Can reason prove the existence of God? Or can men's minds reveal the things of the spirit?

Pride

The complexity of life to-day seems greatly due to man's overbearing pride in his brain, which, it must be admitted, is not infallible.

Also, what chance has the person of lesser intelligence than able rationalists to find a way out of chaos except by dependence on the latter's reasoned thinking? (Personally, when I view the fruits to-day of man's reasoned thinking, I am greatly persuaded to try something else.)

Even human intelligence must infer that the only infallible power common to all is the inner prompting of the spirit which, we are assured in the Bible and other inspired works, will be given to those who seek it.

It is all to the good, then, if Moral Rearmament is a “vulgarisation” of the ideas of the irrationalists. The writings of such men as Kierkegaard and Karl Barth are so deeply profound that they invariably must flow over the heads of average persons.

A “vulgarised” version simplifies matters for these.

I suggest that J. B. Robertson, in a purely experimental frame of mind, sits down quietly and asks for spiritual revelation on some problem whose solution may have defied all his reasoned thinking. I am sure he will be surprised at the results.

CORRIE DREYER.