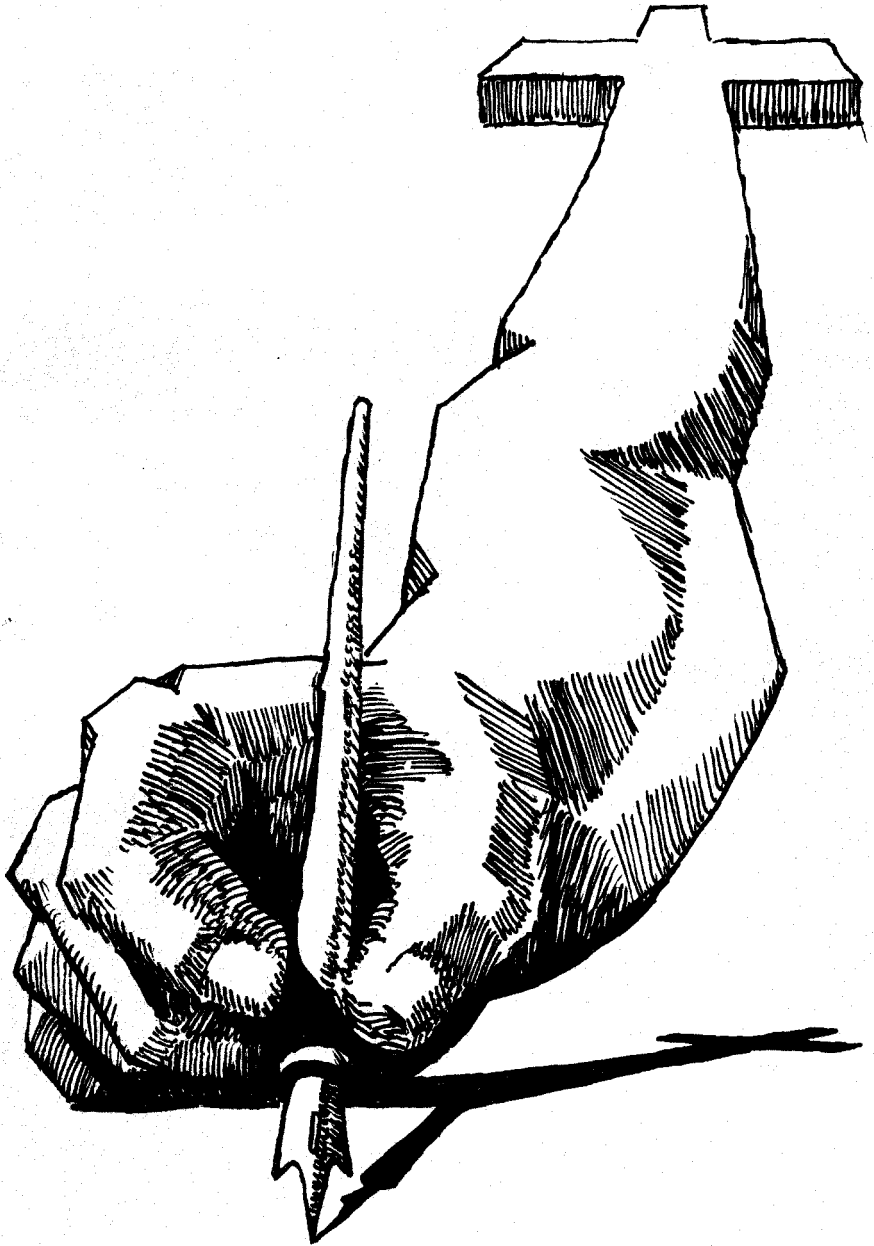
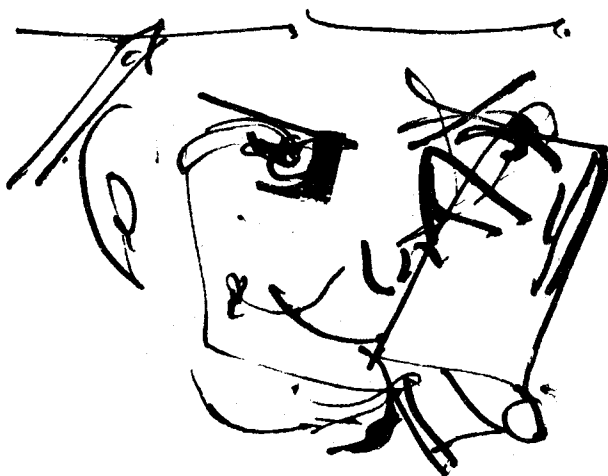




SPECIAL REPORT: Social Gospel-1957

A new look at the old Social Gospel

AMONG US



Readers won't admit it, but it's a fact. We editors are at your mercy. We put the magazine out for you. We can fill it with just what we like. But if it doesn't suit you, then I have to change it.

You'll notice we are continuing the special section begun last month. This is our idea of what you want. But is it? I want to compare what *I think* you like in this magazine with what *you actually do like*.

I think you like new ideas . . . a new slant on labor problems like last month's report on "Work in Today's World." And you need to keep abreast of literature in the religious and social field—so we give you a "Clergyman's Digest."

Then I think you want careful reporting. We've tried especially to keep you posted on what is developing in churches and colleges. You've had a professor's slant by Dr. Root, a Princeton undergrad's thinking as

summed up by Tom Farer. We've almost specialized on "Social Action," and there's a new report on that in this month's issue.

Finally, I think you are prejudiced in favor of principle, so I've tried to report "matters of principle" via concrete examples. And we covered the Kohler strike and people like Joe Courageous and former Governor J. Bracken Lee.

But whoa! This isn't a sales talk. All I want to know is whether you agree with me.

An editor doesn't usually solicit mail, for it's apt to mean trouble. But just now I'd like some. If I'm guessing right about your needs, drop me a post card and say so. If I'm missing, then take five minutes to tell me.

Put yourself in my shoes. Swing your feet (in my shoes) upon the desk, lean back, and say to yourself, "If I were editor . . ." and write me what comes to your mind.

FAITH AND FREEDOM is published by Spiritual Mobilization, a national nonprofit, nonpartisan, nonsectarian organization founded in 1935. James C. Ingebretsen, *President*. James W. Fifield, Jr., *Chairman*.

SUBSCRIPTIONS: sent without charge to those who ask for it. If you wish to pay for your subscription, a \$5 contribution covers a little more than cost; a contribution over \$5 pays for subscriptions for libraries, clergymen, students and those not able to pay for their subscriptions.

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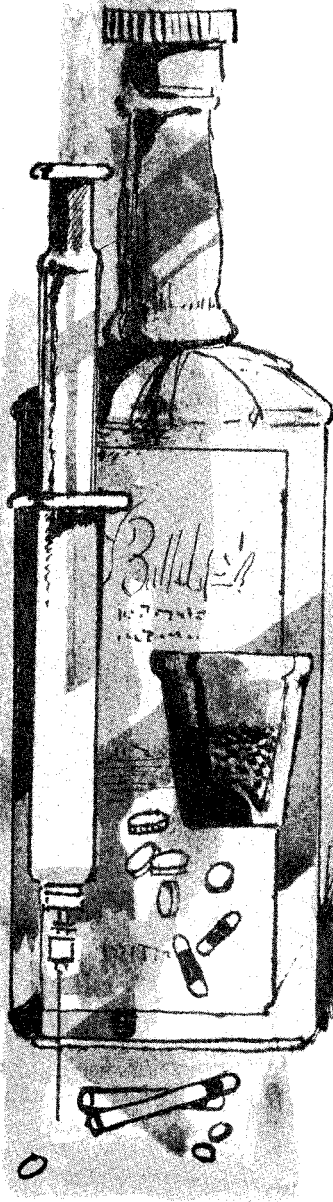
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Published September 15th to June 15th at 1521 Wilshire Boulevard, Los Angeles 17, California.



NOT BY BREAD ALONE

DOREEN E. RILEY

Winding back
over roll upon roll of
microfilm in the morgue of the
New York Times this
Christmas, we came upon an eye-opening
change gnawing at the
roots of American church life.
You'll find it yourself by looking
back 10, 20, 40 years
through the Times' annual Christmas
feature: "The One Hundred Neediest
Cases." You'll see welfare rosters sky-
rocketing with prosperity,
a new kind of despair beginning to hit
hard at the hearts
of more and more Americans—despite the
fact that: "We've never had it so good."

Two silent men sat across from one another in a book-lined study. John Walker, New Jersey industrialist, and the Reverend Mark Thompson of First Church sat listening in heavy silence, both staring at the far side of the room at a double-doored mahogany cabinet. Vibrations from the 15-inch speaker still held every object in the room in their powerful sway.

The larger of the two men, sitting in a

deep brown leather lounge, broke the silence.

"Magnificent, Mark. Just magnificent. What was it he said? 'I will grapple with fate; it shall never drag me down.' Mark, you seem to know these things instinctively. Beethoven—It's what I needed." The large shoulders settled back again.

"These last two weeks, I don't mind telling you, it's been a constant grind; I'm not

the man I was 20 years ago. These annual hassels, those tax reports and the auditors and the new machinery coming in. And to top it all off, the union contract up for renewal next month."

"You ought to take these few minutes out to get back into contact, John," said the soft-spoken clergyman. "'Come unto me all ye that labor and are weary laden, and I will give ye rest.'"

The tense mouth loosened into a half smile; John Walker spread his arms out on the wide full arms of his chair. "Ah, Mark, you know sometimes I almost envy you—being a minister. Not that I'm the type; you know me. But dealing with the eternal, I mean. The very words you use—they're full, peaceful, restful. Not like 'contracts,' 'board meetings,' 'reports,' 'shipping deadline.'"

A twinkle danced in the grey-green eyes of the Reverend Mr. Thompson and he chuckled, "I was talking with a wonderful old man in Scotland once and he said: 'Would you repeat that again, sir, for it soun's sae sonorous that the words droon the ideas?'"

"Seriously, Mark. Oh not that you don't have a tough job. Good heavens, I think I'd rather wrastle with the union all day than get up in that pulpit Sunday after Sunday. What I mean is you don't have to worry about how you're going to operate tomorrow—whether the competition's really got a new patent pending, whether the market's slipping out from under you, whether . . . Well, your business, the Church, hasn't changed very much in the past 50 years, has it?"

Thompson's thin eyebrow shot up! "Think not, do you? I was shuffling through some old files the other day, John. Do you realize what's happened in the past 45 years? And you say nothing's changed in the Church? Look here a minute. You'll never believe this."

"Switch on the desk light there, would you?" spoke the cleric squatting before an olive drab filing case with four drawers. He

fingered through the file, pulled out some folders, picked through a batch of clippings, notes, papers. "I'm a squirrel. Accumulate all these stray bits of things and then forget all about them. We seem to drift through life accumulating little piles of things, don't we?" He handed a clipping to John Walker who was sitting with one leg swung over the desk edge.

His deep baritone voice read: ". . . the audience sang the most popular songs: *Oceana Roll, That Raggy Rag, You Great Big Beautiful Doll.*"

John grinned "Oh You Beautiful Doll. Say I was pretty good on that with a banjo." He reached over the desk, shuffled through the odds and ends. "My gosh, Mark. You don't throw much away."

"It's the saving soul in me," Thompson said. "But look here, what I wanted to show you: this dates back to when I first started out in the Church. One of my first calls for help. March 5, 1912. A young girl of 15—Doris Parker,¹ dead some years now. But she was a candypacker and made \$4 a week. Had a mother at home taking care of things, earning a little on the side taking care of crippled children. Doris was supporting four other youngsters, one a cripple, on \$4 a week. Or here look at this case." He handed over a typed page.

The deep voice read: "'Carl Nibbins²—in hospital—no chance of recovery. Wife earns rent. A janitress. Eldest daughter, 17, sick with a serious disease. Three younger children can't leave room they live in because they have no clothes.' Awful!"

"Yes, well let's jump ahead, take another year: 1929—when things, as you'll recall, were at their peak."

Thompson neatly straightened and closed the first file folder, opened another and spread the contents on the desk top.

"John, here was a bad case now," he said in a slow, heavy voice, "this boy, Jed Smathers.³ Came in Christmas of 1927; he had 20¢ in stamps to buy food for himself and his mother. His father was away and

had sent them the stamps for their Christmas money. He was walking through the snow, not even an overcoat, trying to find a grocer who hadn't already refused him credit—afraid no one would take the stamps for food. We helped them along. But next year, his mother turned on the gas in their tenement kitchen. Killed herself."

John Walker shook his head.

"Oh and he wasn't the only one. Mr. Balder⁴ now. Poor old man. Three years sick with Berger's disease. Lost his leg up to the knee. And the rent overdue and everyone except the baby living on tea and bread—not a blessed thing else. They came to us after Shirley, their little girl, came running home from the grocer's, crying her eyes out. She said the man behind the counter shouted in front of other people that she was asking for food without money."

"Poor kid."

"Yes, well you see that was the spot some of our people were in then. And that was in 1929. Now take '32, a bad year."

"I'll say. The plant nearly went under that year. U.S. Steel at 21¼ down from 261¼. Couldn't give our stock away."

"Here are some of the people we helped in 1932," said Thompson. "William North,⁵ a man walking the floor crying 'my eyes, my eyes, my children suffer because of my eyes!' Sight had been failing for the past six years. He was learning to weave straw baskets hoping he'd be able to sell them. On the day they asked for help, they had nothing in the house but a loaf of bread."

"I remember unemployment was close to 15 million that year. Big strapping fellows just sitting on the front steps."

Thompson waved another paper: "Then Miss Ellen Condroy,⁶ 63 years old and a sweet old lady, fine person. Her sister Kate, 59, always had a good job, but then her employer's business failed. Their last winter they'd both been ill several months, used up their savings. When it came to my attention, they were penniless, facing starvation—and eviction from their 4-room ill-



heated apartment."

"Bad days."

"And the Williams⁷ family of five living on stale bread in unheated rooms. The oldest child, Grace, was 20 and crippled from infantile paralysis. Truddie was 17 and going without good when there wasn't enough for the rest of the family."

"This actually happened here?"

"Yes."

"But Mark. Thank God this isn't true today. We don't have that today. These are good times. Don't see how this can keep up. But right now, people have money. And the Welfare Department's never had so much money. I know the Commissioner—Charlie Califetti. And there's unemployment insurance and social security and union funds and Blue Cross."

"You say no one's starving. No. Every one's on a protein diet. Everyone's got an electric washer and probably a new car on time and everyone's touring Europe and no one's camped out on the sidewalk. But I tell you, John, sometimes I almost wish some of my people were—rather than torn up inside by alcohol and not able to lay off it for a whole morning. And I know a young boy, and he's a drug addict and seventeen years old. He said to me: 'Look Dad, you're a

good guy, but you don't know about life; I mean it's crazy,' he said that, 'a guy needs a fix,' he told me."

"It's this Elvis Presley business."

"No more than it was Rudy Vallee in the 20's. And this is just between you and me, John, do you know that five of our men committed suicide last year?"

"Who?"

"Never mind. Most of it was hushed. But do you realize it's one of the largest killers in the country, of people like us, over 50. No one seems to understand. But there are a few persons people talk to—and, God help us, ministers happen to be one of the happy few—doctors get it too, I suppose, Ken Larson was telling me; he's a psychiatrist. We hear these awful stories these days. Frightening things. But we've got to listen and we've got to keep calm; we've got to try and help. And how do we do it?"

"You talk about new production controls and procedures in business? Any minister, if he's worth his salt, has more new ideas than a Harvard research team could handle. We don't know enough. We can't help enough."

"Has you kind of steamed up, Mark."

"You can't imagine what's happening, John. You've got to see these people, how they're slipping, losing, losing contact with one another, losing contact with themselves, with God. Here—this is what we run into now—1956. Let me read you some of this: Little Paule,⁸ six years old—an aggressive and destructive youngster. His parents, unmarried. Father died shortly after Paul was born; his mother ran away and left him with the grandparents, Anna, who's 60, and John, who's 78 and mentally unstable. Anna had to quit work—her arthritis. The family's supported through public welfare. They don't need money.

"The boy's obviously not wanted. Anna's one of those superstitious women: says Paulie's been 'born bad' and has an 'evil spirit.' The boy tried to run away. Then he tried to set fire to the house. Well, you can see . . .

"And listen to this woman's story now. Mrs. Jessie J.,⁹ 40, mother and breadwinner

"The Hundred Neediest Cases are real stories. Their urgent need does not concern their physical wants. These—food, clothing, shelter, medical care—are provided by public welfare agencies... Rather it is a spiritual need. . . ." *N.Y. Times.*

for her seven children. Ten years ago her husband, Arthur, began drinking heavily, lost job after job, became abusive at home. Then two years ago, committed to a mental hospital. The poor woman works as a nurse's aid, and gets along on the money she gets from that and public assistance. But the youngsters are showing the effects of their father's behavior. Andy, 7, withdrawn and frightened; Lois, 14, rebellious, stays out late, on the verge of delinquency; Maureen, 10, is often truant from school. Mrs. J. can't cope with it."

John Walker swung off the desk, walked to the window, and stood looking into the darkness. "How in heaven's name can you sleep at night? I think I've got troubles!"

"It's not just me, John. Talk with any clergyman, any social worker, any psychiatrist. No. No one's starving. They're destroying themselves.

"Something seems gone out of life today."

"Yes, something went wrong. We made a mistake, and now it's coming back at us full force. They say doctors can bury their mistakes. But in the Church—when you're trying to cure people, build souls, produce Godliness—you can't bury your mistakes, and you can't plant vines and you can't just write them off. God won't let you. He says, 'all right, you've made a mistake, and you see what's happened. I let you make that mistake. And I'll let you rectify it—or make another mistake. But you have to learn. You're being taught.

"Back in the 20's and early 30's, we saw the surface ailments—the Jed's and the old Mr. North's and the ill-fed, and the ill-clothed and people in the unheated flats. In the church, we sought to serve God by treating these ills. That was the Social Gospel. We focused on bread and shoes and rent

money. We collected money for that, and people gave, and at least those who gave were growing.

"Then in the thirties when things got worse, social ills loomed over us and we said, 'If we can't get the funds by asking, we'll take it' and we went into Social Action, gave the government a blank check . . ."

"But who would have guessed the rascals would have written out the whumping figures they did? What was it Charlie said, 14 billion for Social Welfare last year?*"

"Well, we thought it would lick the problem. We gave the government these huge resources—at least we told the government to take them, and we thought all the government had to do was direct them in the right way—redistribute the wealth a little. It did away with charity. Everybody according to their needs. And we made it large scale, impersonal, so there was no embarrassment—or any love of giving or any warmth of thanks.

"But it wasn't the answer, was it? You saw what we're up against today. One out of every ten people desperately needing psychiatric treatment. Higher crime rates, suicide rates frightening. Alcohol, drugs providing 'escape.' No, the cure didn't work. I was wrong, I should have seen the problems were only symptoms, and, when you treat the symptoms, you can make them disappear sometimes, but then something worse breaks out.

"Yes, the disease is in the spirit, John, not in any group or class. In the soul, that's where we in the church should have dug in—helping those in need set their religious sights, aim for God rather than manna: to love, feeling, fulfillment. No, we said: You need something to eat, to wear, to live in—and people believed us and that's what they're doing today—chasing goods, not God. Well, that's the thing I wanted to show you, John; forgive me for the blast of verbiage. There's an old Chinese proverb that

says 'In a multitude of words there will certainly be error.'"

John Walker nodded. "Well, but an old Testament proverb says 'the words of the wise are as goads.'"

"Fine pickle your Church is in when you have to quote Scripture to your minister. Supposed to be the other way around."

"Fine pickle we'd be in without you. You know listening to you just now, Mark. I came in thinking I had a lot of troubles. And I suppose we all tend to think of the ministry sometimes as staid, solid, untouched by the storms of life. Well, but the problems you've just laid out—"

For He Shall Receive

The Reverend Mr. Thompson smiled, "Well, any way you laymen haven't organized on me yet. I've that consolation."

John Walker grinned, "Nice quiet bargaining table for me anyway. I'll just drop over every so often and hear your problems and go off happy with my own."

Thompson cleared his throat meaningfully, "Well, John, I've another problem at the moment too—we're short an advisor for the Youth Conference coming up next month. Now you know . . ."

The industrialist's mouth dropped, then pouted out. "Well, I left myself wide open for that." He turned up the side of his mouth wryly, "Shrewd old John Walker, they call me in the shop steward's office—hal!" He laughed in booming baritone: "Well, but sign me up. You're the only one left that asks anymore—the government and the union tell me. And blessed be he who asks," said the prophetic voice, "for he shall receive." † †

Case references excerpted from the "Hundred Neediest Cases" section of the *New York Times*.

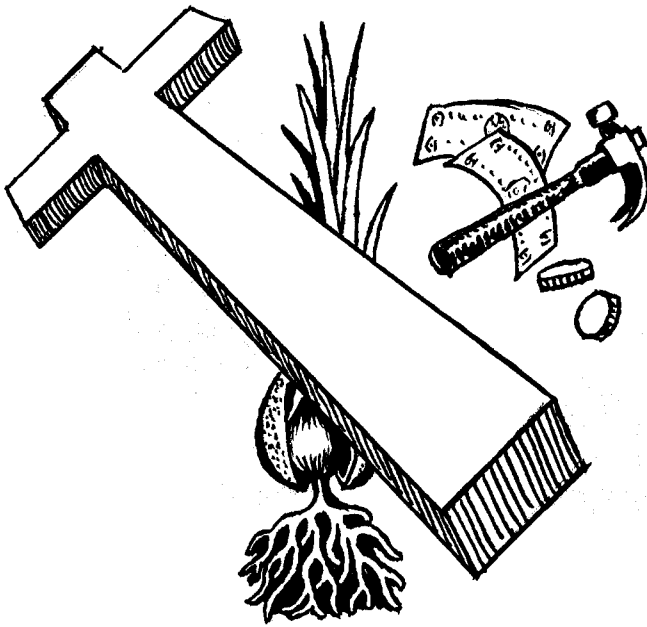
¹ & ²Cases #73 and #26, December 15, 1912.

³ & ⁴Cases #01 and #4, December 8, 1929.

⁵, ⁶ & ⁷Cases #2, #10 and #5, December 4, 1932.

⁸ & ⁹Cases #73 and #99, December 16, 1956.

*See *Churchman's Digest* for detailed welfare costs (page 27, article review section "Now It's 14 Billions a Year for Welfare")



Much, if not most of the New Testament seems to elaborate Matthew 11:28-30: *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

Jesus tells those who come to him for help: take my yoke upon thee. He says to the poor and afflicted: I won't try to lighten your load; instead I'll teach you how to carry more.

On the other hand, our fellow Christians in the Social Gospel movement have promised: We will lighten your load so that you may walk in equality with your fellow men.

If it is, the misinterpretation lives with those who put the principles of the Social Gospel in action. For the central focus of the energies of the Social Gospel, and its offspring Social Action, has been to aid those in need, not with spiritual help, but with

economic and political assistance. The Social Gospel has been aimed at serving the body, not the spirit.

No, but we do say that as goals, these are inadequate sights to set for Christian concern. It leaves the difficult questions unanswered. Under the common interpretation of the Social Gospel, all I need do when I come across a person in need is to treat his surface symptoms. I do not have to struggle to motivate him to fill the spiritual emptiness of his life. No, my answer cannot be a basket of groceries, a new suit or a new law.

By this method, I escape from the field of spiritual responsibility; escape from the deeper, more difficult response which would have helped me to grow; escape from the hard task of bringing a man closer to God.

The danger is: Christians feel satisfied with their action; they settle for less. By stressing security and leisure rather than risk and work, they lay the groundwork for even more pain and suffering.

The task of filling spiritual needs with material goods has proved to be impossible. First, the Social Gospellers appealed for the voluntary economic assistance of their fellow Christians. And though the response was generous, the more aid that came, the more the need arose.

And, just as they had failed originally to search for an answer at deeper levels, at this point of their frustration, they turned to another "easy" answer, saying: If we cannot raise enough funds voluntarily to cure these social ills, we must pass laws and force Americans to help us. It'll be good for them.

So, out of a misguided Christian concern, we saw first a wrong focus of their own energy—a wrong objective. Next, we saw them use the unChristian means of coercion to try to reach this wrong end.

More Christian energy taken away from spiritual channels and employed on the surface, material level. New, more serious symptoms arose. Where once the symptoms had been shabby clothes, empty stomachs; now we had nervous breakdowns, mental disorders.

This is the most tragic consequence. The church has degenerated into a social service organization. We saw the rise of the technically-expert Christian and the loss of the full-life Christian. We built a church bureaucracy and only nominal Christians.

Social service without religious roots is artificial, without the deep drive and tenderness of the fully committed Christian. The Christian in action must have his roots anchored in religious soil, for from religious roots come the social fruits.

Men who were once meek and loving now strive to control other men, as if to say: God move over, we'll take charge now. Authority replaces love. The state replaces the church.

There is some hope that the tide is beginning to change. Perceptive Christians have seen the shallowness and unworkableness of the Social Action emphasis. Now, many are beginning to ask: How can we find real spiritual meaning in our lives? How must we change our lives?

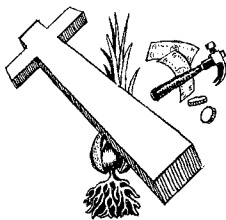
"Take my yoke upon you."

Build your spiritual muscles, for as you carry the yoke of Jesus, the burden is light. Discipline and devotion build spiritual muscle. Before you can help other men, you must strengthen yourself through deeper religious devotion. Spend more time with God.

A pastor friend of ours uses the analogy of heat transference to show how spiritual help can be given to others. Place a steel bar on the fire, heat it to 150° and place it next to a cold bar. Soon the cold bar takes some of the heat from the first bar and its temperature rises to, perhaps, 120°. Now, if you want the second bar to be more than lukewarm, you must heat the first bar to 400 or 500 degrees.

The same principle holds true in transmitting spiritual help. Spend time and energy with God and be a true and greater force in aiding the spiritually hungry.

The reports that follow describe the grip the Social Gospel still holds on some of our leading churches. In each case, the observers present their own evaluation. You may differ with one or several of them on a situation which you know intimately. If so, we'd appreciate having your own report—whether it presents a better picture or a worse one. If we receive sufficient contributions from you readers, we will carry a symposium in a future issue of *Faith and Freedom*.



NATL. COUNCIL OF CHURCHES

In the days when the Federal Council of Churches was founded, the radicals were Socialists. Today, being a Socialist isn't radical any longer because 'most everybody's doing it. The FCC played a real part in this change—and this change has influenced the Federal Council (now grown into: The National Council of The Churches of Christ in America).

The Federal Council at its first meeting in December, 1908 looked for its day, radical indeed. Eyebrows soared when it said that labor had a right to organize. Then, eleven years later, still out in front of public opinion, it added that labor had a right to resist a cut in wages.

Meanwhile, the Social Actionist brethren abroad were even more outspoken. An international Christian conference in Stockholm in 1925 declared in the name of the Gospel "that industry should not be based solely on the desire for individual profit" but for service, and that cooperation should replace competition. A worldwide conclave in Oxford, England in 1937 echoed this and strongly implied that economic power, heretofore wielded irresponsibly (in their view), should come under the control of trade unions and the state.

The FCC apparently never went that far publicly and officially. But its leaders and member denominations said plenty to demonstrate that they went along with these points of view. Certainly before 1950 the FCC never paid its respects to the profit system or to private enterprise; never held up a restraining hand when the New Deal moved in to control the American economy; never complained of the growth of state enterprises like the TVA. It never mentioned

the manipulation of currency or the growing tax burden. It was definitely on the side of more state control.

Before 1950, then, the Federal Council churchmen were leading opinion, for they had veered left long before national politics did. They helped carry the country (at least a majority of voters) with them through the political revolution of the 30's. They continued to be openly friendly to socialist ideas into the middle 40's. At the close of the war, they were all out for full employment and a guaranteed annual wage, policed by government.

Despite the clamor for full employment and ensured wages, a big chunk of the American public recognized that if government begins to "guarantee" these, private industry will be on a conscript basis and we shall have caved in to socialism all the way. In fact, it was in these early postwar years that church social actionists first seemed to falter. Somehow, they began to lose their leadership.

Oddly enough, one big reason for this was something that happened, not in the Federal Council at all, but in the far off Netherlands. The World Council of Churches, meeting in Amsterdam in 1948 (with many delegates there from the American church councils) declared that Christians didn't want to be in the camp of either communism or capitalism!

When American delegates, on returning home, undertook to defend that statement, they found a good many million Christians here didn't accept it, or want anything to do with it. In fact, Amsterdam acted like an alarm clock on a host of slumbering laymen. Faithfully through the years they had been going to church, reading their way through Sunday service, helping in every member canvass, quietly raising money to keep their church and the Federal Council going.

Now, all of a sudden, it looked as if the organizations for which they had been raising the millions didn't even believe in the capitalist system. They could hardly believe what they heard. If the World Council of

Churches talked that way, and American delegates from the Federal Council went along with it, how about their own denominations? They began to look about them, and in almost every case they found, right in their church's national headquarters, a Social Action group which carried, or at least paid respect to, the Socialist banner.

Mr. Layman Looked About

Annual meetings of the denominations from 1950 to 1956 were lively affairs! The stained glass windows of one church after another rattled with the reverberations of righteous wrath. Like a bee sting, clerical leftwing declarations hit many laymen. First, after the stingers went home, there was shocked surprise. Then they got mad. Usually it went something like this.

Mr. Layman, until a moment ago comfortably lounging at the end of the pew, looks about, troubled. "What's going on here?" he wonders. "What have these radicals done to our religion?"

The social actionists, long wary of what might befall them if their congregations woke up, responded with vigor. "It's not true," they shouted. "We're not radicals. We're prophets."

It happened to the Methodists, the Presbyterians and the Congregationalists, among others. And a parallel battle raged within the FCC's successor, the National Council of Churches, itself.

Mr. J. Howard Pew, prominent Philadelphia philanthropist in 1950 agreed to head a committee of 200 prominent Christian laymen whose task, in part, was to undergird the new National Council, morally and financially, in its formative years.

Right away, the laymen faced problems of status and authority. Complicating further were the radical statements of the various NCC agencies in the social and political sphere. The most articulate, and probably farthest left, was the Department of the Church and Economic Life.

That department came up, in 1954, with a document called "Christian Principles and Assumptions for Economic Life."

It "told" Protestants what, in the economic sphere, was "Christian."

Members of the Lay Committee took a long look at this statement and decided that it looked more nearly Socialist than Christian. (They didn't equate them.) In an almost unanimous vote, they protested and asked that their own "affirmation"—a ringing declaration for freedom—be considered along with the controversial "Principles and Assumptions." (Shortly thereafter, the Lay Committee's life was terminated. See books listed on page 21 for complete story.) These "P's and A's" may be said to represent fairly the National Council of Churches' position today. Here are the high points:

First of all, the NCC says "no particular economic system is ordained of God." Something very much like this idea underlay the 1948 Amsterdam disavowal of both communism and capitalism; it keys Social Action thought. But who can argue with it, literally? The Scripture certainly never reports Christ as saying "I prefer capitalism to other economic systems."

But let's look at this P&A statement, so widely accepted by theologians, so important to NCC thinking.

The "no particular system" argument begs the real question; In the light of what Jesus intended men should be, what economic system comes closest?

If he declared that we should be free; that we are responsible as individuals for what we do, doesn't that pretty effectively rule out socialism? In fact, every planned state? Does it leave room for anything but a free market? As often as not, this "no ordained system" argument is used as a base for reasoning that a good bit of socialism is necessary.

A Split Personality

A defender of P&A will answer, "Nonsense! The 1954 statement even goes so far as to criticize socialism."

So it does, and it pays its respects to private ownership too, conceding that applied to "many forms of property" it stimulates production and protects freedom. But P&A

doesn't really endorse the free market. Rather, it says "... the weight of evidence shows that some use of government in relation to economic activities is essential ..."

The fact is that poor P&A is hopelessly schizophrenic. It wants to be popular by giving lip service to "free enterprise" without giving up its basic ideology. So it endorses a lot of old-fashioned socialism without calling it by name.

After 50 years of FCC and NCC in the field of Social Action, the balance of official Protestant church council beliefs run like this: Private enterprise is fine, but we can't relax economic and social safeguards or we'll have depression and unemployment. For this economic stability, we must look to government. Furthermore, we don't want great contrasts between rich and poor, so government must take a firm hand to guarantee minimum living standards to everyone.

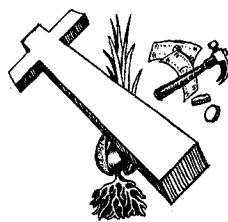
There is something else, too. The General Board of the National Council recently has greatly tightened its procedures. So it is harder today than it was two years ago for anyone to declare that he speaks for NCC, or for 35 million Protestants. As evidence of its new caution, the General Board of NCC last spring declined to take a stand on right-to-work laws. But even this was used by the unions to improperly imply that the NCC opposed the right-to-work laws.

Probably most Christians approve NCC's new moderation. For half a century, the Federal and National Council have put most of the weight of their growing influence on the side of socialism. Their turn toward the middle is bringing many a sigh of relief.

But let's hope they don't make moderation their by-word. For what is needed is leadership—away from the semi-socialism into which they have helped bring us. Today there's room for prophets on the side of freedom.

But a word of caution. Lead, please, don't lobby

JOHN M. PAYNE



BAPTIST

No man in his right mind would presume to speak for a million and a half American Baptists. (Resolution Committees, take note.) This is merely the opinion of one of them, but I base it on several years of observing convention antics and the experience of serving on Resolution Committees. Our resolutions must be evaluated rather than accepted at face value. Facts to consider in evaluating them are these:

Of our more than 6000 churches, less than half are ever represented at an annual convention. Some never are. The larger and wealthier churches always are.

We elect one man from each of the thirty-six states of the American Baptist Convention to serve on the Resolutions Committee. Sometimes we elect him because he speaks for a certain type of social philosophy; sometimes because he can't talk himself out of the job. Once elected he must try to represent churches ranging from the most conservative to the most liberal, both theologically and socially.

At the first meeting the committee is haunted by a representative of the Council on Christian Social Progress (not a committee member) who has a briefcase full of resolutions "for the Committee's consideration." The Committee can rubber stamp them and get back to the convention, or haggle over them in extended sessions that often last into the wee hours of the morning. The Committee usually chooses the latter course for good Baptists make poor "Yes men."

Near the close of the convention with half the delegates travelling home, and the other half too tired to show up or too tired to resist, the printed resolutions reach the con-

vention floor. Seldom more than ten to twenty per cent of the convention delegates attend this session, thus reflecting their wholesome disrespect for resolutions. The delegates present are usually those who seek their passage.

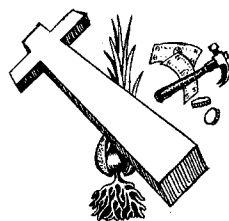
The resolutions usually pass with a minimum of debate, whereupon the Council on Christian Social Progress which originated them in the first place seizes upon them as "the mandate of the denomination" and publicizes them as the expression of a million and a half Baptists, scarcely one half of one per cent of whom had anything to do with them, or is likely to have after they are passed.

One picture emerges clearly from this procedure: the picture of a few eager beavers pushing wheelbarrow loads of printed resolutions around for the exercise. The only thing I can say with certainty: those who are pushing them are also following them.

American Baptist resolutions last year included support of civil rights, refugee relief, Social Security, the U.N. and the expenditure of "private, local, state, or federal funds" for housing, aid to education and grants to hospitals. They opposed peacetime military conscription, alcohol, narcotics, harmful literature and H-bomb tests by the United States Government. One guess is as good as another as to how much they really mean.

Hold me to just one thing on which American Baptists are completely united and I say, "their insistence on rejecting all man-made creeds." This applies only to theological creeds, however. Someday, we may wake up and apply it to social creeds as well. Then we can eliminate the arduous task of preparing meaningless resolutions. Until then, one of the great sources of amusement in our Convention is observing how seriously the Social Action forces in the denomination take themselves. Baptists know that a better tomorrow depends on better people, not better resolutions.

DR. KENNETH W. SOLLITT



CATHOLIC

The official Catholic agency, the National Catholic Welfare Council—and most Catholic publications—follow the ADA liberal line on such questions as FEPC, unions and the union shop, government subsidies; it usually favors public housing, extending social security, minimum wage controls, repeal or drastic revision (in favor of unions) of the Taft-Hartley Act; it violently opposes the Right-to-Work laws and the Walter-McCarran Immigration Act; it completely accepts the United Nations (and even World Government), foreign aid, and the I.L.O.; though mum on union violence and racketeering, it seldom misses an opportunity to heap criticism on businessmen.

Union leaders sit as "holy men," high above reproach or criticism. Get out your magnifying glass if you are hunting for any criticism of evil union leaders in any Catholic magazine.

The only recent writing which agrees with the philosophy of work expressed in *Faith and Freedom* comes from Father Ferdinand Falque's pen: *The Theology of Work*. The Catholic "liberal" press lambasted it severely, as they have Father Keller's book on the Right-to-Work laws. Generally, the vocal Catholic opinion (cleric and lay) appeals to the collectivists. They overemphasize leisure and security and de-emphasize the spiritual nature of work.

Father Falque, the courageous priest I mentioned above, spurs on the awakening with potent words like these:

"It was until recent years thought quite certain by many that crime, social disorders and communism were direct results of pov-

erty and want. Many evidences are appearing to indicate that the social decay that follows upon plenty and too much leisure are far greater. Our natures crave purposefulness more than they crave comfort and security. Psychiatrists are facing this fact daily in the increasing number of those needing their services and therapy. Juvenile delinquency and the increasing use of barbituates and all types of sedatives by adults, attest to the fact that boredom and frustration can be at least as devastating as squalor and hardship.

"Christian worker movements are quite often as vitiated as non-Christian in the present "liberal" cast of society. There is little difference between Catholic worker movements and Protestant in America in this respect. They too often take principles of modern liberalism as their starting point, and this can always be detected by their concept of work as something evil that has to be overcome. They quickly become enmeshed in various philosophies of collectivism, because those who hate work have as their first dream a world in which everyone owns without effort.

"They have propagandized the Social Gospel and Social Justice, when they should have propagandised social love with its spirit of sacrifice, its rugged way of pain, its glorious flowering in work. They cry against the greedy and advocate the methods of the greedy for those whom they uplift. They ecstasize progress and specify sloth, organized waste, and often organized destruction. They pay lip service to freedom, but want laws of special privilege for their unions and bullying mobs. They write of the dignity of the individual, but work for his submergence into variously conceived solidarities."

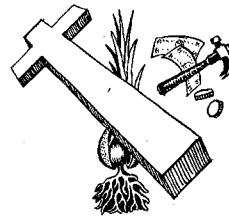
Listing the Liberals

But despite Father Falque's valiant words, the "liberal" writers claim the space in most of our magazines. To name a few of our social gospel publications: *Commonweal* (owned and edited by Catholic laymen), *The Sign*, *America*, *Jubilee*, *Social Order*, *Ava Maria* (Notre Dame), *Worker*,

and the *Catholic Worker*—the most radical of the group.

Not a single conservative magazine is published; the closest approach: *The Catholic World* and *Social Order*.

Under Catholic organization, the Bishops are supreme (under the Pope) in their dioceses as teachers and administrators. But too often, administration absorbs all of their attention, leaving the teaching field open to the "experts" who hold "liberal points" of view. The Hierarchy, generally, has been restrained in pronouncements—as individuals and in their annual statement. A.C.



CHRISTIAN REFORMED

Immigrants from The Netherlands and their descendants fill most of our church pews. Up until the last generation, most of our members worked on farms or in factories. Look at Dr. Abraham Kuyper, the late prime minister of the Netherlands and you will see our kind of people and their political orientation. Some will claim Kuyper's interventionist political ideas may be too conservative for the current leaders of our church.

You might say we follow a conservative-subdued-fundamentalist theology, although many of our leaders strenuously try not to be identified with fundamentalism.

As Adam Plowed

The Social Gospel is steadily infiltrating our denomination. Barth and Brunner raise the kind of problems which are arousing discussions in periodicals and meetings. The official decisions of the church lean toward more power for the omnipotent state. If they see an apparent conflict between Scripture and secular laws, the official bod-

ies of the church seem to feel it necessary to allow the laws of the state to prevail; for example: divorce, labor problems.

Our church generally interprets work as a curse, as per the well-known penalty inflicted on Adam. I see no evidence of an understanding of "work" as it should be viewed in relation to psychological and economic reality. In fact, most members do not know many of the real laws of economics.

Our people explain their "unfavorable" attitude toward work in several ways: (1) because they are not treated thoughtfully as human beings, but only as means to an end; (2) because they covet and thus rebel against the realities of life; (3) because they *think* employers exploit them; or finally (4) because employers *do* exploit them.

The Christian Labor Association, which the denomination practically sponsors, says employees are sure to be exploited unless unionized. The CLA considers number (4) the proper explanation. Practical union managers and anti-employer agitators lead the CLA; they know little economic theory and do not understand the implications of their principles.

Short on Know-Why

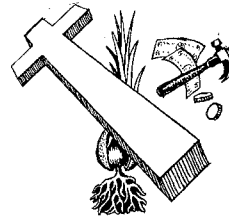
The denominations strongly emphasize "stewardship and work" in a traditional Puritan attitude. It condemns labor union violence in general terms, but some members condone it in practice. The CLA itself accepts and defends the "union shop" with its compulsory union membership. Practically no one in the Christian Reformed church questions the CLA position.

Though well intentioned, the self-constituted Social Action agency, the Calvinistic Action Committee, does not counter-act the Social Gospel. Its influence I am afraid will be the reverse. Some of the members of this committee are short on the knowledge of economics, and show no awareness of the real issues involved.

To know the trend of thinking on Social Gospel questions in this denomination read: *The Banner*, the official organ of the church; *Torch and Trumpet*, a traditional monthly;

The Reformed Journal, a monthly which borrows old ideas primarily from the Social Gospel, and to my dismay gets a wide hearing among those who do not realize that the ideas are old; *The Christian Labor Herald*, published by the *Christian Labor Association*; and *The Guide*, the Canadian labor publication.

FREDERICK NYMEYER



METHODIST

In 1935, the Social Service Committee of the Wisconsin Conference of the Methodist Episcopal Church asked four hundred ministers and leading laymen about social problems—189 answered.

The way they answered one question will help you understand the ideological leanings of our church. Fifty-one percent of all leading Methodist laymen questioned favored "the unhampered opportunity of business to assure recovery in its own way through the free play of economic forces."

Of this 51%, the largest number were businessmen and the smallest number, laborers. Only 6% of the clergy favored this proposal.

The largest number of the clergy, 27%, favored "the redistribution of wealth . . . through social ownership and control of the basic means of production and distribution." Only 18% of the laymen favored it.

Another 21% of the clergy favored "increased government regulation of economic processes with heavy taxes upon wealth and income and a large public works program."

Wisconsin Methodist ministers were far and away more radical in their approach to economic problems than the laymen. I see no reason why this would not be typical within Methodism now, as then.

Meeting in Chicago

The well known Methodist Federation for

Social Service, founded in 1907 by such men as Harry Ward and Bishop Francis McConnell, had no little part in this clerical movement toward a government operated and government planned economy.

Study the history of Social Action in the Methodist Church during the '30s and you see that a minority of the clergy determined the economic opinion of the denomination. These men got into positions of power and spoke for the church without any authority to do so.

In July of 1935, a group of laymen met in Chicago, formed the Conference of Methodist Laymen, and passed a resolution to the effect that "there is an essential and inevitable conflict" between the philosophy of economic determinism and Christianity.

As the result of the efforts of the men, the General Conference of 1936 adopted a statement which incorporated the views of the Federation, the contrary views of the laymen, and urged greater understanding and a mutually satisfactory solution. The conference removed the Social Creed from the Church Discipline and the Federation presumably became unofficial.

Church of the Future

When communism became a grave issue, the Federation for Social Action (under the leadership of Jack McMichael) again became offensively active. Again laymen organized, this time as The Committee for the Preservation of Methodism, The Circuit Riders, and others.

In 1952, the General Conference stated that the Federation had "no right or authority to speak for or in the name of the Methodist Church." It said the group pronouncements had embarrassed the church, and resolved that the Church "does not approve many of the statements and policies of the Methodist Federation for Social Action (unofficial)." The Conference asked the Federation to remove the word *Methodist* from its name. It has never done so.

Church of the Future

As I interpret the general feeling within

Methodism today, they see little left to be done by the Social Gospellers—the nation has moved so far in the direction of their planned economy. Yet Methodists do feel uneasy, though they are unsure about what. In spite of what the social gospellers' program did, the promises have not come true. We suffer from more mental illness, more delinquency, more crime than ever before. Perhaps it wasn't all due to inequalities in wealth after all.

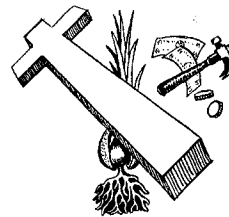
The general prosperity which surrounds us also tends to quiet the ultra-liberals. The official Committee on Social and Economic Relations of our denomination will soon sponsor a conference to study the theme, "The Christian In An Economy of Abundance." Thus the pendulum swings!

A vocal minority still pushes for more government intervention, for FEPC, enlarged social security, etc. But officially, the denomination seems to feel it should give more attention to the fields of segregation, civil rights, and refugees.

The recent annual reports of my own Conference Committee on Social and Economic Relations have been rather mild: a far cry from 1934 when some in the Conference sought to bring a vote of censure against it. As a matter of fact, a report two years ago praised the free enterprise system.

Of course, this referred to free enterprise as modified by all the government controls and regulations of the past twenty-five years.

THE REV. NORMAN S. REAM



LUTHERAN

Our doctrines teach that the Social Gospel and the Gospel of Jesus Christ, which has many social implications, are two entirely different concepts.

Look in the Concordia Cyclopedia for the

Lutheran definition of the Social Gospel. You will read that the Social Gospel "emphasizes the moral principles contained in Christ's teachings and applies them not so much to personal conduct as to social life and human relations and . . . eliminates the message of grace resting on Christ's atonement and is for this reason a perversion and denial . . . of essential Christianity."

And so it is that the Lutheran Church repudiates any Gospel which does not teach that you must first change inwardly before you can become a member of God's Kingdom. But once the spirit of God changes you inwardly, you can then bring forth the fruits of the Spirit which will result in outward changes. When you turn to God and find a new life of love and forgiveness in Christ, you pattern your life after your Lord.

"Come down to earth," our teachings tell us, and show in your dealings with your fellowmen that you are of Christ.

A booklet by Harold C. Letts, "Christian Action in Economic Life," published by the Muhlenberg Press, sums up our general philosophy of work. He serves as the secretary for Social Action of the United Lutheran Church in America and the booklet was intended as a text to be used in congregational study in Lutheran Churches.

He quotes from 2 Thess. 3, 7-12, and I Timothy 5, 8 and these excerpts from St. Paul's letters make interesting reading. Certainly no one can charge the Apostle with advocating the "let George do it" philosophy, for he says: "You ought to imitate us; we were not idle when we were with you, we did not eat anyone's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you." (2 Thess. 3, 7-8); and the author quotes from Psalm 128; 1, 2: "Where labor is undertaken in the fear of the Lord, it brings a blessing."

Not only does God expect us to work for a living, continues the Reverend Mr. Letts, but "Work is also a means by which we can contribute to the needs of others and so fulfill the Law of Christ. Read Ephesians 4, 28. Indeed the whole spirit of Christian love is

that one ought to use his strength and talents in service to others. Read Galatians 6, 2. Useful work is perhaps our best means of contributing to the welfare of society."

These few statements hardly begin to give a picture of our philosophy of work. The Lutheran Church has taken no definite stand on many things in this field, especially in those areas where Scripture gives no definite teaching.

A. R. BALDWIN



CONGREGATIONAL

The Social Action movement of the Congregational Christian Churches buries one root in the Social Gospel, one root in the New Deal of the 1930's and one root in neo-orthodox theology.

From Washington Gladden's Social Gospel, Social Action inherited an indestructible faith in political action as a proper means to gain Christian ends. Beyond this adulation of the state and an hysterical attachment to reform by law, the two movements enjoy little resemblance.

Social Action has been and continues to be much more radical than the Social Gospel. The Social Gospel was born of Henry George and Fabian Socialism, with little if any radical Marxian influence, but some Social Action leaders have openly admitted their devotion to communism.

Enfeebled, the Social Gospel died a lingering death in the 1920's and Social Action galloped into the scene in the 1930's. The Congregational Christian Churches formed the Council for Social Action in 1934 in the valley of the depression.

From the start, the CSA was colored by the New Deal. Example: The Oberlin Conference, which gave birth to the Council of Social Action, resolved to destroy our system of competitive, free enterprise.

A Social Actionist may say now: "Don't blame us for that resolution." Nevertheless, the resolution describes the mood and purpose of Social Action during the subsequent years. Like the New Deal, which Social Action aped, Social Action consistently sought more power for the state.

Note one recent exception. The House Un-American Activities Committee complained in January 1957 that Dr. Ray Gibbons, director of the Council for Social Action, had "threatened" that committee for investigating the Fund for the Republic. This, apparently, is one function of government Social Action does not like.

On Bloody Rapier

Neo-orthodox theology has nourished a third root for Social Action. A strange marriage indeed! But a genuine relationship, nevertheless, and because of it, Social Action has moved in a direction far removed from the older Social Gospel.

The Social Gospel looked at man and human progress optimistically, while the Social Action movement takes a more pessimistic view of both. The Social Gospel believed in an immanent God at work in history bringing the "Kingdom of God" upon earth while Social Action, following its high priest, Reinhold Niebuhr, has made God "wholly other" and powerless in history. Therefore, Social Action turns to government far more than the Social Gospel.

A pacifist, the older Social Gospel avoided all war talk and pinned its faith upon the power of love. Social Action, on the other hand, became an ardent champion of World War II and continues to support our government's interventionist policies which make militarism a necessity. If the Social Gospel was bent on bringing the Kingdom of God on earth by passing laws, Social Action seems to be determined to get God's will done by the sword of militarism.

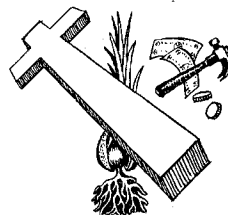
At present, Congregational Social Action concentrates upon desegregation, foreign aid and the ecumenical movement, all of which can be given Christian cooperation. They accuse anyone opposing these of being

against the brotherhood of man, widows and orphans and Christian cooperation.

All three of their objectives add up to more power for someone. Both desegregation (by violence) and foreign aid increase the power of the federal government while they use the ecumenical movement to increase the power of church officials. Nowhere has the marriage of a politically motivated Social Action and ecumenicity with its fruits of power been more apparent than among the Congregational Christian Churches.

Social Action wanes not—unless you could say man's natural lust for power wanes. Social Action will change its dress, adapt itself to the times, beat a retreat if necessary, cloak itself in pious verbiage but always through its inconsistencies and contradictions one determined drive can be found—a constant reaching for more power over the individual.

REV. IRVING E. HOWARD



PRESBYTERIAN

We in the Presbyterian Church in the United States of America have always held high the Saviourhood and Lordship of Jesus the Christ. Traditionally, our church insisted that Christian faith was relevant to social relations. As a whole Presbyterians with respect to Social Action tread close to the middle of the road—with some radical pronouncements creeping in.

Here is what they said about the United Nations in 1952: "The United Nations should be in fact, as well as in word, a cornerstone of American foreign policy and not an instrument of convenience to be used or ignored as expediency requires."

Pronouncements about business: (1955)

"We call upon the members of our churches . . . to urge the passage of fair employment practice laws with enforcement provisions in states in which the legislation of this type is not already in effect.

The Presbyterian judicatory also touches upon the relationships of Federal intervention and aid. The 1955 General Assembly re-affirmed the statement "that Federal aid be approved to strengthen public education," but in 1956, "Recommends to local communities that they make full use of their resources before requesting Federal aid."

Extend the Draft?

The denomination had recommended to its ministers to participate in the Social Security plan, but in 1956 instructed its Board of Pensions not to urge the clergy further.

On the matter of aid to other countries the 1955 conclusion: "As for government programs of foreign aid, we believe that they should not be trimmed down or withdrawn as long as they serve human needs." But Presbyterians were urged to use volunteer agencies as much as possible, working through CARE, CROP and Church Welfare Service.

The Presbyterian Church never has modified its pronouncement of several years past: "While we recognize the necessity for military conscription in time of national emergency, we reaffirm the historic position of our church in opposition to peacetime conscription and universal military training." And in 1955 added: "We believe that the drafts should be extended only as 'the national emergency' warrants, and then for not more than two years at a time."

Two Statements and a Word

They defeated proposals to change the calendar to a thirteen month cycle. Matters of industrial relations of late have received but moderate attention or have been bypassed. In 1952 the General Assembly approved two statements together with a word of commendation on the improved labor relations: "We urge a greater emphasis upon free collective bargaining in labor-manage-

ment relations, with decisions mutually and voluntarily arrived at, rather than reliance upon public agencies for decisions," and "We suggest that Presbyterian laymen participate more actively in management organizations and labor unions as an expression of Christian vocation."

Tensions Ease Off

Although the Assembly of 1955 did ask the Department of Social Education and Action to conduct a survey with special attention to "new trends in labor-management relations, guaranteed annual wage, 'right to work' laws, automation," and to report back to the 1956 body, yet the 1956 Assembly did not make or adopt a statement on these areas. Thus it would seem to follow that tensions on this level are greatly reduced.

To follow trends in thought and propaganda in the realm of Social Action, see the Presbyterian social action and education monthly, *Social Progress*. For a more general tone read the approved articles in the bi-weekly publication, *Presbyterian Life* (circulation: slightly less than one million copies).

In the Light of Christ

We Presbyterians hold fast to one vital constitutional right: "God only is Lord of the conscience." Pronouncements of the General Assemblies on matters of Social Action therefore are not mandatory but advisory. Official minutes of 1953 emphasize this in the words, "The General Assembly, in framing its social pronouncements, seeks to discover the mind of Christ in relation to critical and sensitive moral issues. The purpose is not necessarily to express the popular thinking of Presbyterian ministers and church members on these issues but to *survey the life of men in the light of Christ's teachings*." (Italics in original.)

As long as Social Action bodies suggest and in no wise attempt to coerce, they have their place to direct attention to issues in a world of free speech. And only in so far as this scope is not exceeded, can such work be healthy. DR. W. CLARENCE WRIGHT

no *a priori* principle to settle for us exactly how we are to relate those competing principles and interests to each other at a moment of decision.

(Debate with Opitz in *Kingdom*), p. 32.

It is deeply disturbing to many devoted laymen to see the church engage in activities which appear to support the thesis that in social relations man's law of force can be more effective than God's law of love; that "there is nothing wrong with economics which politics cannot cure"; and that when it appears expedient to do so, the force of coercion, which overrides man's will, can safely be substituted for the force of conversion, which gains the consent of his will.

Powers,
p. ii.

All men desire to be free, and the will to be free is perpetually renewed in each individual who uses his faculties and affirms his manhood. But the mere desire to be free has never saved any people who did not know and establish the things on which freedom depends—and these are the things of religion

Powers, p. 86.

In 1847, Howard Bushnell, Congregational clergyman . . . applied the environmentalism stemming from John Locke to religious experience. Instead of converting the individual by evangelism, Bushnell argued, children should be molded by a religious environment. . . . this was the beginning of an idea that formed the core of the Social Gospel. Instead of the converted individual changing his environment, a changed environment was supposed to convert the individual. . . . From this, the Social Gospel viewpoint, the environment, not the individual, is responsible for human behavior.

Kingdom, p. 3.

The most common tensions are between justice and freedom or order and freedom. Over and above all of the particular principles which should guide the actions of the Christian is the commandment of love for the neighbor, for all neighbors. The complexity of our moral decisions comes in part from the fact that there are conflicts between the interests and the real needs of our various neighbors. So most Christian decisions have to be made within very complex and rapidly changing situations with

The Church which is worth joining, the Church which is fit to retake the moral leadership of Mankind, should be hard to join. It should be at least as morally difficult to become a full member of it as it is intellectually strenuous to become a member of Phi Beta Kappa. True, it should offer salvage to those who wish to recover but, as a good psychiatrist does today, it should search their conscience:—is it their intention to become fit for strenuous growth or do they wish only to suck in further debilitating sympathy?

A Church which is as fit, inspiring and exacting as that will hold the loyalty of its members not out of their sense of duty to others, but out of the awareness of its necessity for themselves.

Kingdom, p. 146.

At the heart of Christianity, at the center of Jesus' teachings, is the *lay ministry*.

The failure of our churches shows the failures of our own lives. The social-gospel fancies of our professionals are not the cause. They result from our own emptiness.

I must be, we must be, as were first-century Christians, practicing, active participants. . . .

Kingdom, p. 175.

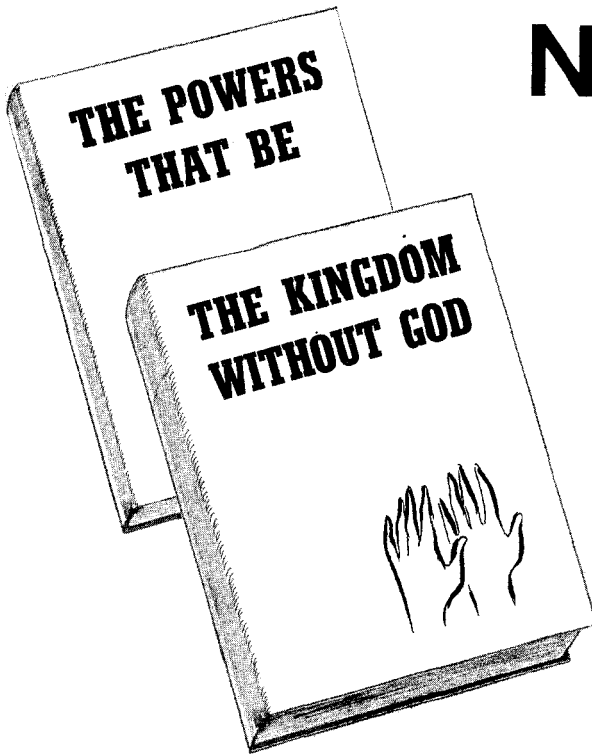
The members of the Lay Committee believed, and so stated, that the political adventures of the National Council in the fields of economic and political controversy would seriously hinder and not further Christian leadership in the pressing fields of evangelism, fellowship and education.

It appears from the record that the National Council could find no room for opposition to the philosophies and practices carried over from the old Federal Council. Lacking the patience to resolve the basic problem, it has sought to bury it.

But the issue still remains as one which must be resolved if the Protestant Christian witness . . . is to gain strength and not weakness from its activities.

Kingdom, p. 183.

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ADDRESS

SEEKING NEW IDEAS WITH GERALD HEARD

Now, in this series of jottings, we come to *healing*. *Guidance*, which we discussed last month, and *healing* are very closely connected. And they are the two subjects that actively and acutely concern all religions.

There are some people—in kindness we might call them religious highbrows—who think it is contemptible that we should come to God begging for knowledge and begging for the power to be more efficient. I think that may be a mild form of spiritual arrogance.

We do need to know where we are.

When we began to think about *guidance*, we thought that there was a universe outside ourselves, through which we had to thread our way trying to find out how it operated and how we might operate in it. We made a division between ourselves and "that"; between the soul and its environment; between the idea of a clear will and, outside that will, a blind process—whether that process was a clock started by a "clock-maker" or a clock that ran itself.

But then we saw that those notions were out of date. Not so much in religion as in scientific research. And we saw this was true with that other division between "myself" and "my body"; between the spirit and this curious house of clay which it inhabits; between this intricate machine and the ghost which haunts it.

Such divisions, we now know, are false.

And because they are false, we have come to a new conception of what wholeness actually is. For, after all, that is what health means. Health is nothing unless it is wholeness. Christ says again and again, "Thy faith has made thee whole." For the last fifty years, in the study of health and medicine, we have been slowly trekking our way back;



back from the idea that the body is an instrument which breaks down in little particular areas and therefore has to be healed—of a rheumatism here, of a gall-bladder there, of a cataract here.

No one who is thinking about the living body in all its mystery and immediacy (and this is the growing edge of physiological thought) believes nowadays that you can cut it up in that way.

Further, there are very few researchers who would ever wish to take mind and body apart. What God has put together let no man put asunder. For the body, in some mysterious way, is the shadow of the soul. In some intricate manner the body is the precipitation of the energies which were thrown off by something that looks like a very powerful electrical field.

This kind of thinking gives new balance to our ideas about health today. For it assumes that health (or wholeness) is that state in which mind and body, soul and flesh are working together in a reciprocation.

However, there is a danger in the view held by the many healing cults, and it shows itself in two very awkward, premature conclusions. The first is, of course, that what we choose to call the soul has total control. Now that we know the secret, all we have to do is impose our will, or so the argument runs. I wish to be healthy. I wish to be vital, to have contagious optimism. I wish to walk very manifestly with God and display all those virtues which I think God likes.

These are very natural, very touching views. But they do not seem to be right—either in the eyes of the most advanced saints or in the thinking of the most advanced psychologists.

No. We must think in terms of a real

partnership.

Robert Browning said that the flesh can help the soul as much as the soul can help the flesh. Many people thought that this was the exuberance of a rather happily placed poet. But our future research into health is going to turn increasingly upon such an idea—mind and body, soul and flesh, are one.

We shall find that, although what we call our souls are really rather restricted little personalities, there is a continual reciprocation going on. We shall see that it is possible for our souls to learn much through the flesh itself and its deep intuitive understanding, not merely about how we may act, but also about the nature of the mind that has put us in this body. It has not “cabinined” us thus to degrade us, but rather to focus us.

Thus, the first mistake is to say that although mind and body have to work together, don’t forget that it must be the intellect which always controls, and it must be the soul that always orders.

Circling in Lotus Land

Either, the argument runs, man must be a healthy animal and try to forget that he’s got a soul, or he must look at this life as a vale of tears through which an ailing animal goes to its rest. The Desert Fathers used to say, “the best friend to a healthy soul is a sick body.” A grotesque mis-statement.

But on the other hand (and this is the second mistake), there is the idea that if I really had a good soul, then I would have an unfailingly active body that always functioned in what *I think* to be a healthy way; and this can also be an illusion. Because we must not only think of *wholeness* (health) as being a continual reciprocation between this mysterious thing of the flesh and this other mystery, spirit. We must also look upon *wholeness* itself as being a still incomplete word.

For we are unfinished—and I think this is the most hopeful thing of all in our concept of health today, of the conception of wholeness. This is not merely a prophecy. This is the conclusion reached—not by psycholo-

gists—but by physiologists, people who study the body and the brain.

Indeed, what would we do if, in the end, we were to be turned into charming athletes—equipped with beguiling manners—beautiful, mild, interesting.

Why go on if reputation and the kindly approval of others have closed into a vicious cycle and one circles round and round in a mild autumnal happiness where, as in the Lotus Land, the sun never sets but always hovers above the horizon with a perpetual amber light which offers no stimulant and no promise of adventure.

Press on to the Prize

No, I think that to be healthy and whole today we must say that “it does not yet appear what we shall be.” We’re growing.

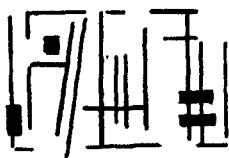
I believe that the one way to health, the one way to a dynamic, salient and initiative way of living is precisely in looking ahead. “This one thing I do,” says that strange, masterful apostle, Paul, “this one thing I do; forgetting those things which are behind, I press on to the prize of my high calling.”

This, I feel sure, is the motto of health today. We press on to the prize of our high calling. And, as it is said in one of the most pithy of the collects of the Church, God has prepared for us “a good” which, as we are, we can neither ask for or (final paradox) desire.

Releasing the Power

He does not intend us at present to understand what that wholeness will be, but He tells us the way we may reach it. Plotinus says God did not tell us how we lost Him (the problem of evil). We do not need to know that; He has told us what we do need to know—how we may find Him again.

The way to find Him is the way of growth. But this means growth in ourselves—growth in releasing the powers waiting within us; growth in the power of faith, hope and charity; growth in that health (wholeness) which, even in its potential today, will give us happiness and, in the future, will give us the life everlasting. ≠ ≠



The Circle of Faith. Marcus Bach. New York: Hawthorn Books. 189 pp. \$3.95. 1957.

If this moment you sat down and said to yourself:

I will go into the world and seek out five of the greatest people living today, and I will see for myself what they are and how—but above all *why* they are that.

Whom would you choose? Would you really go?

Marcus Bach did. And he traveled 40,000 miles to see: a peasant woman in a German village not far from the Iron Curtain, Therese Neuman; a Persian author in Haifa under the guarding shadow of Mt. Carmel, Shoghi Effendi; Helen Keller, immortal, world-traveling American; Pope Pius XII and Albert Schweitzer.

In five extraordinary reports, Bach (*The Will to Believe, Faith and Freedom*, June, '56) gives us new insight into these five extraordinary souls. They are bound together in a circle of faith, he says, and in the center of the circle is Christ. He is the hub of each universe.

The warmth of Bach's writing and his sincerity underlay the book. But the personalities he writes about rise up like monuments, and new anecdotes and quotations give us a new sense of their mission, their realness, solidity, and understanding. In each individual act of life, Bach shows us one central act of love.

A splendid new book.

Why Wages Rise. F. A. Harper. The Foundation for Economic Education. 124 pp. \$1.50. 1957.

Weekly earnings (after taxes) for a manufacturing worker with 3 dependents have jumped from \$60.17 in 1946 to \$73.33 in 1956—up 22%—according to the President's Economic Report. Income for labor and investors is up; for business-professional peo-

ple and farmers, it's down.

What are the figures all about? Are unions responsible for the hikes? Dr. Harper says no, and tells why. He speaks plainly, to the point, traces the relation of wages to union membership, productivity, leisure and better living, unemployment and business instability.

A prominent economist, Dr. Harper makes a capable study of a vastly important factor in today's economy of chronic and progressive inflation.

The Last Angry Man. Gerald Green. New York: Scribner's. \$4.50. 1957.

Mr. Green's plot centers around one of the most powerful characters of recent fiction: Samuel Abelman, M.D. The Doctor holds a dwindling practice in the slums, a peppery man who rebels at all the fraud and sloth of modern life. He's the last of the angry men, mad at all the verbal nonsense. He's a man of action, and is pitted against: the man of words, Woody Thrasher, a Madison Avenue advertising man who's staging a new TV show, "Americans, U.S.A." depicting the uncommonness of the common man. He picks Dr. Abelman as the first subject.

As Thrasher begins to dig into the Doctor's life, we see Thrasher stumbling into something unique today, a complete individualist, unconcerned with "happy" words and making friends. The Doctor thinks the world has come away from the doers and gone to the talkers: "People sit around waiting to be told what to do, how to act. No one believes in choice anymore, nobody wants to move: they're convinced someone will tell them sooner or later."

Even Thrasher becomes troubled (in his melancholy moments away from the agency) "I look at a newsstand and I get dizzy. We're drowning in bad talk. Not just us in advertising—but the whole gang of us. The most overwhelming fact of the twentieth century

is the assault on the public ear and eye, the incessant, relentless avalanche of useless information."

Mr. Green makes assault on a wordy way of life that becomes increasingly wordier. But the fact that he makes his assault with more words indicates that maybe it's the "kind" of words being used and their purpose, rather than their quantity, that creates the quandary.

The Christian Philosophy of Saint Thomas Aquinas. Etienne Gilson (Translated, L. K. Shook). New York: Random House. 502 pp. \$7.50. 1957.

This current volume dates back more than thirty years when Mr. Gilson wrote the first version: *Le Thomisme*. He has been rewriting ever since.

Here is a new translation, "considerably improved and closer to the American public," says the French Dominican Father Bruckberger. He says that the book as it now stands constitutes unquestionably "the best and most complete initiation into the work of Saint Thomas Aquinas." And most critics agree.

It is, however, a difficult book to get through; the philosophy of the Saint was never easily breezed through. And in the divisions of the current book, we get an idea of the extent of that philosophy: (1) God, His existence and His nature; (2) Nature, the universe, its creation, its hierarchy, material creatures; (3) Morality, and the final end of man.

The book ends with a catalogue of the works of Saint Thomas by Father I. T. Eschmann, O.P.

Encyclopedia of Morals. Virgilius Ferm (Ed.). New York: Philosophical Library. 669 pp. \$10.00. 1956.

Virgilius Ferm compiles many excellent entries in this volume—another in his encyclopedic series. But as a whole, it falls below his fine earlier *Encyclopedia of Religion*.

This recent work seems to have numerous opinion-evaluations based on observations or surface-research instead of authoritative statements based on carefully screened and documented evidence.

The initial article on the "Aboriginals of Yirkalla" follows Ferm's personal investiga-

tion. But the reader wonders why he singles out this primitive group and includes it in a work designed to be somewhat exhaustive, when only a comparatively brief period of research was possible and other anthropological material omitted.

"Christian Moral Philosophy," covering two dozen double column pages, typifies the more valuable element of the work, recognizes the eschatological note of the Sermon on the Mount and gives a satisfactory account of justification by faith and the work of Christ.

While Ferm's *Encyclopedia of Religion* would be important in a small clerical library, the *Encyclopedia of Morals* could be reserved for a larger working collection of books.

DR. W. CLARENCE WRIGHT

Wayfarer Conference Set for June

Exploration: "Alternatives to Disaster"

Guide: Gerald Heard

Time: Week of June 10, 1957 (opening on Monday evening, concluding Saturday morning)

Place: Two hours driving time from Los Angeles, a few miles away from Idyllwild, where previous Wayfarer Conferences met.

This third annual Wayfarer Exploration with Gerald Heard promises an exciting excursion into the most troubled areas of our lives today: into the disaster areas which threaten us all.

First, the threat of Anarchy. Secondly, the threat of Tyranny. And the third terrible threat of Insanity. These are the disaster areas. Are they inevitable? Or is there another way—"Alternatives to Disaster?"

A second session to this 1957 Exploration may possibly be held near New York City from Tuesday, July 23 through Friday, July 26.

A limited number of fellowships are available for the 1957 Explorations. Clergymen, students and teachers are eligible. For further details, write: James C. Ingebretsen, 1521 Wilshire Boulevard, Los Angeles 17.

Articles in Review

Dr. Gerald H. Kennedy, Methodist Bishop of the Los Angeles area draws up a five-point program for laymen: "**How to Get Rid of a Minister**" (*Churchman*, January 15). With tongue in cheek, Dr. Kennedy suggests:

1. Look him straight in the eye when he is preaching and say "Amen" once in a while. He'll preach himself to death in a few weeks.

2. Pat him on the back and brag on his good points. He'll work himself to death.

3. Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

4. Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

5. Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands.

Christian Economics (February 5) reports a poll taken by Mr. Trygve, J. B. Hoff, Ph.D., editor of *Farmland* newspaper in Oslo, Norway.

The single poll question: "Have you the impression that Norwegians are honest?" The answers agreed amazingly: "No, not since the war!"

Mr. Hoff says this dishonesty is due to (1) the war, (2) decline in Christianity and (3) "the consequences of the welfare state."

He says about the third factor: "Once it is accepted . . . that everyone shall share in the good things of life . . . whether or not anything has been done to deserve them, it is but a short step to the attitude that one is entitled to help oneself to what one hasn't got."

"Man is capable of enduring incredible burdens and taking cruel punishment when he has self-esteem, hope, purpose and belief in his fellows." This sounds as if it might have come from the pulpit.

But, strangely enough, it comes from the laboratory—from **Dr. Harold G. Wolff**, one of the world's top authorities on pain. Professor of medicine and psychiatry at Cornell's Med-

ical College, Dr. Wolff surveys the roots of disease and tells us **What Hope Does for Man** (*Saturday Review*, January 5).

He explains that "disease is closely linked with efforts at adaptation." But he says (going back to Claude Bernard's studies in the early nineteenth century) these efforts to adapt may be faulty. He gives us examples of animals making the inappropriate reaction when appropriate action is blocked: a herring gull in a situation calling for fight or flight, when neither is possible, may resort to grass pulling.

Likewise a human when faced with a certain felt threat may resort to eating, or eliminating, or the eyes may tear and close or the blood vessels about the head may dilate painfully.

Like antibiotics, however, hope and faith and a purpose in life, help form more appropriate actions and reactions. Dr. Wolff urges people everywhere to re-examine the means they use to attain their ends—and so profit in terms of health and happiness.

A long list of Lenten and Easter films and filmstrips covers 6 pages in the **February Pulpit Digest**. **Harry J. Kreider** (St. James Lutheran Church) compiled it.

Among the new films for 1957:

The Living Christ Series. Films. 30 minutes each. Color: \$13. B&W: \$9. Titles:

Retreat and Decision. The transfiguration and the raising of Lazarus.

Triumph and Defeat. Palm Sunday to the trial of Jesus.

Crucifixion and Resurrection.

(From: *Cathedral Films, Inc.*, 140 North Hollywood Way, Burbank, California.)

Hymns of the Cross. Filmstrip, 9 hymns. 37 frames. Guide. Color: \$5.40.

(From: *Church-Craft Pictures, Inc.*, 3312 Lindell Boulevard, St. Louis 3, Missouri.)

The Meaning of the Resurrection. Filmstrip. 44 frames. Color. With 33 rpm record. \$10.

At Easter Time. Filmstrip. Simple, happy story for pre-school children. 17 frames. Color. With 33 rpm record. \$6.

What Easter Really Means. For children 8 to 12. 41 frames. Color. With 33 rpm record. \$10.

The Bunnies' Easter Surprise. For children 5 to 8. 35 frames. Color. 33 rpm record. \$9.

(From: *Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Ill.*)

In 1948, the federal government was spending 3.2 billion dollars on what the Budget Bureau labels "labor and welfare."

In the new budget year, Government will spend 14 billion dollars on the same programs (not counting the 5.5 billion for veterans' aid or 5 billion for aid to farmers).

U.S. News and World Report gives us these astounding figures in an amazing Special Report: **Now It's 14 Billions A Year For Welfare (February 1, 1957, p. 103).**

Who's getting all the money? Directly or indirectly, the great majority of families in this country says the Report. In fact the number getting just old-age insurance and public assistance now runs into 16 million persons, up from 6.5 million in 1948.

The Report notes: this is the big welfare program which was supposed to end, once and for all, the need for public assistance. Yet public assistance continues to grow in the midst of record prosperity.

The outlook for the future? All uphill. Taking Social Security benefits alone: in the year ending this June—6.3 billion. In the next fiscal year (ending June, 1958) Mr. Eisenhower estimates they'll be 7.2 billions.

According to official estimate, they'll reach the 11.2 billion dollar mark in 1965.

To pay this soaring cost, other estimates predict leaps in the payroll tax in 1960, 1965, 1970 and 1975. Other taxes will also have to be levied. This process, too, has just begun says *U.S. News*.

"I wondered why he always folded his hands over his stomach and looked so solemn in church."

"Because in Germany, Lutheran ministers have regular classes to teach them that kind of deportment."

Newsweek reports the above conversation between a First Presbyterian Church woman in Illinois and the wife of Pastor Franz von Hammerstein, illustrating the gap between **Two Protestant Worlds (February 11).**

Pastor von Hammerstein just completed three years in the U.S. under the Fraternal Workers Program of the Presbyterian

Church, U.S.A.

Newsweek says the Pastor's "solemn deportment shows the difference in the collective Protestant church of Europe which is more stratified and bureaucratic, and where a minister is set apart from his flock.

Von Hammerstein picked up some new American ideas: the big emphasis on parish social activity. One of the first things he was trying out back in his church in Berlin last month: a church nursery so mothers of small children can attend services.

Religion is a blue chip in says **D. W. Brogan**, a well-spoken Scot, writing in the **February Harper's: Unnoticed Changes in America**. Religion is booming, he states, and the figures are impressive—even though "it is now no harder to join a church than a political party and much easier than to join a country club (church membership may substitute sometimes for the club . . .)"

Brogan pokes at this trend curiously, searchingly, yet with delicacy. He notes: "even conventional adherence to a church, for highly unspiritual reasons, may have important and possible good results."

But is it all just social conforming? Brogan puts doubt, rather than faith, high among the causes of the religious boom. "The catastrophe of 1929 . . . of 1939-45 . . . the Depression, the war . . . account for skepticism about the liberating force of Marx, Freud, Henry Ford, John Dewey . . . Orthodox religion has preached that these were false prophets; . . . perhaps the *old-time religion* was right?"

Says Brogan it is the good theologians ("and America has more of them than she has had for a long time") who are skeptical of what passes for religion. "They worry, wisely, about what harm the adoption of the 'Church' as a service organization by a deeply secular society may do to the life of real religion."

Then what is needed? The author concludes: "The belief in God bred by fear in foxholes is not what the United States needs; something tougher, more firmly based on belief in a divine plan for human destiny, will be required . . . if the churches are to be leaders not auxiliaries, commanders-in-chief, not mere tolerated chaplains."



JAMES M. ROGERS

Four strangely equipped men stopped before the "Private Property—No Trespassing" sign, joked about it momentarily, then proceeded to crawl through the fence. One was carrying a sort of basket arrangement on a long pole. Another was carrying a pair of field glasses. In other respects, they looked as though they might be hunters.

It was only about 3 o'clock in the afternoon, but this was the first part of December and one of those low-cloud days that makes a hunting man think of ducks.

They walked through some thin woods which overlooked the Illinois River bottom. Between them and the river they could see the sloughs, partly natural, partly the work of a system of dams and pumps. This layout was familiar to each man. They had studied the area and maps of the area before.

As they approached a particular vantage point, the man with the field glasses motioned the other three back while he used the glasses to carefully study each of the

blinds which dotted the panorama.

After a while, satisfied with the study, he motioned them on again. As they neared the water, a ruffling noise sounded from the large flock of ducks settling on the water, and first two, then a dozen, and then a hundred took to the wing, fleeing from the approaching danger.

Not far away in a warm cabin, one of the owners of this beauty spot, Jake Cattlin, sat before a huge window that looks out over the whole area. He watched the ducks alight out on the grey-blue water and he smiled. Things were working out well. He had tied up a lot of time and money in his shooting grounds. But with careful management and closely controlled shooting, it was paying off. Hunters in the area were having good sport; and there were more ducks every year.

Suddenly, Jake saw the ducks swarming up from the water in flight. It could only be one thing. "Some dumb slough-foot that can't read signs," he thundered. "You darned near have to throw them in jail before they know what private property means."

Grabbing a jacket and hat, Jake chased

James M. Rogers is Assistant to the President of the Ingersoll Milling Machine Company in Rockford, Illinois.

down to the river to block the intruders before they spoiled any more shooting. "Can't you guys read?" he yelled.

"We're Federal game wardens," one man said.

"I don't care who you are. This is private property, and if you had good reason to come in here, you could come over to the lodge and ask about it. Or get a search warrant and make a raid if you want to play Sergeant Preston." Jake was mad. Scaring off private game like this was like crashing a private golf course and tearing up the green.

"And I'm not much impressed by the fact that you show me that badge either because I seem to remember that the Constitution assures me of some rights as to this matter of seizure and search," Jake raged on. "I think you gentlemen got just a little bit carried away, didn't you?" He stopped for a deep breath and gave the game warden a chance to tell him: "We get our authority from the Migratory Water Fowl Treaty this country has with Canada, mister—not from the Constitution."

Jake stepped back, fists on hips. "Now wait a minute, let me get this straight," Jake howled. "You mean that some treaty we have with Canada supersedes the rights I'm supposed to have under the Constitution of the United States and the State of Illinois?"

"That's right, mister," said the game warden. "And if you make any attempt to stop us in the performance of our duty as we inspect the hunting in this area, you will be charged with a felony and prosecuted."

While the warden spoke, the other three men continued toward the slough. The man with the basket and the long stick began to wade out into the water, and the last of the ducks were making a fast rush up and out.

Jake watched the man with the basket and the stick wade out deeper. "Well, you overwhelm me with your great knowledge of the law," he said, "but right now—even if you have the right—it's not going to mean much to the character with the oversize col-

lection basket because in about three more steps he's going to step into 10 feet of water with those hip boots."

The game warden looked at Jake, said "oh my gosh," and ran down to the water, yelling "stop" to the man in the hip boots.

Later when the game wardens returned, Jake was in better humor. "What the devil was he doing with that thing anyway?" he asked, and got his first lesson in modern game-warden-detecting methods. The odd device, he found, is used to seine the slough bottom to see whether or not the hunters are shooting over the baited water.

Baiting is an old method for attracting and holding water fowl to a particular piece of water. The baiter uses grain—mostly corn—and scatters it freely in the water. When the ducks locate it, you could be reasonably sure they would return again and again to feed there. It has been unlawful for some time, but like most other hard-to-enforce laws, it is violated from time to time.

Now when Jake learned what they were looking for he was really worried. Not because he had been baiting. He didn't need to. True, there was food for ducks in his water—but food of a legal kind. Along this part of the Illinois natural feed grows up in wild abundance—millet and other weeds with very tasty seeds so far as the duck palate is concerned (even one called duck potato). Together they provide a smorgasbord for web-footed transients when they let the water overflow its banks in the fall.

No, Jake wasn't worried about being caught deliberately. But law officers are sometimes overzealous in the line of duty. Jake knew of some eager-beaver game wardens in the Ohio Valley who had carried shelled corn in their pockets and sprinkled it as they seined the grounds. (They were positive the men they were checking on had been breaking the law and proceeded to convict—even though they had to supply their own evidence.)

But it wasn't even a dishonest game warden that worried Jake. He was worried

about "too full ducks."

You see the area around this shooting ground of Jake's grows some of the richest, ripest, plumpest kernels of golden, sweet corn in the whole Corn Belt. And mechanical pickers—though they save the farmers enough labor to make up for it—miss enough corn in the field to give the ducks a fattening high calory variation from the weed seed buffet in the sloughs.

One Corn Cob Afloat

Well, when one of these ducks returns from the field—bill loaded with left-over kernels of big yellow corn—and then you hit him good and hard with a charge of No. 6 shot, well that spatters.

Stands to reason that if the fellow with the long pole looks long enough, he can snag onto some corn out there, thought Jake and shifted his weight uncomfortably, first from one foot, then to the other.

But after a while the man gave up. That scare in the deep water must have helped.

Finally the game wardens walked off down to the blinds and carefully checked the licenses and daily bag limit of the men in the blinds—one of those things a hunter expects and never seems to resent too much.

But Jake's neighbors immediately to the West weren't so lucky. There, the man with the dip net netted four kernels of corn, five counting the one that fell out of the duck as he threw it in the bottom of the boat.

And then there was one corn cob found about half-way between the nearest corn field and the slough—left there no doubt by one of the dozens of squirrels who plied their trade between that pantry of goodies and the nearest oak tree. Or possibly a crow dropped it; almost any of a hundred other happenstances was more likely to have been responsible than a shooting ground baiter. After all, if you do go in for that operation, we are told, you do it with shelled corn by the bushel basket—not with corn you shell off the cob by hand.

But that was not all. Jake's neighbors were charged with having more birds than regulations permitted the shooters in their

blind that day. Not more than their possession limit, but more than the daily bag limit. Not more than the number allowed the club members on hand that day, but more than allowed the members the game wardens *estimated* had been in the blinds that day.

Now if you're a game warden, how do you decide which of the ducks has been shot today and which yesterday? You insert a thermometer in the anus of the dead duck in question. If he is really cold, he was shot the day before. If he is not quite so cold, he was shot today. (Don't ever take the duck you shot the day before into a warm room. You can get arrested for it.)

The moral of this story? If you want to change the Constitution, never try to amend it, that's too obvious. There's too much of a chance that somebody will get wise to that. Make it a treaty.

Now when you make this treaty, don't make it with Communists, like you might find some place over in Europe or Asia or someplace like that. Make it with a nice, friendly, high-type sort of people like the Canadians. We love them and they love us, and that's as good as it gets. Only make it a treaty.

Stepping Past Dollars

The real lesson in this story, after showing that we really do need the Bricker Amendment like anything, is the way we go about protecting the divine inheritances handed down to us from our forefathers. It leads me to believe that we're making sure those who follow us will have very little personal freedom and plenty of ducks. And something tells me they're going to accuse us of stepping past dollars to pick up pennies to save for them.

This was an actual account, by the way. The dialogue was cleaned up a bit to make it more interesting and because you don't hardly dare to write what that owner, Jake Cattlin, really said if you ever intend to get anything printed in the kind of publication where this is going to be sent. But it's a true story, never fear.

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LOOKING FOR SIGNS

DR. FIFIELD

Have you ever stirred yourself out of bed in the wee hours of the morning and crept quietly out of the house to watch the sun come up? You sit up there on the hill, close your eyes and turn your ear to the noises of the new day as it comes round the bend in the earth.

Think of the farmer who listens for the arrival of day almost every twenty-four-hour cycle of his life. He can predict—to the minute—when the sun will poke its nose over the wheat fields on the east forty. He knows the sounds that the birds, animals and insects make as they give warning of the coming of the new phase of life.

If you are a good farmer, you can read the signs about weather changes, too.

Well, the sun and the weather are not the only things which send out their trumpeters before them. I now see the worry lines forming on the men who watch for changes of our way of life, changes which mean less freedom for you and more controls in the hands of the government officials. The signs tell them and me that we enter now upon a new phase in the collectivizing of America and the establishment of new international controls.

I know you watch for signs, too. You hear the voices crying to government to raise stock prices, to increase social security, to expand subsidies, to put more men on the government payrolls, to fix price controls. Now the voices are loud again, calling for more shifting of power from the people to the government; calling to shift homage from God to government.

A broken illusion; that's what some of our people have been living on. No, the moral and spiritual foundations cannot be removed from our nation, our civilization, our individual lives, without hurting the superstructure.

A letter from a clergyman within the week started: "For years I have thought you

and Spiritual Mobilization were nuts looking for bolts. I didn't understand what you were talking about. I thought you were repudiating the rights of citizens and the responsibilities of government. An experience through which our community has just passed has opened my eyes and I write to say I now understand what you—and those who are responsible for Spiritual Mobilization—are thinking and talking about and working for."

I visited recently with a businessman who knew of the sacrifice made by President Ingebreetsen, when he gave up his fine law practice seven years ago and dedicated his life to the things for which Spiritual Mobilization stands. He told me: "Ingebreetsen was smart. He is working on the only angle that can really save our world for our children and for the common decencies of life."

Some of the clergymen that I talk to on my trips about the country indicate that even though they are still in the collectivist camp, they have serious misgivings in their own hearts about the way things are going. They find it hard to cut loose from the firm-core zealots who, for all practical purposes, hold them "captive."

We have confidence that those who carry the banner of freedom under God will be the ultimate victors, for God's will must always be victorious. Though the pressure be hard and the problems many, we must retain an inner imperturbability (as my friend Dr. Peale puts it). We must be above the storm though in it. For the much needed strength, I recommend a daily quiet time of personal meditation, prayer and bible reading, and the reading of good books.

It helps me much to realize that though we are not many, we are bound by a fellowship of indestructible devotion to a common purpose and a common Christ—bound in a glorious fellowship with those who *really* care.

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SPIRITUAL MOBILIZATION ACTIVITIES: *Daily and Weekly*—the column, *Pause for Reflection*, carried nationally by nearly 400 newspapers; *Monthly*—the magazine, *Faith and Freedom*, with more than 32,200 circulation; *Annually*—the national *Freedom Under God* observance of Independence Day; *Year Around*—speaking engagements and business-education-clergy conferences nationwide.

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THE ADVISORY COMMITTEE has as its chairman, Dr. Donald J. Cowling, President Emeritus of Carleton College. Should you like to have a list of

the well-known men in many fields who serve on the Committee, we would be glad to send it.

BELIEF • We believe the following ideas need to permeate life. And we believe Spiritual Mobilization can provide an emphasis now lacking; • We believe that each man is potentially of supreme worth and should work to achieve spiritual and creative wholeness; • We believe that when men force their wills upon others, even for "their own good," it frustrates man's basic need. We see this today primarily in uncontrolled political intervention and the excesses of the labor union movement;

• We believe that spiritual and moral leaders must resist—not promote—the abuses of power which destroy man's integrity of spirit.

The Words-to-Live-By Calendar is the only item Milsco has used which seems to have a universal appeal. We are getting requests for additional calendars, both from our customers and our employees.

Our salesmen have received comments from purchasing agents and engineers that they are using the calendars in their homes. We have never had similar reactions on cards or other gifts which we have sent.

The Milsco Manufacturing Company, of Milwaukee, is a leading designer and manufacturer of industrial seating. The other day Mr. Carl Swenson, Milsco's president, wrote us to comment how hard it is to find the proper expression of good will at Christmas time . . . something different, that will be really appreciated, and priced right. The *Words to Live By* Calendar seems to fill the bill, according to Mr. Swenson's letter.

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