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The social function of organized religion today

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Boston University
THE SOCIAL FUNCTION OF ORGANIZED RELIGION TODAY

By

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THE SOCIAL FUNCTION OF ORGANIZED RELIGION TODAY
CONTENTS
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>INTRODUCTION</td>
<td>iv</td>
</tr>
<tr>
<td>II.</td>
<td>HISTORICAL PERSPECTIVE OF SOCIAL RELIGION</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sociological Interpretation of Social Religion</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Economic Interpretation of Social Religion</td>
<td>17</td>
</tr>
<tr>
<td>III.</td>
<td>THE PRESENT FUNCTION OF SOCIAL RELIGION</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Biblical Basis of Social Religion</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Theological Basis of Social Religion</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Christian Basis of Social Religion</td>
<td>45</td>
</tr>
<tr>
<td>IV.</td>
<td>THE FUNCTION OF THE CHURCH IN THE WORLD TODAY</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>A Commanding Leadership</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>An Economic Order</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>Family and Sex</td>
<td>57</td>
</tr>
<tr>
<td></td>
<td>The Creation of a New Society</td>
<td>72</td>
</tr>
<tr>
<td>V.</td>
<td>THE CHURCH AS A SOCIAL FACTOR OF SALVATION OF SOCIETY</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>The Influence of the Church in the Past</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>The Present Status of the Church</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>The Future Possibility of the Church</td>
<td>82</td>
</tr>
<tr>
<td>VI.</td>
<td>GENERAL SUMMARY</td>
<td>85</td>
</tr>
<tr>
<td>VII.</td>
<td>BIBLIOGRAPHY</td>
<td>91</td>
</tr>
</tbody>
</table>
INTRODUCTION
INTRODUCTION

The purpose of this thesis is to ascertain the social function of organized religion. It is an attempt to analyze the social implications of religion that are applicable to a changing social order. It is an effort to discover the abiding, practical, and necessary contributions of organized religion to legislative, political, economic and social problems.

The need for a discussion of the social function of organized religion today is apparent because the world in which we now live is different from that of a decade ago. Society is constantly changing and religion must adapt itself to these changes if it is to meet the needs of each new generation. Historical religion has emphasized the divine and personal function of religion at the expense of its social entanglements.

In writing this thesis a careful study of the written material available in books and magazines has been made. This has included the writings of old authorities as well as the comments of leaders in the field today.

The social function of organized religion in any given locality will of necessity vary with the needs of a particular hamlet, village, town, city, section or area. It is beyond the scope of this dissertation to analyze the various
types of community needs and outline the religious objectives. It will, however, be the endeavor of the author to propose principles of social action that may direct and channel organized religion today in the social field.
HISTORICAL PERSPECTIVE OF SOCIAL RELIGION
I

HISTORICAL PERSPECTIVE OF RELIGION

The undercurrents of a stream are very important factors in determining the bed of the river. Without a knowledge of those currents no engineer would attempt to span the river with a bridge. The undercurrents of religion must be sensed if the stream of religion is to be channelled and harnessed for power.

Sociological Interpretation of Social Religion

The past is always functional to the present. It is impossible to view the present status of religion without a knowledge of the past. The historical perspective may be compared to a microscope that enables one to magnify minute details of organized religious effort. A true perspective of the present can be obtained only through the eyes of the past.

"Whoever would write of religion must give warning of his point of view. So this is to say that religion is a shared quest of the good life. Seen in longer perspective, it is the age-old, heroic adventure of earth-born man wrestling for self-fulfillment on a tiny planet swung in the vast immensities of the stars. From the high plateau of the present, the ancient religions may be traced, winding their ways through the ages, threading the civilizations, living embodiments of a great hope, the hope of a good life in a good world." 1

1 Haydon, A. Eustace, The Quest of the Ages, New York Harper Brothers, 1929. Page IX.
under 2, however, there was agreement in the constitution of the
board so that a number of important issues were discussed on the
basis of their potential to influence the new organization. It was felt
that measures should be taken to ensure that the organization was
not used for personal gain.

The constitution of the organization was then discussed,
and it was agreed that the organization should be divided into
sections, each section being responsible for a particular area of
activity. The sections would be headed by a president, who would
be elected by the members of the section.

Finally, the organization was formally established, and
the new president was elected. The organization was then
formally constituted, and the work of the organization began.
It is impossible to view the historical origins of religion outside of human experience. Religion is part of life and life is part of religion.

There are two fundamental assumptions that are taken relative to religion. The past generations have largely seen the Christian religion as a blind acceptance of the entire Bible, giving equal authority to all parts regardless of ethical value or factual accuracy. Dr. D. D. Vaughan, Professor of Social Ethics, Boston University School of Theology, has referred to this particular type of Christian believers, as "Biblians." They believe that the entire Bible is the Word of God, revealing to man, not only the way of salvation unto eternal life, but also supplying an accurate explanation of the universe.

Since the epoch-making volume of Darwin, "The Origin of Species" in 1859, and "The Descent of Man" the trend of modern thinking has taken a different direction. The theologians and progressive scientists have had a fierce controversy involving science and religion. The issue has largely subsided with the beginning of the twentieth century, because religious thinkers discovered that the Creator was not eliminated by man's effort to discover God's method.

There are many remote and isolated sections in the United States where the issue of biological evolution is still alive. Such sections have been popularly designated as the "back-woods." The present status of the controversy is in
favor of the scientists. Practically all the institutions of higher learning, in all departments, commence with the doctrine of evolution as their basic postulate from which, by the logical law of deduction, they arrive at a pragmatic, moving, changing and progressive view of religion. No longer is religion the explicit gift of God but the gradual growth and development of man's search for the abundant life. Dr. Haydon well states the author's attempts in the following quotation:

"The quest for the good life, for love and joy and laughter—the ancient dream—lived until today questing man has gathered to his service knowledge and power, unimagined in all the earlier generations. The status of that quest in the modern world, set in the background of its long past, is the theme of this writing." 2

To place the interpretation of religion on a scientific foundation puts religion in the realm of the social sciences. Its doctrines are transformed from the traditional basis to the factual basis of history and sociology. The dichotomy of human and divine, secular versus spiritual is no longer a stumbling block.

"The prophetic church must bring a sense of the living God into every area of human life. Nothing human is alien to God. There can be no secular places and no profane activities that in themselves are good and right. Monday will be as sacred as Sunday, the factory and barn as holy as the church. Our natural resources, the machinery of production, manufacture and distribution, the producers, the consumers, the commodities, will take on spiritual significance from

2 Ibid., page x.
the will of the Owner of all wealth and the Overseer of all enterprise. From the lowest animal need to the loftiest aspiration of the soul, whatever contributes to the enrichments of the individual without impoverishing another, belongs to the social plan and must conform to the divine purpose."  

The dualism of secular versus spiritual was reinforced by the impact of Rene Descartes, (1596-1650) who was a French mathematician and dualistic philosopher. He reinstated the body-mind problem and the religionists took mind to be similar to their concept of a soul and to this day scientific thinking of monistic character has been hindered.

"Even when the scientific student decides to be purely objective and empirical, and to formulate his definition only after a careful historical study of scores of religions, he is faced with the same problem of selection, for there are no signposts along the paths of the evolution of cultures differentiating religion from the total complex of the moving process of social life."  

When such a view of the development of religion has been adopted as a result of rigorous thinking, the student of religion is in a position to view it more objectively and empirically than would otherwise be possible.

Analysis of human motivation reveals that the desire for security, for recognition, new experience and response are the four basic drives. This makes the quest for the good life which includes enlarged human values, more than the traditional concept of the Kingdom of God on Earth, the all inclusive and comprehensive feature of religion.

3 Scott, R. B. Y., and Vlastos, Gregory, Towards the Christian Revolution, Chicago, Willett, Clark and Co., 1936, p. 178
The human being began his quest, as he sat on a log, beside the stream waiting for the fish to bite. He looked into the skies and beheld the starry firmament and wondered. He looked across the broad ocean that spans itself in ceaseless rolling waves for three thousand miles, and wondered. He travelled the countryside and came to the foot of the mountains and wondered.

He rested beside the streams, hills and on the desert plains, and wondered. The dark clouds would fill the skies and while the lightning flashed and the thunder crashed, he wondered. The origin of religious speculation was conceived in wonder. It was fertilized in wonder. It was born in wonder. It is growing in the spirit of awe and wonder.

The scientist is pushing the boundaries of research further and further into the distant past. The past for the true scientists begins with the amoeba or a mere bit of protoplasm. From the amoeba, through the course of space and time, the various living creatures have developed. Darwin was of the opinion that the principle "the survival of the fittest" was the law of life. His theory stimulated a great deal of interest and comment but is no longer considered valid by many thinkers of the present.

The principle of cooperation has superseded the survival idea and life has been made possible and is being made possible because of cooperation. Cooperation solves the problem. Religion cannot be separated from its deep rooting in
the social life of man. The social is primary and dominant. It is never secondary. Religion is never primary but always secondary. It is never the instigator but always the resultant of social forces that develop personality and form ideas in the mind. The scientist believes that the present state of things may be traced back to a bit of protoplasm but he does not attempt to explain where the protoplasm came from. He says, "I do not explain but merely describe." He deals with the "how" and not "why" of phenomenal existence. This leaves the scientist with a phenomena he cannot adequately deal with. He assumes a first cause and is intellectually honest and admits that a first cause is an assumption.

The traditional religionist, advances all his arguments for his belief in religion and a deity. He believes that there is a deity and then proceeds to prove his original belief. He affirms his belief as a fact and is usually not intellectually honest enough to admit that it is an assumption. If and when the traditional religionist will admit that the nature of the first cause is an assumption, his theories will take on intellectual respectability.

The birth of Jesus saw the lands about the Mediterranean under the domination of Rome. The Romans owned the land to a larger extent than had ever been equalled before, an even unparalleled in present day holdings. The known world at the time was under the sway of a definite type of culture. The older civilizations of China and India did not come in
touch with the Roman Empire. The known world and the Roman Empire were one. Outside of Rome, the Romans believed, savagery and semi-civilized tribes existed. The entire civilized world was held together by one government and one large standing army. The use of force was resorted to in the earlier days in the same fashion and degree as that of present day military despotisms. It was under the Roman leadership that apparent peace was had. Trade within its boundaries was increasing, communication by sea and land was made easier, and a common language, among the educated people, at least, greatly facilitated the exchange of ideas and thought. In spite of all the corruption of evil rulers and "crooked" officials, greater justice was experienced than ever before.

The habits, customs and traditions of the earlier day were respected, the provincial religious observances were respected to a great degree. The masses of people were allowed to maintain their languages and customs.

Such was the land of Palestine at the time of Jesus' birth. The strength of Rome was due in no small measure to the considerate treatment she gave to localized and individual groups of people. The greatest diversity did not flourish in trade, commerce, language, customs, but in religious thought.

It was no empty world that early organized Christianity entered. The minds of men and women were filled with their concepts of the beginnings of the world, the power behind the throne, the means of communications between man and their
concept of God, the laws of the universe, sin, rewards and punishment. The early efforts of organized religion had to reckon with all the forces and factors of life at work at that particular time.

The first efforts of organized Christianity were social. Christianity did not build and under no circumstances could have built its structure from the ground up. Foundations had been laid and the super-structures erected. In fact, the first social efforts of organized Christianity grew out of a dissatisfaction of unsatisfactory foundations and super-structures. Christianity did not drop out of the skies. It was the result of experienced living under adverse circumstances.

The advocates of social justice had to deal with concepts that were hoary with age. The concept of a being, visible or invisible, human or divine, good or evil, bad and indifferent, eternal and everlasting, to be worshipped and bribed through ritual or offerings or prayer are religious realities. Their lack of scientific insight into our solar system caused them to believe the earth was flat. That was a justified concept, for experience had not taught them the greater truth. The earth was believed to be the center of the universe. The world was operated on an arbitrary basis. What we know and understand to be natural laws had not entered the minds of the people at the time. Miracles were expected and thought to be the expressed wish of God. Little did they realize and admit that the unknown could be known and what wasn't known did not
need to be a miracle. In view of all the perplexing problems of the day the early followers of the organized religions had a great sense of unworthiness, of pity, of shame and of dissatisfaction. The dissatisfactions of life were the real motivation behind the leaders of religion that gave it social implications.

The greatest and most specific influence on early Christian efforts came from the Greeks who were thinkers. They took time out to think, and develop a saner philosophy of life than had been known before their period.

"Hellenistic ideas dominated the intelligence of the Roman Empire, but their sway was extensive only among the more cultivated portion of the population."5

The Christian community which was largely centered in Jerusalem grew rapidly. It soon included Jews who lived in dispersion as well as the dwellers in Judea and Galilee. A few of the Hebrew priests were included. The true Israelite felt that the real people of God were the Jews, and the Christians naturally felt the same way. Under the stimulation of such a noble thought the movement of the organized religious effort was far reaching. Faithful in service, prayer, mutual exhortation, "breaking of bread" daily in private houses was practices.6

There was a bond of fellowship and also a means of support

6 Acts 2:46
for those in need among the early Christians. These helpful acts on the part of the early Christians were definitely sociological in nature. The religious welfare organization was very simple but complex in relation to those existing of that day and age. The distribution of aid to the needy people resulted in the appointment of seven men. The duties were to be discharged by the deacons of the Gentile churches. The social functions of the early organized religious group was small in scope and perspective but a true historical perspective of the growing function of the church reveals the amazing fact that its basis of judgments was always social in nature. At the same time the congregation at Jerusalem was saturated with the Messianic hope. It was in a much cruder and far less spiritual form that Jesus taught it. It was devoted loyalty to the person of Christ, who would soon return, but "whom the heavens must receive until the times of restoration of all things." Salvation was to be regained by repentance, which they maintained, included sorrow for the national sin of rejecting Jesus as the Messiah as well as for personal sins.

The persecution and stoning which caused Stephen’s martyrdom, resulted in establishing the boundaries of Christianity far beyond the borders of Palestine.

7 Acts 3: 21
8 Acts 1: 6
9 Acts 3: 21
What we know today as missionaries preached Christ to the Jews. In Antioch, the Capital of Syria, a city of first rank, a cosmopolitan center of all races, namely, Syrians, Greeks and Jews,—the new faith and hope was proclaimed. The new followers were named "Christians." There was a sociological foundation underneath all of the early teaching and preaching of the Christian missionaries.

Paul, whose Hebrew name was Saul, was a hero of the tribe of Benjamin. He was born in the Cilician city of Tarsus, of Pharisaic parentage, but of a father possessed of Roman citizenship. Tarsus was the center of the educational world and at the time of Paul's birth, the center of Stoic teachings. Paul, the wide-awake youth in such a city could not fail to receive Hellenic ideas, and become a part of the religious and political world which exceeded his orthodox Jewish home. In the same fashion, through daily contacts and democratic living, the boundaries were widened and teachings of early Christianity were spread abroad.

Of necessity there is a sociological basis for organized religious effort. The author is attempting to point to a few instances in recorded history that reveal the philosophy and working principles of organized social effort. The historical perspective lends weight to the argument of a social basis of religion. The entire record of Paul and his missionary journeys reveal the basic tendency of his efforts.

There is no need of following Paul in such a way as to
substitute a personal mystical experience for the social emphasis of Jesus. Jesus, in all His major utterances, has a social coloration in His thinking. What is to be thought of the Founder of Christianity, That Jesus was the hope of the world only in a bastly more spiritual sense than had commonly been implied. He had gone for a brief period of time. 10 Jesus must be considered as a man, a living reality, experiencing joy and sorrow, victory and defeat, as did contemporary leaders of His day. His concept of the fatherhood of God and the brotherhood of man, made Him the outstanding leader of all times. His concept of the brotherhood of man, was based on the principle of social relationships. That was definitely social in nature and further illustrates the social function of organized religion, as recorded in the pages of history.

Religion is not a thing that can be added or superimposed on men. It is a universal attribute of man and its particular nature will depend on the stage of culture and period of history from which it is taken. There is a distinctive social experience in ages that can be called religious. This fact has significance for the social order and for the individual.

Man has been "incurably religious." The religious man has often been crude in his beliefs but there is a positive correlation between religion and civilization. Anthropology or any other comparative study of history will bear out the

10 Acts 3: 21
interrelatedness of all things in all ways. In spite of all the clarifications that have been made in theology, religion is difficult to define from a sociological viewpoint. The facts of religious experience are so varied and the degree of intensity so unique that it is difficult to separate religious experience from other forms of social experience. The real distinction between the religious and social has been made from the theological rather than from a sociological viewpoint. Psychologically, underneath all the diversions in religious, there is a common hope, a common faith, a common longing, a common desire—the desire to be happy. At its best, religion attempts to satisfy the needs of humanity. The degree of efficiency varies considerably depending on the philosophy and the viewpoint of the particular religion and its relation to the social situation.

The aleatory element is outstanding in religion while the philosophical and cultural elements are added, especially as the higher levels of cultural stages of civilization are attained. Religion is the one way of satisfying an inner longing, an inner peace that can not be obtained from intellectual discussions by the majority of people.

Dr. J. O. Hertzler, states that "man's experiences are... more than he can see, more than he can touch, more than he can know through the channels of the sense, more than he can describe within the confines of the syllogism, more than he can prove, and yet the reality of these experiences is beyond
question."  

The fact remains that religion is an "escape mechanism" to a great many people. The escape from reality into a dream world does not facilitate a scientific approach to the problems of mankind. The mystic may fail to develop the realistic and pragmatic approach to life's problems that is necessary for social progress. The belief back of religion is that there are powers greater, better and bigger than man which are able to supply the added element which will make man's social relations more complete and satisfying. The many ritualistic forms of services that are used by various religious denominations have no religious value in themselves but serve as means to an end. If they bring about the desired results, "well and good," if not, than other methods must be employed.

The greatest danger of ritual in organized religion is its tendency to make religion static. It looses its social function and fails to be a means to an end. The forms, phraseology, philosophy and the institution itself becomes emblematic of an earlier and cruder form of religion, for religious life gets out of harmony with current thinking, phraseology and concepts. Science, democracy and education have so far exceeded the growth of religion that it often has little intellectual respectability for educated people who are trained to think critically.

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Many religionists are driving intelligence from religious group expression. The Catholic denomination has the least number of technically trained scientists in its membership of the two hundred and six denominations. The Unitarians rank first in the number of technically trained individuals with that religious group.

The religion that will finally survive will give the people a growing, pragmatic, realistic and idealistic philosophy of life and social adjustment. It will cope with local situations and all the forces of life will be taken into consideration. It must be free and willing to grow and change. All change is not progressive but change is imperative if the spirit of the age is to be harnessed. Change is inevitable when a sociological interpretation is given to religion.

The social function of organized religion is to direct the forces of life into useful channels in a world where life is forever changing. Therefore a static philosophy of religion insures suicide. For example, the Bible taught that the earth was flat but science has proven the contrary. Religion must advance in all fields of human thought and endeavor. The great trouble with past and present organized religion is that it insists on keeping old concepts and interpretations within its established sphere. Religion often actually interferes with the progress of social evolution because it ties the human spirit to human concepts declared to be eternally true and supernaturally revealed, and then insists on ignorance rather
than critically facing new problems and taking a new position. Religion should energize, transform and spiritualize life along the new frontiers. The full-blooded realities of human experience must forever be its concern. It must be sensitive to the new social fronteirs that, confront the changing world at its present stage of growth. It must seek to interpret, organize and idealize the meaning of life in its strange and unusual circumstances. The basic fault of the religiously inclined type of mind is that it looks for absolute, ideal, and perfect revelations. "The Quest for Certainty," as John Dewey titles his pamphlet, must be abandoned and given up. The note of finality, in practically all organized religions, has made religion ridiculous in the eyes of leaders in the fields of science and education. There is a certain type of mind for whom religion would have no meaning unless it were crystallized in dogma and ritual, but the danger here may be greater than any value. It is a question of choosing between the greater evils. Spiritual advancement can be made in this day only by a readjustment of dogma, creed, and theology.

"Dogmas, creeds, and theologies to be of assistance must be put to an incessant process of testing and reshaping in the light of advancing knowledge, the time spirit, and the new world needs. If not they become artificial or dead, intolerant of truth, destructive of spiritual sense, opposed to all true religion and conformity becomes more important than consecration." 12

12 Ibid., p. 540
The attitude toward the Bible, the Sacred Book, is one that frequently limits the fulfillment of religious social obligation. The Bible is still believed to be the infallible Word of God. An infallible, dogmatic and legalistic interpretation is often ascribed to the Bible by ecclesiastical organizations. The "Chosen of the Lord," usually a small minority, present strong opposition toward a progressive, realistic revelation of God's Word, through the instrumentality of creative thought and social evolution. A scientific study of the Bible is being carried on by leading seminaries, but the average preacher and lay-leader have not yet apprehended the new correlation between science and true religion.

Economic Interpretation of Social Religion

Historical perspectives are never complete unless the economic foundations of society are taken into consideration. Normal man and normal industrial conditions have given rise to the motives that create progress. The lack of normal conditions has generated enough enthusiasm that has led to reforms.

The present disequilibrated, chaotic, state of affairs has brought about spiritual unrest. The unrest must be met by religion. The social function of organized religion calls for a commanding voice and a challenging leadership. To understand current problems and to meet the need of the hours is the help which may be found in an economic interpretation of
The weather was harsh and the landscape was desolate. The wind howled, and the cold air bit at their exposed skin. They huddled together for warmth, their breaths visible in the frigid air. The path ahead was steep and rocky, with cliffs dropping off to the sides. They knew that they had to be careful, as one misstep could mean a long fall. The sun was setting, casting a red glow over the mountains. They were running out of time, and they needed to make it to the outskirts of the city before nightfall. They pushed themselves forward, determined to reach their destination before it was too late.
history. To develop a normal type of society calls for a critique that can be obtained from truths and errors of past and present societies. The insight, intelligence and understanding of present leaders is a third added factor that lends weight to the discovery of an adequate standard. A consideration of the economic motives of men gives the interpretation of history, a meaning quite essential to the diagnosis and cure of social ills.

Social, religious, intellectual and sexual factors alone cannot be regarded as the causes for changes in history. These factors have been altered and reinforced by their relation to economic events. There have been many economic changes that have compelled an adjustment of natural feelings. The latter is so dominant that Karl Marx has developed a systematized philosophy of economic determinism.

The depletion of resources in Western Asia and Southern Europe caused the civilization that had been built up on abundance to decay. The habits, customs and traditions, institutions and acquired characters were transmitted, and these, of necessity were mainly industrial. In present day industrialized America, economic pressure definitely determines the character of a people.

If the function of religion is to build Christian character of a people, it can not evade the economic factor. It is too evident to be set aside. The pressure of economic forces has so dwarfed, subordinated, and modified the natural charac-
ter of man that its full vigor has never been ascertained. Social and moral problems are the outgrowth of economic pressure. Economic factors precede the development of personality. "The way people make their living largely determines their character." 13

The qualities and characteristics of mankind may be divided into two groups, the natural and the acquired, those that arise from within and those arising from without, influences from heredity and environment. The acquired characteristics possessed by men today that were not part of his possessions one hundred thousand years ago are largely due to economic factors. However, to state that all acquired characteristics were due to economics would be untrue, for the social, religious, sexual and intellectual factors of life all play an important part in the building of life.

Institutions, which are crystallized ideas, bear the mark of economic factors. The rapid change in industrial centers in the midst of static and authoritative institutions facilitates and ushers in the "kingdom of fascism." The pressure of economics makes for the tension between the disequilibrating and equalized forces of finance.

The philosophy of economics in former times was based on scarcity. The poorer the resources, the greater amount of time was required in making a living, and accordingly less time was spent for leisure-time activities. The present situation is

13 Vaughan, D. D., Class Notes from "Social Reconstruction Programs."
just the opposite. The means of production greatly exceed the purchasing power of the buying public and consequently overproduction and underconsumption result. Furthermore, shorter working hours make for increased leisure, without money to be used during leisure hours.

The civilization that is being built in this period of history will bear the marks of economic events that have led to social unrest. The acquired characteristics of this age are definitely shaped by the problems created by overproduction or rather underconsumption without an increased purchasing power. These factors hamper the full development and expression of the natural characteristics in man. Therefore the church, must assume its social obligations, and seek to build a world that will give full expression to man's desires. Discipline of desires, builds personality but too much discipline of the wrong kind thwarts the development of personality. The drudgery of industry keeps men from being very bad, and at the same time it prevents them from reaching their loftiest desires, hopes, feelings, and ambitions.

"Just as economic interpretation had a predecessor in natural theology, so it has a contemporary in pragmatism of today. The two views are the same in their essentials, and stand in contrast to the rationalism and skepticism of the preceding epoch.... To judge the past by the present is to judge by consequences and not by causes. Economic interpretation is thus a particular instance of the pragmatic attitude and the best field in which its worth may be tested."

Marxism presents a program but it is the task of organized
religion to christianize the motives and spiritualize its
attitude. The result would be a christianized, planned world
economy affecting all classes of men regardless of social status.

The incentives of social religion in impregnating the
Marxist challenge with the spirit of Jesus would enable the
church to present a practical united front.

The Marxist philosophy is a set of interpretative ideas
and plans for a social reconstruction program worked out by
Karl Marx. The philosophy of Karl Marx is a real spirit, a
living spirit, with a history and a power sufficient to affect
the lives of men and women.

The eleventh thesis on Feuerbach by Marx is, "The philoso-
phers have only interpreted the world in various ways; the point
however is to change it."

"The ax is laid into the root of the tree...who hath
warned you to flee from the wrath to come? And the people
asked him saying; What shall we do then? He that hath
two coats let him impart to him that hath none, and he
that hath meat let him do likewise." The Communist
Manifesto is a statement of position and a call to action.
Then came the publicans: "Master, what shall we do? The
soldiers kept saying: "What shall we do? Let the ruling
classes tremble at a Communistic revolution. The prole-
tarians have nothing to lose but their chains. They have
a world to win. Working men of all countries, unite." 15

"The bourgeoisie produces its own grave-diggers... The knell
of capitalist private property sounds. The expropriators
are expropriated....In place of the old bourgeois society
with its classes and class antagonisms, we shall have an
association in which the free development of each is the
condition for the free development of all." 16

15 The quotations from the Communist Manifesto are taken from
the Modern Library Edition of Marx's writings by M. Eastman
16 Ibid.
Since Darwin wrote the "Origin of Species" in 1859 the idea of the survival of the fittest has dominated the thinking public. The survival of the fittest and the theory of scarcity have dominated and marked the philosophy of human institutions.

There is a constant clash between two competing forces seeking to gain desired ends. The economic medium of exchange and its social organization has always been a resultant phenomena. The social organizations have always followed it and not preceded it. From the economic foundations of mankind the intellectual and political outlook of man is built up, and from that foundation can it best be explained. It has been a history of class struggles, a contest between the exploited and the exploiting, the oppressed ruling classes; the proletariat and the bourgeoisie, without liberating society as a whole from all exploitation, oppression, class-distinction and class struggles.

The history of society is seen as of struggles between two forces of the same kind, striving for the same ends.... security. A cataclysmic circle would graph the stages of its development.

"Master and slave, feudal lord and serf, capitalist and wage-worker, these (though in point of time they may overlap) are successive forms of exploitation, successive phases of a process moving to its dramatic climax. Why does one give place to the next, The causes are many, new modes of production arise, new markets are discovered, new technical devices
introduced, political power is gradually acquired by the exploited group." 17

The "gap" between the two groups is growing wider. The forces are becoming stronger and the opportunity for a happy reunion under a capitalistic regime is very problematic.

"Society as a whole is more and more splitting up into two great classes directly facing each other: bourgeoisie and proletariat." 18

The class struggle is inevitable under capitalism and the tension between the two forces is constantly increasing and the liquidation of capitalism will mark the birth of a classless society and the end of class struggle.

Marx believed that social classes existed but the word "class" denoted a relationship between the processes of production and the population. The proletariat would be defined as that class and type of people who had no equipment, save their own labor strength, and were willing to sell that to the highest bidder under the capitalistic order for the medium of exchange that makes subsistence possible. The proletariat would include the unemployed, the propertyless, the dependents of proletarian workers, industrial worker, day labourer, weekly wage-earner and factory-hand with all their dependents.

For the proletariat the source of wealth is labor and the wealth that is accumulated by the employer, above labor output, is capital. The source of capital is usually ownership,

18 Vaughan, D. D., Class Notes from "Social Reconstruction Programs."
control of output, production and price fixing. The value of material arises from the relationship between human labor and raw materials. The criticism that Marx makes against present stock companies, investment companies, is not against the members of board of directors but against the system. The system survives because public opinion wants it to survive, for the constant luring opportunity of unearned profits through the avenue of investments is constantly abiding. The Marxist attack is directed against the exploitation of any one group in the community by another, and where such exploitation exists it matters little whether Marx himself was familiar with its exact technique. The cooperative Commonwealth Federation Manifesto, desiring the nationalization of land, reveals the difficulty of the task and the obstacles that must be overcome.

A common opinion is that only about ten per cent of the present public thinks; ninety per cent follow. The reason may well be that the ninety per cent is not asked to think nor paid to think. If they thought, "they would be fired," or else "quit the job." The Communistic Manifesto has a classic paragraph concerning the role that the intellectuals are to play in the class struggle.

Julien Benda describes intellectuals as "All those whose activity essentially is not the pursuit of practical aims, all those who seek their joy in the practice of an art or a science or metaphysical speculation, in short in the possession of non-material advantages, and hence in a certain manner say: 'my kingdom is not of this world.'" 19

Lenin and Marx both belonged to the bourgeoisie rather than the proletariat whose battles they helped to fight. Marx would probably ascribe a functional duty to the intellectual group by having them supply fresh elements of enlightenment and progress to their objectives but it would (of necessity) be necessary for them to be of the group. The thinkers of the present time face the problem of intellectual honesty. A teacher of Fine Arts made the following remark: "I'm glad I teach art, and not economics or philosophy. It is less dangerous." Dr. Conant, President of Harvard said, "Not until we can investigate the social sciences with the same objectivity as the physical sciences will real progress be wrought." Marx would not agree with the quotation whole-heartedly for all knowledge is interrelated. It is impossible to be neutral in ethical values.

The Marxist theory is itself a "class theory." It cannot be otherwise. Truth arises above class and to that extent the Marxist challenge is classless. Sidney Hook says that all our theories "express resolutions as well as descriptions," that they are compounded of valuations as well as of truth." 20 The passion of intellectuals is not primarily self-centered but social, not born of fear, resentment and prejudice. Julien Benda states:

"There exists a certain criterion by which we may know whether the 'clerk' who takes public action does

so in conformity with his true functions: and that is, that he is immediately reviled by the laymen, whose interests he thwarts (Socrates, Jesus). We may say beforehand that the 'clerk' who is praised by the laymen is a traitor to his office."  

The interrelatedness of all things in all ways makes it imperative that the political element be discussed in its relation to the development of religion. The question of the church and state is old and new, past and present, and forever vital to those concerned.

It is an axiom of Marxist theory that redress of social ills awaits concentrated and calculated political action that indeed nothing short of revolutionary change can attain the necessary end. When all is said and done, what will bring about the desired reform. The exact form that the inevitable revolution will take, depends on existing political forms and institutions in the country and modern methods of warfare. The first and foremost task of the proletariat is to raise the working class to the ruling class, to establish a truer democracy. There is a grave doubt in the minds of many leaders if anything short of a revolution would produce the desired results. Violence may accompany the struggle for freedom from the clutches of capitalism.

Capitalism does not necessarily support democracy, and especially if it should interfere with the liberty that

...
capitalism is demanding. Capitalism cries for democracy only as it fosters and facilitates opportunity for dividends, private property and a "free" labor market. It must be and will forever be a part of the Marxist political program to fight strenuously for free assembly, free press, free speech, academic freedom and to combat fascism. The freedom that capitalism and the Republican platform in 1934 fought for was in behalf of capital. It served and safeguarded private interests. The smoke-screen was Communism. Marx's own answer would probably be: political power, properly so called, is merely the organized power of one class for oppressing another.

If the proletariat during its contest with the bourgeoisie is compelled by the force of circumstances, to organize itself as a class, if, by means of a revolution, it makes itself the ruling class, and, as such, sweeps away by force the old conditions or production, then it will along with these conditions, have swept away the conditions for the existence of class antagonism, and of classes generally, and will thereby have abolished its own supremacy as a class.

The answer of Marx may not be satisfactory to a great majority, for the surrender of all political power, in behalf of security is too great a risk. The temptations of power and control and profits once seized cannot be successfully resisted. The two logical arguments against the theory are: it is unwise to lose hold of something that is certain for something uncertain. Second, the better plan would be to
utilize the past and present in the construction of a newer, bigger and better principle of government.

It was Spinoza's conclusion that by abandoning the ordinary objects of pursuit and by taking himself to a new quest, he should be leaving a good, uncertain by reason of its own nature, for the sake of a good not uncertain in its nature, but only uncertain in the possibility of its attainment.

The place of the Marxist dialectic will be considered in thought and practice. Marxism presents an economic program. Christianity evaluated the Marxist challenge on ethical and social basis, therefore, it is an adjunct to christian principles.

The meaning of the term "dialectic" may be indicated by contrasting the processes of debate and discussion. In the former, one side or the other prevails; in the latter, the truth which emerges may well be the final product of a variety of contributions, reciprocally corrected and refined. Marx, following Hegel, finds such a process occurring in human history.

"A historical situation is said to be dialectic when it produces within itself, from inner structural necessity, contradictions which lead on to some new situations, in which these contradictions can be solved." 22

The dialectic of Marx is first of all an attempt and protest against any and all facile bifurcation of nature. The many attempts are philosophically unsatisfactory in the end, are motivated by, or arise out of class cleavages lacking historical perspective, permanence or

22 MacMurray, John, Creative Society, N.Y. MacMillan Co.p.9
enduring ontological status. The interrelatedness of all things in all ways makes thought and practice interrelated. The current modes of economic production, the methods of exchange, the forms of social organization, then the existent cultural and thought forms will be conditioned by and appropriate to them.

The religionist, the philosopher and idealist will "shout" crassest materialism but this is a real world in which we live. It is very evident that Marx, following Hegelian logic, rejected the idealist system which formed also the content of the idealist's thought. Marx's emphasis was dialectical materialism. He was not one-sided but balanced. He included ideas and things in one natural, inseparable matrix. The position of Marx at this point may be a little vague. This is due to the fact that the laws of Marx are laws of change. According to Engels they may be reduced to three:

"(1) the law of the transition of quantity into quality and vice versa; (2) the law of the interpretation of opposites; (3) the law of the negation of negation." 23

The importance of these laws for social change are first, that two minuses make a plus. Second, there can be quantative changes without altering it qualitatively, under appropriate circumstances. Hydrogen and oxygen under proper circumstances produces water. These three laws are by no means peculiar to Marxism, nor do writers reject them. The past is functional

23 Hecker, Julius F., Moscow Dialogues, p. 96
to the present but does not determine the present absolutely. To delineate the course of history by applying the laws of dialectic would be as unwise as to solve the problems of physics, using the methods of Mills or Bacon. These two persons quoted gave enough impact though imperfect in method, to develop the critical mind.

The real question of the Marxist view of history centers about the question of force or violence in social change. Dr. Julius Hecker, is of the opinion that the teachings of Jesus definitely lead toward a Christian revolution. Of necessity there can be no alternative. The basic principles of the Master are by definition far removed from the principles of capitalism. When love, goodwill and cooperation fail, what is there left to do but to use force? The theory might not bear its own burden under the scrutiny of logic, but the value of inconsistency often outweighs that of consistency and logic.

The past has made great progress under the stimulation of revolutions. The present generation could make steady progress if it were not based on a false conception of the basis of security. The dominant idea in the past has been profit and power instead of service and sacrifice. The word service is used a great deal by popular groups for "he who serves best profits most."

The question Marx had in mind was whether all change must be wrought in bloodshed. For Marx, revolution is the political mode by which social evolution takes place. Russia is the best
example of that statement that the world has ever witnessed. It is the task of the church to so direct the forces of life as to make their impacts on the personalities of the proletariat that, when the time comes for them to liberate themselves from the clutches of capitalism in the right manner and way, they will be compelled to liberate themselves.

To quote Lenin: "In various moments of economic evolution, in dependence on various conditions political, national, cultural, social, etc., various forms of struggle are brought to the forefront.... To attempt to answer 'yes' or 'no' to the question of a definite means of struggle, without examining in detail the concrete situation of a given movement at a given stage of its development means to depart altogether from the Marxian ground." 24

A true Marxist would not claim infallibility and be intellectually true to his basic philosophy of change to meet the needs of suffering humanity. The direct political action by Marxists is not only written in campaign platforms but is also practiced on the labor front. The promotion of collective trade unions bargaining through the furnishing of legal defense to all victims of class struggle (as is evident in the Scottsboro case) and the organization of the unemployed. The very desire to have old age pensions, to develop leisure time activities, shorter hours, higher wages, culture, education and social rights is developing along the lines that Marx believed were necessary before a stable form of democratic government could be developed.

24 Ibid., p. 142.
THE PRESENT FUNCTION OF SOCIAL RELIGION
III

THE PRESENT FUNCTION OF SOCIAL RELIGION

The foundation of social religion must be secure if it is to last. No permanent structure can be erected on insecure foundations. The bases of social religion are secure and substantial enough to establish social religion. The task of this division of the thesis is to present those foundation stones on which to build the practical program of organized religion.

Biblical Basis of Social Religion

The social function of organized religion today must have and will have a basis for its teachings. The Bible in the past and today is the book that has guided the Christian church. The popular mind is full of the idea that, as regards the Bible, the alternatives are either "all or none;" one must either accept the volume entire, as in every part "a perfect and infallible revelation from God," or else "throw it all away." The professors and scholars who have attempted to "cut the Bible to pieces" in order that Christianity might have a Biblical foundation that is intellectually acceptable have been severely lashed. Dr. Talmage stated, "The Bible is either all true or all false." Mr. Spurgeon declared the same. Mr. Moody went so far as to affirm that
"unless every word and every syllable from Genesis to Revela-
tions is true, we have no Bible and we may as well gather to-
gether what we have been calling our Bible and make a bonfire
and build a monument heaven-high to Voltaire and Paine." There
are many religious groups that deposable, devout, and in-
tellectually honest men for denying the infallibility of the
Bible.

While the Bible will not present detailed blueprints of
the new Jerusalem, it does lay down principles on which to
build a social order adapted to the changing needs of an evolving
social order. It develops the necessary faith and supplies the
dominant motive forces and characteristic ideals, and so pro-
vides a norm by which may be tested what men take for the guid-
ance of the Spirit. The Scriptures have a moral authority for
Christians as the literary deposit of that historic religious
phenomenon of which the life and teachings of Jesus are vital,
center and the experience of Israel is the spiritual background.

A liberal interpretation of the Scriptures would furnish
enough inspiration to supply the dynamic and the ideals necessary
for meeting life's problems. Most young people have been taught
from childhood that to admit the possibility of mistake in the
Bible is to invalidate and destroy the Book. Therefore, we may
well attempt to give it a careful and candid examination. As
current social problems demand immediate attention, what are the
terms of moral authority, plans and specifications for society?
The Bible has guided the past with
devastating results because it has not been understood. False philosophies of the origin, growth, and crystallization of the Bible have been too numerous. The Bible is, a select library rather than a single book and comes from numerous writers, many of whom are anonymous, and whose work covers a period of a thousand years. In spite of the relatively simple community in which the writers lived, with no understanding of our machine age, their insights are not thereby invalidated. The writers were dealing with people in their relationships to one another and to the political and economic institutions of the times. The meaning of religion in these relationships has not changed.

God's supreme concern is man. "What is man, that thou art mindful of him?" 1 The psalmist pictures man as the "crown of creation," yet standing apart from all other creatures. 2 The soul of man, human personality, is the vital unity which includes body and mind. 3

The Hebrew Biblical view of the psycho-physical organism is closer to the present scientific view than the perverted traditional view of the average religionist. That also explains why the Bible has accounts of the resurrection rather than of immortality. There is a Biblical basis for the humanitarian aids of the Works Progress Administration as authorized by the "New Deal" which is concerned about the physical

1 Psalms 8:4
2 Psalms 8
3 Psalms 107:5,9; Psalms 34:2; Psalms 77:2; Lev. 5:1-4.
welfare of needy families. The church does not minister to the spiritual needs alone. Again and again, the Bible promised physical welfare in spiritual deliverance, for the life of man is one.

"I will satisfy her poor with bread; her priests also I will clothe with salvation, and her saints shall shout aloud for joy." ⁴

There is no atomic individualism in the Bible. "Give us this day our daily bread, and forgive us our trespasses." ⁵ A family consciousness in regard to the growth of economic and political powers was generally expressed. In the nomadic period economic wealth was generally conceived of in flocks, herds and fields, held in common by all people of the particular clan or tribe. The question of property rights became more difficult with the emergence of urban and commercial conditions. "Woe to them that devise iniquity....They covet fields and seize them," cries Micah. ⁶

The accumulation of property is seen as antisocial, and luxury is linked with its human cost. ⁷ Cruelty, poverty, social injustices and inequality are traced to the source, acquisitiveness, and this spirit is alien to the principle of brotherhood. ⁸ Jesus, the greatest of all human liberators, takes essentially the same stand as the prophets regarding property rights and life. The commandment against covetous-

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⁵ Micah 2: 1,2.
⁶ Amos 4:1; 6:3-6.
⁷ Hosea 12:7,8.
ness recognizes that life does not consist in the accumulation of material things. 9 "What does it profit a man, to gain the whole world, and forfeit his life." 10

There is strong argument in the Bible itself for its use. The Church needs no other guide to blaze new trails in social frontier superior to the Bible. The function of the Church is to get a good and comprehensive understanding of the Bible instead of making an idol of it. In contemporary society there is inevitably a barrier between the rich and poor, but in the Kingdom of God on earth there are to be no such barriers. 11

A social structure cannot be built upon the exclusive principle of property rights. One of the many social functions of organized religion today is to change the mind of man in regard to values. The rights of property should not be dominant nor paramount. Such a materialistic basis results in a division of society into poor and rich and this is incompatible with the mind of Christ. A mistaken interpretation of the Parable of the Talents has served as a convenient rationalization for capitalism. This parable is one of three parables of "The End," which are grouped together in Matthew 25, immediately following the Apocalypse of the End in Matthew 24. These Parables teach that the End will be sudden and unexpected (The Ten Virgins) that it will involve a solemn reckoning, (The

9 Luke 12:15  
10 Mark 8:36  
11 Luke 16:19-31
Talents), and that the reckoning will be in terms of the covenant responsibilities of neighborhood. (The Judgment.) The Parable of the Talents has a single definite point illustrated from conditions familiar to the readers. It no more proves that capitalist principles have Christ's approval than his Parable of Dives and Lazarus proves that all rich men go to Hell and poor men to Heaven.

The Theological Basis of Social Religion

Dean Albert C. Knudson, Boston University School of Theology, defines theology as "the systematic exposition and rational justification of the intellectual content of religion." The intellectual content with most theological systems is decidedly lacking. Therefore it is the fashion of our time to de-cry theology. The modern minister believes in "deeds not creeds." The following quotation reveals the same attitude.

"The day calls for a gospel that is not theological but "serval".....We have insisted on dogma to the depletion of our vital energy....The day calls for "doerlogues," not theologues." 13

In these days of differing and changing beliefs it is not easy to define accurately the theology of any body of Christians. Almost every denomination expresses its belief in a formal statement of faith. There has been a great movement in

the thought of the world in regard to all other matters; why should not theology advance with the rest? A creed is intended to promote unity of faith. The belief which a man holds, or thinks he holds, is apt to be a compromise between what he would believe if left to himself and what the creed teaches. Theology, rightly understood, however, is nothing other than the attempt at clear and orderly thinking about religion. It ought to be the most comprehensive philosophy of life.

It is a necessary aid in the interpretation of religious experience making it intelligible. Theology is definitely essential in order to determine the social function of organized religion. An understanding of the social function of organized religion is based upon theological foundations. The present indifference to theology is due to the failure of theology in its relation to human problems as living religious issues and in its remoteness from the "work-a-day-world." It is not necessary to abolish theology but to rehabilitate it in accord with the actualities and aspirations of the practical religion of this generation. It should be the explicit purpose of theology to clarify and amplify the concepts of religion to insure a harmony between creed and deed. If religion is to share in the production of a higher type of man and of human environment in this rapidly changing social order, it must have a message of justice and deliverance for those, who by reason of unjust economic conditions or for whatever cause, sit in despair and in the shadow of death. It will require a
theology as the embodiment and vehicle of its faith and hope. Without a theology the social function of organized religion could not be adequately understood or established. Naturally the author will devote some space in the production of theological principles that will furnish the basis for a social gospel. The truest approach to a formal declaration would be; those advocating a social gospel as well as a personal gospel and accept the religion of Jesus, hold in accordance with His teaching, that practical religion is summed up in love to God and man. There is no formal statement of theology in this, yet it throws much light upon the theology of a socialized religion.

This theology contains no hint of anything similar to what has been called a "scheme of salvation." The author understands a scheme of salvation to mean some artificial and indirect way by which men may be saved. Sacrifices, rites and ingenious methods of winning favor with God and man are swept away at a stroke by the sentence just given. The new and modern theology insists upon natural relations instead of artificial ones, real situations instead of substitutes for them, life instead of expedients for covering up the lack of life. Religion is love to God and to man.

The first basic principle of adequacy is the result of historical criticism of the Biblical records. The greatest achievement was not the discovery that the Bible is not all true; but neither is it all false. It cannot all be accepted,
unless one is willing to shut his eyes, push aside the scholar-
ship of the world, and trample on his own reason and intelli-
gence.

Theories of the Bible including inspiration and its ulti-
mate authority have changed. The "historico-critical" study
has wrought a great change in the conception of God, Jesus and
the relationship between men. It has guided thinking men to a
greater truth in which Jesus is stripped of all creedal embel-
lishments and is clearly revealed in his historic characteris-
tics and in the setting of his actual human life. Jesus, to
the liberal theologian, has all the supernaturalistic shackles
removed and is purported to be the first-century figure that
he actually was.

The second great feature of a liberal theology is one that
owes its birth to individualistic humanitarianism. The essence
of true individualism is respect for the worth of the indivi-
dual. The worth of the individual causes concern over the con-
ditions in which the individual works and that interest of nec-
essity is social. There is no dichotomy between the individual
and the group, personal and social, individual and group, - they
are a part of larger wholes.

The liberal movement has influenced religious thinking in
two ways. It bore fruit, first, in the liberal doctrine of
tolerance and of civil and religious freedom. Tolerance is
the first essential if any type of social program is to be
undertaken by the church or organized religion. The small
conservative individualistic minority in present day denominations have a great deal of potential power. They definitely hinder the development of an adequate, commanding social gospel.

Second, society does not insure freedom and opportunity fairly and equally; it must be reinforced by strong theological convictions and bases. The motivation supplied by a theology that has an "intellectual content" is the strongest aid for the Christian socialization of all human relationships. The Kingdom of God of traditional Christian theology has been given a sociological foundation and outlook. The sociological basis has been the foundation on which the social gospel has been built. The social gospel is definitely a part of the more liberal religious movements. The theology of liberalism accounts for the progressive steps in religious thinking. The social gospel attempts to coordinate the idea of progress with the meaning of life and religion. The basic motivation of social progress has its roots in religion. The type of theological thinking gives the coloration to the emphasis placed on the socialization of life's activities. The theological assumptions and major principles of conviction are dominant in conditioning the mental and social outlook of organized religion. Theology is primary and not secondary. The basis of theology was greatly influenced by the principle of evolution. Evolution is the history of a process, not the explanation of a course. The evolutionist believes that God's processes are the
processes of growth, not of manufacture. Every man believes that to a large extent, the divine processes are processes of growth. He believes that the rose grows from a seed or a cutting; that all the vegetable matter in the world has come to its present condition by growth from earlier forms.

He believes that this principle of growth applies to the animal as well as to the vegetable kingdom. He believes "that every horse was once a colt, and every man was once a babe."

The radical evolutionist believes that all divine processes, so far as man is able to understand them, are processes of growth; that as God makes the oak out of the acorn, and the rose out of the cutting, and the man out of the babe, and the nation out of the colony, and the literature out of the alphabet, so God has made all things by the development of higher from lower forms. Le Comte's definition of this process could be written as follows: evolution is continuous progressive change, according to certain laws and by means of resident forces. The doctrine of evolution has made its impact upon theological thinking that has given theology a rational justification for being a foundation of organized religion that attempts to direct the social welfare of people. The basic principle is continuous progressive change. The difficulty that organized religion has experienced in changing is assumptions to meet the needs of humanity has been its greatest liability. The social function of organized religion would never become a living reality if progressive change did not
become basic in its theology. Since all change is not progressive, it must be wrought to contribute to human welfare, according to certain laws which are capable of study.

This process of growth and change is produced by forces that lie within the phenomena themselves. The tools that God uses are in the structure that is being formed, or in its environment. As science disclosed the history of the past, men changed their conception of the creative days to longer epochs. Still the conception of manufacture lingered in the thought of the church. This doctrine does not deny that there is intelligence in the universe. The processes of growth are infinitely more wonderful than the processes of manufacture. It is easier by far to comprehend the intelligence that makes the cuckoo which sprints from the cuckoo clock to note the time, than to comprehend the intelligence that makes the living bird which springs from his nest and sings his song to the morning sun. The social function of organized religion can have no other foundations than those that are laid in the doctrine of evolution. It brings God a great deal nearer. The evolutionist lives in the creative days and sees the creative processes taking place before him.

The faith of radical christianity will have a doctrine of change and sin. It will include whatever in disposition or conduct is unbrotherly, whatever sunders men or is contrary to love and loyalty. If so, a firm theological basis for a social gospel has been established and sufficient motivation generated
to assure the continuance of organized religion pioneering in the social sciences. It will judge as sinful all acts and processes that yield affluence, or even sufficiency, to some while impoverishing others, or that cause power to be used in unreciprocal ways over the will and freedom of others.

It will lay on men their responsibility for the acts of a society of which they are a part, and it will bid them repent of all acts and conditions by which society sins against any of its members. The fruit of repentance will be the will to transform these conditions. The statement is a basic theological attitude of mind that is imperative for all social functions of organized religion.

The theology of socialized religion can remain theistic and still seek to end the strife and injustices that are contrary to the will of God, and to convert human society into a divine commonwealth of righteousness and love. Revolutionaries who have this goal are workers together with God and laying foundations on which organized religion may perform its duties with intellectual respectability and conviction.

Christian Basis of Social Religion

In the stream of all the uncertainties of tradition the main current underlying the teaching of Jesus is easy to descry. It deals with the "Kingdom of God," by which is meant that state of life, when His will will be done on earth as it is now being done only in heaven. "Those who have learned
the lessons of submission and humility through their experience of sorrow and poverty, will enter the "Kingdom of God" before the self-satisfied and the righteous as well as before the rich and great ones of the earth." 14

The message of Jesus purports the formation of the community based on the Hope of the Kingdom. Jesus did not come to establish the church in the midst of the community but the community itself. The church is only one part of the community that is capable of metabolism. The nature of the church must include all ethical and religious ideals, among which is freedom from suffering. Jesus laid emphasis on the Final Judgment and preparing for the Kingdom of God is to be so thorough that the community can already be described as the "Kingdom of God."

Jesus preached a moral gospel. This is briefly expressed as the sanctification of the individual in all his activities for the sake of man and God.

The ethics of the gospel is marked by emphasis on purity of intention and a greatly intensified reverence for all moral commands without any allowance for conflicting motives or for expediency. Above all, it connects this moral conduct with its supreme object - a personal relation with God and the supreme value of the soul, "for what is a man profited if he gains the whole world and lose his own soul?" 15

15 Ibid., p. 52.
The teaching of Jesus is heroic rather than ascetic. The heroic tendencies are softened by the Love of God and the forgiveness of sin. This reveals Jesus attitude toward the State, Society, labor and the possession of property. To Jesus there is no State. He grants that the State exists but adds the injunction: "Render to God the things that are God's."

The dominant idea of Jesus, in the face of it, was not the social units perfected, but the concept of sociological structure in general which arose out of the religious idea. When Jesus is seen in the above perspective the church can become the most needed and powerful institution of all organized efforts.

The first basic principle of Jesus was the value of life. All people are equally sacred. The principle of reverence for personality is the ruling principle in ethics and in religion; it constitutes therefore, the truest and highest test of either an individual or a civilization. Jesus was not only willing to help people who came to him for help, but he proposed to go after them. "No human being should go to pieces if he could help it." 16 And so "the deeper our insights into human destiny becomes, the more sacred does every individual human being seem to us." 17

"We shall be at once with the spirit of Christianity and modern civilization, if we approach all men with the expectation of finding beneath commonplace, sor-

17 Ibid., p. 9.
did or even repulsive externals, some qualities of love, loyalty, heroism, aspiration, or repentance which proves the divine in man." 

The second basic principle of Jesus was the solidarity of the human family. This principle is especially apt in relation to society. The function of organized religion cannot neglect this important contribution of Jesus. Love binds man and man together and makes them indispensable to one another. Jesus felt this solidarity of the neighborhood groups in Galilee and he treated them as composite personalities jointly responsible for their moral decisions. His love and respect were real and genuine. This natural trait of human affection is intensified and uplifted by religious motives and forces and it is the special function of Christians to promote social unity and thus expand its blessings. "Jesus himself was personally very sociable and enjoyed mixing with people. The denial of Peter and the betrayal of Judas hurt him, partly because they were comrades of his group. In Gethsemane he craved friendship. While he prayed to God he reached out for Peter and John." 

The longing for friendship and the unrest of loneliness are proof of a truly human and social nature.

Because social unity was so important to Jesus, forgiveness was imperative. In the Lord’s prayer he makes full fellowship with man, a condition for full fellowship with God.

"Forgive us our debts as we have forgiven our debtors." 

19 Ibid., p. 19.
20 Matthew 6:12.
The third basic principle of Jesus was that of democracy. Standing with the people. The strong must stand up for the weak. This forms another plank in the social platform of Jesus. He saw his own aims summarized in Isaiah, "Glad tidings for the poor, release for the imprisoned, freedom for the oppressed and a 'year of Jehovah.'" 21

Social emancipation is woven in his teaching. Plainly, Jesus felt his mission in raising to free and full life, those whom life had bound and held captive. He was a champion of the struggling, a friend to all.

"The selection of the Twelve, their grouping by twos, and their employment as independent messengers, was the most important organizing act of Jesus, out of which ultimately grew the Christian church." 22

The motives which led up to this organization, were Jesus' distress and sympathy for the oppressed and miserable. The people were like a flock of sheep after the wolves are through with them.

Everywhere Jesus was relieving social misery. 'Standing with the people.'

"Our own understanding of personal salvation itself is deeply affected by the new solidaristic comprehensive furnished by the Social Gospel of Jesus." 23

21 Isaiah 61: 1-2.
THE FUNCTION OF THE CHURCH IN THE WORLD TODAY
IV

THE FUNCTION OF THE CHURCH IN THE WORLD OF TODAY

The function of the church in the world of today cannot be channelled into one narrow path. The church will forever remain an instrument in the hand of man. Therefore, the function of the church will be as broad and various as the desires and interests of man. No single individual can cover the entire field of humanities and therefore the church cannot minister to all the needs of man. The author has chosen four major fields that the church cannot afford to neglect if it is to justify its existence.

A Commanding Leadership

The social function of organized religion today can meet the needs only to the extent that its leadership can comprehend its scope. In any religious undertaking committed to the democratic process, leadership is of vital importance. The problem can be seen in its most acute form by considering the present status of the minister. His education has had little relation to the practical work of leadership in a democratic group and age. The results are that in many cases he fails to measure up to what are unreasonable requirements, or else is tempted to substitute leadership in the community or in some secular interest for leadership in his own field.
Leadership doesn't come by accident or magic or miracle; it is a product of careful and patient and far-sighted planning.

"Every human being has in him the germ of the greatest idea in the universe....; and to unfold this is the aim of his existence. Every human being has in his breast the element of that divine everlasting law which the highest orders of the creation obey. He has the idea of duty; and to unfold, revere, obey, this is the very purpose for which life was given. Every human being has the idea of what is meant by that word, truth; that is, he sees, however dimly, the great object of divine and creative intelligence, and is capable of ever enlarging perceptions of truth. Every human being has convictions, which may purify and expand into a sublime life. He has, too, the idea of happiness and a thirst for it which cannot be appeased. Such is our nature. Wherever we see a man, we see the possessor of these great capacities." 1

The quotation of Dr. William Ellery Channing, over a century ago, outlined the true basis for the social obligation of all true and liberal religion. The capacities of women, children and men cannot be realized under capitalism. Force, based on profit and power, instead of cooperation based on sacrifice and service makes it impossible to develop the highest type of personality. Truth, beauty, and happiness do not become a part of human experience. The social order under which we live does not permit us to live up to the capacities which we possess. The fundamental belief in the worthwhileness of personality carries with it an obligation to see that we do our best to remove and lighten the burdens which society has placed on its members. This, in essence, is the social obligation which goes with liberal organized religion of today.

The social obligation of religion requires social leadership. Leadership means leaders. The church seems to be in danger of growing incapable of producing leaders that can commend the respect of the learned professions. Our "theological seminaries fail properly to educate men for leadership in a transitional age. There are exceptions, but the curriculum of most theological seminaries was practically determined two hundred years ago.... Why should a theological student be forced into scholastic molds, while the medical student is working in the clinic." 2

The social leader must know the past, but his purposes are set to the future. He should be concerned with creative thinking, and a man who believes in the positive, evangelical message as capable of socializing and actually transforming the world. The salvation for changing the order is not in the hands of theological demagogues who can raise the applause as did the Rechabites. Training to think as men thought in Bible times never begot real leadership. The social leader knows the sanctity of facts as well as the dynamics of new ideals. The spiritual impulse which is born of a new sense of ethical values must serve as the technique for accomplishing the task.

A New Economic Order

Capitalism cannot solve the economic problems. Socialism, in the Soviet Union, is actually solving some of the problems that capitalism has not been able to cope with. The question

The work of modern social leaders will be apparent from the following quotations: "The Church's Message to American civilization". - An ideal; not a program.

"At home, the church is not specially called upon to run the government, or to map out the program of industrial development, or to become the patron of modern arts and sciences. It is called upon to point out, with fearless and prophetic insistence, the bearing of the religion of God's Fatherhood and man's sonship and brotherhood, upon the relations of capital and labor, the ideas and methods of government, the development of literature and other arts, the meaning and value of science, the programs of education, and all the other features of modern life. The great task of Christianity is to get the religion of Jesus to become the dominant spirit of modern civilization in all its varied aspects. Christianity is not a particular theory of government. It is not a certain pattern of industrial organization. It has no official program which it can offer to the nations and say, "Here, this is God's way of organizing international relations." But Christianity does stand for a definite attitude and a certain ideal by which industry and government and international relations are to be evaluated, and their progress measured."

Dr. Bell, by the use of his pen, dilates on the social function of organized religion. He trains potential leaders to become effective leaders in the field of practical religion.

George F. Johnson, founder of the Endicott-Johnson Factories has demonstrated conclusively the practical applications that can be deduced from the social teaching of Jesus. He writes,

"The hope of the world lies in evolution, progress, and constant improvement and we look with confidence into that future, rapidly approaching, when all may have a more equal share in the good things of life, when the rights of humans are acknowledged to be more sacred than the rights of dollars, when it will be the same vice, and the same crime, whether committed in broadcloth or in rags."

Sherwood Eddy in his pamphlet, "A Door of Opportunity"

states, "The motivation of the leaders who first put their lives into the Cooperative Farm was frankly religious. In their philosophy, as between the two master-motives of human action, hunger and love, hunger is the fundamental source of cooperation for the mastery of matter, which forms the basis of material and temporal development. Love on the other hand implies the full social sharing of life. Jesus recognized both groups of motives, the practical and the spiritual, but he keeps them in right proportion. He is concerned with the practical and material needs of men, and bids his followers pray: "Give us this day our daily bread." The hunger motives are here included in and subservient to the dominant love motive. It is fatal to separate the two. If men are motivated by the hunger motive alone divorced from the love motive there may result the fierce struggle between groups moved by hate in a class war. At the other extreme, the dissociation of love from hunger, of the spiritual from the practical, in other-worldly pseudo-religion, turns love into a hollow sentiment, or even the hypocrisy of play-acting to the discredit of such religion.

This fourth cornerstone or basic principle upon which the Farm is founded is realistic religion as a social dynamic. We believe in the return of Christianity to its prophetic mission of identification with the poor and dispossessed with whom it began. We believe that true religion is bi-polar, in the love of God and man, that it is both personal and social, spiritual and practical. We also believe that false or sham religion is short-circuited and selfish, that it is often an opiate, or even a poison.

When the present pastor of the church on the Delta Farm began to call upon the ministers of the more well-to-do churches in Arkansas to seek their cooperation in helping the evicted sharecroppers, he first came to the home of a local minister. He was most cordially welcomed until it was indicated that he was on his way to aid the Negro sharecroppers. Then the pastor's wife said, 'Did you ever see a nigger burn?' She almost slammed the door in his face. Like the priest and the Levite of old he found many representatives of Church and State in Arkansas passing by on the other side of these dis-inherited men and women. What is needed now is people like the Good Samaritan who will minister to the wants of this neediest class in all America.

We cannot abandon the principle of realistic religion as a social dynamic. We are proud of the fact that so many ministers of religion have helped the sharecroppers organize, some of them at the risk and some of them at the cost of their lives. If so many members of one race have been beaten, whipped or lynched, or have suffered from mob violence, as in the case of the Elaine Massacre, it will not be strange if some members of the race that has oppressed them have to go
to their cross for the liberation of both races from lawlessness, poverty and oppression."

Samuel S. Fels is the head of a manufacturing company. From the teachings of religion he has found the true values of life. His broad democratic thinking has enabled him to make a success of his job. Mr. Fels believes whole-heartedly in economic planning...in higher wages, better working conditions and better housing conditions, regular employment, and more equal opportunity for all. In his proposal for a Federal Trade System he suggests a concrete and practicable scheme to achieve these objects. A comprehensive account of his ideals and actual activities will be found in his book, "This Changing World."

Homer M. Morris, secretary of the Friends' Social Service Committee, is an outstanding example in the field of social religion. In the coal-mine districts he has established a Handicraft School whereby a few of the 130,000 men who will never again be employed in the colliery, are taught a new trade, paid a living wage, and rehabilitated.

The leaders mentioned above are a few of the many who have found practical outlets for their religious ideals and dynamics. They have made religion realistic.
immediately arises, is socialism the system to be desired. The question about the cooperative movement arises and it seems to many to offer an alternative to both socialism and to capitalism. The triumphs of capitalism until the depression of 1929, were dazzling, and the cooperative movement failed to receive adequate recognition. The last nine years have definitely changed the disillusionment. The New Deal, Labor Movements, and university professors seem to have changed the attitude of the American people, as was evidenced by the large majority vote tendered President Roosevelt.

The visit of Dr. Kagawa to America, Dr. Warbosse's Cooperative Democracy, the work of St. Francis Xavier University in Eastern Nova Scotia have all given many church people a "changed heart" in regard to the evils of capitalism and the worthwhileness of the cooperative principle. Churches are taking definite steps in the establishment of cooperative enterprises which take the profit out of the hands of one man and distribute it among all buyers, according to the patronage.

The fundamental principles of producers or consumers cooperative enterprises are simple. First, democracy rules in each society. One member, one vote (not one share, one vote, as in the capitalistic corporation). Second, earnings are distributed on the "patronage" basis.

In England, the societies have a membership of over 1,000,000, which, with dependents, means about half of the
population. With almost 300,000 employees, a capital of over 150,000,000 pounds, and net earnings of more than 25,000,000 pounds, they form the largest single distributive business in the country and the only business which steadily grew throughout the depression. In Denmark more than half the total trade and almost a fifth of the retail trade is cooperative. Of the dairies and bacon slaughterhouses more than four-fifths are cooperative.

The teachings of the church in regard to human relationships has carried the principle of cooperation to the forefront. Cooperation as taught by the church, not practiced, is already building a new economic structure within the debris of capitalism.

The last vintage of capitalism will disappear when the church people accept their full social responsibility. Capitalism must simply "wither away." Cooperation is the painless substitute that is in keeping with the methods taught by Jesus.

The principle of cooperation does much more than solve the economic ills of the nation. The basic reason for the church's enthusiasm for cooperation is that while capitalism divided society into the capitalist and proletariat classes, cooperation equalizes the status of man. At present, the proletariat controls its man power, with the help of the C.I.O.

and can produce nothing unless the worker can sell his services to the capitalist who owns the means of production. The conflict between employer and employee is irreconcilable under capitalism. Exploitation is not an excrescence on capitalism. It is capitalism. The working class people can never obtain the security that the church's advocate under capitalism. Freedom and security cannot be obtained without economic change.

"We shall never get real, substantial democracy, democracy in which men and women are really, substantially, that is, in their concrete life, free and equal, as long as we go on thinking that we have a democracy already." 5

The precise task of the church in a decaying capitalistic era is first to help strikes, as has been done on a large scale in Great Britain by the cooperatives, second, produce that proof that the teachings of Jesus are workable by starting a Christian community. Third, initiate and condition the emotional and rational attitude of the more conservative element to the broader functions of the church. Deeds, not creeds, should be the motto of all churches with a vital message.

There is no cheap and easy solution to the problems of social reconstruction. "There is no escaping the cross." The church of Jesus Christ cannot enter the Kingdom of Heaven nor establish it on earth until it understands and applies the lessons of Marxism. The devil of social injustice goeth not out but by grappling with the fundamental issues. This generation

5 Notes taken from a class lecture by Professor C. M. McConnell Boston University School of Theology. "Country Church Methods"
seeketh after a sign, and there shall be no sign given it but the sign of the prophet Marx. The New Social Order must be a cooperative commonwealth through and through. This may be either Christian Socialism or Consumers and Producers Cooperatives.

In opposition to the exclusive and doctrinaire application of Marx, the opponents of the stated view may justly show that the great central points of religious development, are an independent expression of the religious life. Jesus, Paul, Origen, Augustine, Thomas Aquinas, Francis of Assisi, Bonaventura, Luther and Calvin--these men were not the product of economic factors or class struggles. They were made of the "stuff" that it "takes" to make the world better.

Family and Sex

The social functions of organized religion in regard to family and sex are many and too numerous for the scope of this thesis. The worth of human personality makes it imperative that male and female should receive their just reward. The church has helped to promote the American Social Hygiene Movement that organized religion should be proud to own.

"Social hygiene in its complete sense means the great general movement for the improvement of the conditions of life in all lines in which there is social ill health or need of social reform; but it is often limited to the sexual aspect of the unfortunate and unfavorable conditions of life, and it has been proposed to adopt the term "Social Hygiene" as a
substitute that avoids the word "sex" in sex hygiene."\(^6\)

Social hygiene seeks to preserve and strengthen the family as the basic social unit. In the United States the present activities being stressed in this field are directed specifically toward bringing about the adaptation of the sex factor in human life to the growth, happiness, and character of the individual and the good of society. Indirectly it seeks to encourage all means which tend to build up a healthy, happy and socially wholesome life. These activities are both constructive and remedial.

Its constructive activities are mainly educational. They are designed to foster such character education and training from childhood up as shall develop correct attitudes, ideals, standards, and behavior in respect to sex in its broadest sense. Social hygiene education, in short, regards man as a whole and is concerned with his mental and emotional health as well as his physical health.

"The purpose of Social Hygiene Societies is to educate the people of the community in order that they may successfully meet the problems arising from sex in life. Its remedial activities are aims at securing the most wholesome social environment by the elimination of all factors which tend to weaken or destroy the home and oppose the best development of the individual. An outstanding factor is sex delinquency which results in prostitution and the dissemination of venereal diseases."\(^7\)

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6 Bigelow, Maurice A., Sex Education
The present objectives of the American Social Hygiene Association. The provision of adequate professional health and medical services, supplemented as necessary by federal, state and community facilities; inclusion of syphilitic and gonococcal infections as major problems of such services; development of opportunities for graduate physicians to gain practical experience in diagnosing and treating these diseases; establishment of adequate instruction for students being trained for the professions and technical services concerned; and protection of the public from medical quacks and others seeking to exploit the sick and those believing themselves to be infected.

The securing of community environments favorable to family life and the safeguarding of children and adolescents from conditions leading to sex delinquency; study of laws and their practical application; promotion of protective measures advancing standards of public and private morals; the development of recreation for young and old adapted to their increasing leisure time; and direction of all these activities toward relations of men and women conducive to mutual respect, wholesome companionship, marriage, and parenthood.

The promotion of public information, (1) to ensure popular understanding and support of social hygiene as an integral part of permanent community activities; (2) to provide particularly for protection of the individual against the diseases syphilis and gonorrhea.
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"The establishment of correlated educational, religious and social instruction and training directed toward (1) the general objective of making the family biologically and sociologically effective in securing for each generation good heredity and wise parental care in successful homes; (2) the acquiring of individual knowledge and control most likely to ensure the functioning of sex as a useful influence in personal and family life."8

To cooperate with national, state and local agencies in the promotion of social hygiene activities. To aid the medical and related professions and public health authorities in the campaign against syphilis and gonococcal infections. To aid educators and parents in providing sound sex instruction and preparation of youth for successful family life.

Its status. The first known official activities against the venereal diseases occur in the Annual Reports of the United States Public Health Service in 1914, when action taken by the Permanent Committee of the International Office of Public Hygiene at Geneva was described therein, as follows:

"The conclusion was reached that public authorities in different countries in charge of prophylaxis of venereal diseases should take all opportune measures to make the treatment of these maladies easily accessible to all classes of the population, and that, above all, every condition that tends directly or indirectly to prevent or retard the treatment of these maladies during their contagious period should be suppressed radically and without hesitation."9

A study of 227 cities in 1913 revealed only four free venereal disease clinics, although possibly more general

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8 A pamphlet entitled "Objectives and Methods" by the American Social Hygiene Association.
9 An address delivered before the Medical Society of the District of Columbia, October 27, 1932.
hospitals than this were taking cases. The world war stimulated a great deal of interest in the diseases by the horror of the number of infections shown by army examinations. According to more recent information available, at present twenty-one states and the District of Columbia make a separate appropriation for venereal disease control work.

At the present time projects of special interest are noteworthy; an experiment in Mass Education. The chief exponent was "Damaged Lives." This film, dealing with syphilis in family life, was produced by the Weldon Pictures Corporation. A booklet, "A Three Point Program in Health Education" describing the project and giving the test of the film talks, has been published. Another project is Institutes for Negro Physicians; 10 Community Organizations; 11 Social Hygiene in Industry; 12 With the Nursing Profession. 13 Forty-four legislatures in as many states met during the year of 1933 and a total of 365 bills bearing in one way or another on social hygiene were introduced. Of this number 110 went through to final passage and became law. 14


10 See the Journal of Social Hygiene, March 1933
11 See Ibid., February 1933.
12 See Magazine of the Brotherhood of Locomotive Engineers and
One is invited to make full use of the Association's facilities, which include: services of the staff for: studies and surveys, lectures or informal talks, consultation and advice and special programs. Publications, pamphlets and books, library loan and reference collection, Journal of Social Hygiene and Social Hygiene News. Graphic Material: motion pictures and lantern slides, posters and placards, and special exhibits.

Its future. Is it not time that we began a new offensive against syphilis in the light of the new knowledge at our disposal? One would not for a moment under-emphasize the importance of the social and educational phases of our threefold program.

As Dr. Nelson has said the next move is a specific responsibility of the health officer; and his task is primarily a medical and an educational one. This statement implies three things: first, education of the private practitioner as to the diagnosis and treatment of syphilis, with provision of darkfield as well as Wassermann laboratory service; second, provision of really adequate clinic facilities, with time for the physician to make effective and intimate contact with the patient and with follow-up by trained and tactful social workers; and third, courageous and persistent attempts at epidemiological control along the lines laid down in Minnesota, New Jersey, New York, and some of the other states.

Dr. Farran wisely says, "We are convinced that the control of venereal diseases, and particularly the control of syphilis, offers the next and largest opportunity for an advance in public health. It is the
Let us attack this problem with renewed courage and determination.

Classification of the Social Hygiene Program

Dr. Charles W. Eliot, first president of the American Social Hygiene Association, gave this definition of the purpose of the organization: "to acquire and diffuse knowledge of the established principles and practices and of any new methods, which promoted social health; to advocate the highest standards of private and public morality; to suppress commercialized vice, to organize the defense of the community by every available means, educational, sanitary or legislative, against the disease of vice; to conduct, on request, inquiries into the present condition of prostitution and the venereal diseases in American towns and cities; and to secure mutual acquaintance and sympathy and cooperation among the local societies for these and similar purposes." 16

The noble purpose of the late Charles W. Eliot is attempted in the American Social Hygiene Association in its planned program. The activities of the organization are directed through its Divisions of Educational, Legal, Medical, Protective, and Family Relations.

Department of Educational Measures. The task of the educational department is to find ways and means that will put the facts obtained by the various branches of the Social Hygiene Association to work. The best pedagogical materials and practices known are studied and their adoption stimulated in schools.

16 American Social Hygiene Association bibliographic information furnished on request.
homes, churches, and all training agencies.

It is through the educational department that people learn what the best material available is and how to apply the same. Not only is it necessary that material available be made known but likewise it is necessary that sex education become part and parcel of the educational world. Sex-education does not belong alone to pathological individuals or to those who have had sad experiences. The educational task is to provide information as to the nature of the social diseases, where to cure them, how to cure them, the cost, and the making of proper mental and emotional adjustments.

Again the task of developing within the American Public an attitude that is sympathetic and an understanding of the question of sex education, is of supreme importance. A philosophy of sexual activities and phenomena must be developed, one that includes insights into the problem rather than inhibitions and compulsions that predominate in sexual realms at the present. The normality of sex and its many manifestations must be viewed sanely. It is natural, human and normal. It is part of our make-up. The task of uneducating and then re-educating public opinion in regard to sex, comes within the scope of the educational department.

The educational department has the problem of providing material and information that will be applicable to the level of insight in the scale of human intelligence. The home, the school, the church and social agencies have a moral right to
expect this department to provide the educational material and methods.

Department of Protective Measures. "This department studies and promotes the best protective measures for the prevention of sex delinquency and for the rehabilitation of delinquents. In this connection it cooperates in developing training courses for policewomen and in promoting their work in police departments. It makes surveys to determine the methods best suited to any community's needs, and confers with institutional boards on questions of policy and management. The department also keeps in contact with those agencies more directly concerned with recreation and entertainment in order to incorporate social hygiene safeguards and wholesome activities in community programs and in the operation or recreation centers and playgrounds." 17

Social protective measures are the particular care extended personally and collectively for the safety of those who need them specially, who for one reason or another are not equal, in our competitive system, to the task of finding safety and success with those forms of protection and education which are sufficient for more fortunate individuals.

There is great need of protective measures for normal people. The protective measure may take two distinctive divisions of emphasis: first, "measures in aid of those reasonably normal people who, because of inexperience or social disadvantage, are in danger of falling into unsocial and disintegrating life;" and second, "measures in aid of those who are socially inadequate from hereditary or congenital causes." 18

Protective measures in relation to social hygiene concern themselves principally with the prevention of sex delinquency

17 Publication No. 242, American Social Hygiene Association Galloway, Thomas W. "Sex and Local Health"
in young people during that active and difficult period from adolescence to marriage. Mrs. Martha P. Falconer, American Social Hygiene Association offers the following important steps to be taken in a community program that would of necessity come under the protective measures:

1. A community survey covering educational, legal, social recreational, and economic conditions, special stress being laid upon the importance of thoroughly understanding how all these factors operate in influencing sex life.

2. A study of what steps other communities have taken in the way of laws, court officers and processes, educational methods, physical and mental examinations, clinics, vocational education and guidance, supervised and enriched recreation and amusements, and improvements of working conditions.

3. A presentation of the results of these surveys either to privately invited groups of leaders in the community or directly to the public, or to both, to the end of securing more effective moral protection of youth, better educational facilities; more constructive use of social resources for individual betterment; more intelligent use of the machinery of government; improved home life, and better provision for right use of leisure time.

4. Organization of local committees consisting of representative leaders charged with the task of discovering and of informing the public as to the necessary steps in improving permanently those conditions which have contributed to sex
delinquency in the local community and in developing positive aids to safe living.

5. Further assimilation and preparation of the public school teacher as a social servant, and the employment of visiting nurses and teachers; provision for school lunches and for medical, mental, dental, and other clinics in connection with school; and bringing about a close cooperation of home, school, and community in the prevention of juvenile delinquency.

6. The employment of policewomen to patrol, inspect, cooperate with and supervise all places and kinds of recreation and amusement. This should be done in fullest cooperation with the clubs of men and women, and with Boy and Girl Scouts and all other clubs and associations of boys and girls which supply them with recreation and social relaxation, as well as with the established agencies of law and government."

The protection of youth should receive greater attention than the rehabilitation of sex offenders, because a stronger effort toward protection would ensure fewer offenders. The trend today, however, is toward cleaning up, and keeping clean the environment; toward the appropriation of more public funds for the prevention of delinquency rather than their use for salvaging projects.

Department of Legal Measures. "This department furnishes expert opinion on the forms of laws relating to social hygiene and the best methods of administration for their enforcement. It will make an impartial survey of a community with particular relation to
prostitution conditions. The department will assist individuals or groups to secure the passage of better laws and to bring about better law enforcement. It will endeavor to prove to the officials of a community that adequate law enforcement will reduce prostitution and the resulting venereal diseases." 19

One of the outstanding problems which confronts the Social Hygiene Movement is that of commercialized prostitution. The legal department seeks—and promotes the passage of bills in state legislatures that directly or indirectly help to remedy the social evil. The Legislative Manual, prepared by this division, is revised biannually after the sessions of the state legislatures, and is a valuable aid to all local law enforcement committees and groups.

Several views regarding prostitution have been taken. One is that of the Red-light District. There are a few who say that prostitution is as "old as the hills" and that it will continue to be with us. Therefore let prostitutes have a district to keep them from scattering over the entire area. No known method of medical inspection has been devised to keep the professional prostitute from infection.

The second plan of leaders in the movement of Social Hygiene has been to close up Red-light Districts and let prostitutes find their haven in other and sundry places. The figures indicate a great decrease in the number of women and also the number of males that they service each day.

The third plan of this department is to pass laws and

measures to do away with the prostitute as much as possible—to make the business a financial failure. The pressure of the law and public opinion is elicited in order to decrease the number of persons engaged in selling sexual gratification. In regard to the public, it is the individuals of the public that keep the prostitute in business.

Department of Medical Measures. "This department acts as a clearing house for the medical profession, health departments, and allied medical groups, such as nurses, dentists, pharmacists; and aims to render a practical service regarding the medical measures for the control of venereal diseases. An up-to-date list of recognized clinics of high standing throughout the country is maintained through close cooperation with the state boards of health and the United States Public Health Service."

"There can be no question from a sociological standpoint that the prevention and cure of the venereal diseases are probably the most far reaching factors in bringing about the health and happiness of the man, woman, and child in the community." This statement from a recent publication of the National Committee on Prisons and Prison Labor," emphasizes anew the importance of medical measures in the broad social hygiene program.

The medical department, in common with the other departments and agencies, has for its main objective a reduction in the prevalence of these diseases. "Prolonging life by early diagnosis and careful long-continued treatment is equally important."

20 Ibid., Publication No. 242, p. 5
21 Information Service Federal Council of Churches, Mar. 31, 1928
The handling and control of syphilis in private practice is another development of the department under consideration.

Department of Family Relations Measures. This department is the latest addition to the expanding program and undertakings by the American Social Hygiene Association. The study regarding existing family consultation service, undertaken in 1930 by Mrs. Anna Garlin Spencer and continued to date, has shown what is being done and in what ways the association may participate more extensively in developing sound and effective standards.

The summary of this study indicates that a wide range of aid in sexual, economic, vocational, social, religious, legal, educational, and personal adjustment matters is being furnished to the married by various agencies.

Requests for sex advice and guidance are being made extensively to health authorities, universities, churches, courts, birth control clinics, child guidance clinics, psychiatric clinics, and other agencies, and to such persons as educators, ministers, doctors, social workers, psychiatrists, sociologists, and psychologists, lawyers, leaders in parent education and social and mental hygiene. The list just given carries with it a breath of opportunities that the department may do in regard to the promotion of happiness in the family relations of society.

At the present the department is divided into groups to study various aspects of their endeavors. Group I, Childhood,
Group II, Youth, Group III, Young Men and Women in Colleges, Group IV, Adult Education, Group V, Training leaders and teachers, Group VI, Personal and Family counseling. 22

The author would add to the department the following topics for investigation, study and writing pamphlets, producing films and outlining talks: love, courtship, engagement, premarital secrets, marriage, pregnancy, infancy, early childhood, pre-school age and puberty, birth control technique and the psychic emotions necessary for happiness and satisfaction during coitus.

The legal position of women is practically equal to that of men. The limitations that were so powerful in the last century have been largely overcome by the liberating influences of the teachings of Jesus. The church has not necessarily taught true equality of male and female but Jesus' principles do. Tradition dies hard and in the secular walks of life the females do not have the chance that men do.

The entire status of the family is undergoing basic changes. The future is uncertain, but it will be founded more on democratic ideals and less on coercion. The social function of organized religion in family circles is the promotion of equal suffrage, increased opportunity for women, higher education and legal rights, the promotion of home conveniences, proper spacing of children, and wholesome relationships between men and women.

22 Ibid., Publication No. 900 or Journal of Social Hygiene, Volume XX, No. 9, December 1934.
"Today Christianity is plainly prolonging the lines or respect and spiritual valuation to the point of equality between men and women and beyond." 23

The Creation of a New Society

On the North American Continent there are about one hundred and thirty millions of people. Many of the parents of these peoples left the old country in search for freedom, opportunity and wealth. Many emigrants were socially ambitious but they could not rise to the desired status in life in Europe. America became the symbol of equalitarianism. The land of their dreams has grown in power and wealth beyond their most far-fetched imagination and still is not the land of true equality. The class consciousness between those who have and those who have not is on the increase, as it was in Europe. The church has the tremendous task of spanning the gap and building a solid foundation underneath the span.

The evergrowing majority who toil and the leisured minority who profit at the expense of those who labor develop a problem for the church. The church cannot perform its full function and proclaim a full gospel without attempting to bridge the gap between the rich and the poor. Dr. Haydon states, that, "The organization of society for the good life will need now to include humanity. 'The problem is a world problem,' says Rabindranath. Tagore says

'No nation can find its own salvation by breaking away from others. We must all be saved or we must perish together.' 24

The solution of primary and fundamental problems, that of guaranteeing economic freedom and security, is the ideal of modern religious endeavor. A realistic view of life and religion would make the production of the good life paramount in ideal and program. The old theology and "get saved" salvation programs belong to an age that is dead. The new program commences with the social structure of the world and hopes to individuate personalities from it that will give effective leadership to society. The frontier societies accepted and tolerated many things because they seemed necessary. The social institutions, economic structure and relationships of life were real but not ideal. The church was helpless and did not approve many of the hardships of life; yet it concentrated its major emphasis on God and the doctrine of salvation. It side-stepped the major problems of life. The stern necessities of a material existence experienced by man calls the church to face the realities of life, to proclaim the full social gospel of economic salvation.

The church must dignify and spiritualize the material struggle for existence and give to it value, beauty and meaning. The last prophet of the Jews, the founder of the Christian religion, stated, "Therefore I tell you, do not trouble

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about what you are to eat or drink in life, nor about what you are to put on your body. Surely life means more than food, surely the body more than clothes! Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your Heavenly Father feeds them. Are you not worth more than birds? O men, how little you trust him! Do not be troubled and cry, 'What are we to eat? or What are we to drink? or How are we to be clothed?' Pagans make all that their aim in life." 25

The Christian philosophy of life crystallizes the teachings which Christ assumed. The material life should be secure, the virtues of toil should be bestowed on all—including the idle rich—service is the test for greatness in a Christian social order.

The church must produce the patterns of life in the new society. The economic structure must be more than a mere blue-print. The ultimate issues must be controlled by the people such as the means of production, the mine and the mill as well as the bank. These cannot continue to be private property.

Organized religion decays today for it fails to tackle the essential element of man's life—the way he makes his living. The church is afraid, it does not dare, it would rather die an easy, slow, natural death than to risk being shot through and through on the social front-firing line. But it would not be destroyed—rather, it would find salvation in a fearless stand for justice. The organization of a socialist

state is the only hope of the world. Organized religion today can do no better than to promote democratic ideals and a co-operative commonwealth.
THE CHURCH AS A SOCIAL FACTOR OF SALVATION
OF SOCIETY
V

THE CHURCH AS A SOCIAL FACTOR OF SALVATION OF SOCIETY

The thesis has for its central problem the function of organized religion in the world today. The church is the outstanding institution of organized religion. Therefore this chapter of the thesis will concern itself with the influence of the church on contemporary problems.

The Influence of the Church in the Past

The church Universal grew out of the social matrix. The social-stimulus was a community motivated expression. Jesus was addressing the charter members of the church when He said, "Ye are the salt of the earth," and, "ye are the light of the world." ¹

The charter members of the church radiated power that cleansed and fraternized the social life. The church controlled the moral and ethical life of the community as long as it was led by men who had a socialized conscience. "The church which Jesus organized grew out of his social feeling for the sufferings of the common people, and from his aim to straighten out the affairs of the world so that the wrongs of the righteous would be redressed." ²

The church has been the once institution that has kept

¹ Matthew 5:13-14.
alive and transmitted to us the memory of Jesus and his consciousness of salvation. This gift is obtained through worship and by sharing the common experience of the church. The individual often feels the lack of moral strength to carry out the social principles of Jesus. The church should reinforce that desire for justice and righteousness. "If the church makes and recognizes Jesus as its initiator, and Christ as the central idea of Christianity, then the individual can receive help and relief through the church."  

The feeling of social solidarity that comes from group approval is one of the fundamental principles of socialized religion. The effectiveness of the church depends on the presence of the principle within it.  

The church that is built on socialized principles does not offer to the world the efforts of single individuals but its own "composite personality. It has its hymns, Bible stories, and deeds of heroism with trained aesthetic and moral feeling, and with a collective will set on righteousness."  

A church that is organized around the social principles of Jesus, brings its impelling power to bear on the antisocial forces of society and thereby becomes a positive factor for good instead of evil. The church has played a predominate role in the growth of our national life in the promotion of

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4 Ibid., p. 130.  
5 Ibid., p. 119.
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education, philosophy, art and music. It has established social centers with motives that are higher than the ordinary philanthropic efforts of social reconstruction. The vices of money, politics, gossip, the daily press and selfish motives are removed in the majority of church efforts. 6

The therapeutic influences of the church have given health and stability of mind to countless individuals by subduing their souls to the positive and larger faith. People have been lifted out of themselves and given a helping hand through the constructive efforts of an intelligent church. 7 It is the purpose of the church and its ministers so to influence the lives of people as to produce "the characteristics of love and fraternity in Christian men and women." 8

The men and women who have been affected by the saving power of Christ have sympathy with the social environment. Those who have been born of water, or the Holy Ghost usually have a negative and intelligent view toward environment. The Christian Church in America believes heartily in political democracy and therefore can learn to believe in industrial democracy. 9 The American preachers are more keenly interested in public affairs that have social implications than the ministry of Europe, except Holland. The Church Universal has recognized the power of the group over the individual and there-

6. Ibid., p.121
7. Ibid., p.12
8. Ibid., p.97
fore is concerned about public social issues. "The church is a social institution alongside of the family, the industrial organization of society, and the State. The Kingdom of God is all of these and realizes itself through them all." 10

It must be a great center of religious education that makes intelligible the forces operating in society and the necessary forces that are needed to combat the evil forces. The positive contributions of the church must be over and above conquering evil, it must replace evil factors with good factors. The greatest future awaits religion in the public life of humanity if religious leaders will only apply themselves unintelligently and recognize their potential power. The dawn of the social awakening of the church is taking root in the basic teachings of Jesus.

The church must accept Jesus and his social principles, if it is to have saving power. The life of Jesus must be imposed on the group and the group exert its influence on the individual. The primary controls should be the group and the church should present the principles that would enable the group to function wisely. The church's past influence has been valuable and often constructive. The growing complexity of society has taken place at such a tremendous speed that the church, on account of its conservative nature has not kept pace. Therefore, at present, it is of supreme importance to point out its

past influence, its present faults and mistakes, and its future possibility.

The Present Status of the Church

The men who are most concerned about the effectiveness of the gospel, are the active critics of the church. These men realize the importance of the social life in primary groups, and the capacity of the church to meet the needs. Hence, these men have criticized the church in the form of a compliment. They complain about the church because they love the church.

The recording of faults of the church today would fill a large volume. It is not the author's intention to enumerate the faults of organized religion (church) but merely to recognize that they exist and what to do about them.

The following quotation is a typical example of the criticism flowing from the pen of a man who is vitally concerned about the church. He writes, "religious bigotry, the combination of graft and political power, the corruption of justice, the mob spirit, militarism and class contempt are all forces of the Kingdom of Evil which have corrupted the church. Religious bigotry has been one of the permanent evils of mankind, the cause of untold social division and bitterness." 11

He writes further, "It takes religion to put the steel edge on social intolerance. Just because it is so high and its command of social loyalty so great, it is pitiless when it goes wrong. It was ecclesiastical religion that killed Jesus." 12

11 Ibid., p. 79.
12 Ibid., p. 250.
Instead of religious bigotry and dogma the church should bring unity, love and freedom to mankind, instead, it created division, fermented hatred and stifled social liberty. The church must be careful or else it will disintegrate with our society. The delinquencies of the church as a saving institution are many. The church is rediscovering its position and mission regarding the big issues of today, and realizes its indispensableness in spite of its past and present failures. It needs to carry forward in patience the eternal cross of Christ, counting it for joy if sown as grains of wheat in the furrows of the world, for only by the agony of the righteous comes redemption. Any advance of social righteousness is seen as a part of redemption and arouses inward joy. 13

The Future Possibility of the Church

One of the brightest pages of history can be written by the church if it will function as it has capabilities of functioning. The future record of the church depends on its immediate goal. Its future existence depends on long-range future goals. If the pages of history will appear dark to future generations, it will not be due to the sins of the exponents of the social gospel. The sins of the conservative minority will be responsible. They who claim to defend the

gospel will be considered its chief enemies. It is not dogmatic stupidity but intelligent cooperation that the church is in need of today.

The era of prophetic and democratic Christianity has just begun, yet social Christianity is by all tokens the great highway by which this present generation can come to God. If Christianity is henceforth to discharge its full energy in the regeneration of social life, it especially needs the allegiance of college men and women who have learned to understand to some degree, the facts and laws of human society.14

"We need the ancient spirit of prophecy and the leaping fire and the joy of a new conviction, and dauntless courage to face the vast needs of the future." 15

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SOME FURTHER REFLECTIONS
SOME FURTHER REFLECTIONS

The social view of religion must prevail or else social salvation will not be realized and religion will decline. A radical modification in religious thought is imperative for the preservation of religion itself. A religion based on authority still makes a strong appeal in some circles. A social religion based merely on a sociological interpretation of life and religion, for example, humanism, seems to lack the clear, decisive elements that give concreteness and reality to minds that are not rationally inclined. The sociological basis of religion alone may mean lack of authority, because it has no rigid logic or adequate conception of God to make it effective. Social concepts of religion grow with the development and expansion of insight into the social functions and processes of society. The broader, deeper and more harmonious the forces of life operate, the more integrated the personality of man will be.

The social ideals stand forth and have a widespread influence if the social forces of religion are channelled. Social concepts appeal; they do not command. They arouse and direct together with an adequate theology, the energies of man. The appeal of religion, based on sociological principles, will break down the barriers of races and classes. A completely socialized world will reveal the inconsistency of a dozen re-
Program Implementation

Program Implementation is a process of converting a computer program into a machine-readable format. This involves translating the program from a high-level language into a lower-level language or machine code. The process is typically performed by an interpreter or a compiler, depending on the nature of the program and the target platform.

Interpreters execute the program line by line, translating and running each line as it is encountered. This approach is useful for interactive applications where the program may change dynamically. Compilers, on the other hand, translate the entire program into machine code at once, generating an executable file that can be run directly on the target platform.

The implementation phase includes several sub-phases such as translation, optimization, and testing. Translation involves converting the source code into machine code. Optimization aims to improve the efficiency of the generated code. Testing ensures the program meets the required specifications and performs as expected.

The success of program implementation depends on various factors including the quality of the original source code, the efficiency of the compiler or interpreter, and the capabilities of the target platform. Effective implementation requires skilled programmers and adequate resources to ensure the program is reliable and efficient.

In conclusion, program implementation is a crucial step in the software development process. It transforms the abstract ideas of the programmer into a functional and efficient executable program that can be used to solve real-world problems.
Religions and lead to unity. Scientific men differ in opinions but science is a unified movement. As in medicine, there may be for a time, a group of contending factions, but the growth of knowledge gradually forces them into unity, in which the half-truths of each faction are transformed into the full truth of a united science. The social pragmatism will give reality and meaning to experience. The social tests are objective and are measured by the social results of action. Satisfactions, psychologically, must always remain individual, but the purposes and values of life should be social in nature as well.

The view of a social basis of religion does not detract from the dignity and worth of Christ's death but adds to it. It strengthens his character and moral integrity. When he cried "My God, why hast thou forsaken me?" did he regard the forsaking to consist in his physical death or in the failure to realize his social philosophy? To die to save civilization had little meaning to early Christians but to modern interpreters of religion it added its force to other forces working for the salvation of the masses. The social service which his life so amply illustrates may well be used as a criterion of sociological significance.

In the past the teachings of organized religion have had little effect on the attitude of man, for religion was chiefly concerned about man's relationship to God and not man's relationship to man. Jesus, however, made all tests of the value of religion social tests. The cries, "back to Jesus" or
"forward with Jesus," may well be taken seriously. He was a thorough-going fraternalist in his basic philosophy of life. The supreme function of the prophetic church at the present time is to focus the attention of her members upon the economic situation. In the modern industrial era, with its concentration of economic power and its huge financial corporations, economic activity is mainly collective, infinitely complex and decidedly impersonal. Therefore, religion of necessity cannot be devoted exclusively to individual relationships but must consider the social and economic factors of society. Religion cannot help but be social in nature. The church must arouse men to that fact and inculcate a Christian social morality adequate to the new conditions of modern society. The average man invests his talents, energies, muscles and mind in the production of a living and of surplus profits. This colours his thinking, his feelings and his action. Therefore, religion must be functioning socially in order to develop a balanced Christian personality.

The church must face the economic issues of life because here the central principles of Jesus' teachings are most glaringly violated. The profit motive frustrates and suppresses many an opportunity for the expansion and development of individual character. Against such a society, the prophetic social voice must and will protest vehemently. The principle of cooperation instead of competition, must dominate, chaos must give way to planning for the common good of all mankind. The
social reconstruction of society is the great task that the adequately functioning church will undertake to perform.

The Christianization of the social order is the very essence of the function of a modern church. Before our very eyes the ideologies of Socialism, Fascism, Nazism and Soviet Communism would vanish if the church would meet its social obligations. "The rites of common worship will tend the flame kindled by the torch of the prophet and bring its light to bear upon all human experience."  

The church's message and method function best when it has rational, theological foundations on which to base its hopes and justifications. Theology, in its subtler forms, still sways the iron hammer on the anvil and hammers out the social order of society. The delusion that only for the sake of self-enrichment will men put forth their best exertions disappears as a result due to Christian influences. The teaching of Jesus has always given prominence to sacrifice and service for the good of others. Each for all and all for each is the very heart and center of the social obligation that awaits the impact of a socialized religion.

The words of Dr. R. B. Y. Scott summarize the main function of organized religion: "To follow Jesus means far more than to work for a Christian reconstruction of society. But it does mean that. To put it quite simply: the economic system under which we live puts the interests of the individual before the interests of the community and maintains the rights of property before

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1 Adams, F. W., Statement made in course entitled Worship Boston University School of Theology, 1936.
the rights of life; it exalts acquisitiveness and measures all things in the market, even holy things, it perpetuates the poverty of multitudes, with all the ills of body, mind and spirit that go with it, to give a few the opportunity to amass wealth; it concentrates attention on material rather than spiritual objectives; its basic principles is competition rather than cooperation. In all these particulars, and in others, it denies the first principles of the Kingdom of God."

The basis of a socialized religion is more vigorous than communism, stronger than armies, it is the power of God unto full salvation.
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