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"Easy Religion is a Dangerous Illusion." 6 May 1955.

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The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun
Milwaukee 11, Wisconsin

Vol. 22, No. 17

May 4, 1955

Iyar 12, 5715

Sabbath Services

Friday Evening, May 6, at 8 o'clock

SISTERHOOD MOTHER'S DAY SABBATH

RABBI HERBERT A. FRIEDMAN

will speak on:

"EASY RELIGION IS A DANGEROUS DELUSION"

Members of the Sisterhood will participate in the service

Friday Evening, May 13, at 8 o'clock

GRADUATION EXERCISES

of the

JUNIOR CONGREGATION

"ROLE OF RELIGION IN THE WORLD OF TODAY"

Reception Will Follow

Sabbath Morning Services

11:15 o'clock

May 7, at 11:15 o'clock
Bar Mitzvah of
DAVID MICHAEL GOODMAN
son of
Mr. and Mrs. Joel J. Goodman

May 14, at 11:15 o'clock
Bar Mitzvah of
STUART ALLEN GOLDBERG
son of
Mr. and Mrs. Max S. Goldberg

THE TEMPLE BULLETIN

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Kaddish List

(Taken from Memorial Tablets)

May 6

Hannah Feld Dora Isaacson
Dora Goetz Bertha W. Pereles
Benjamin Rosenberg

May 13

Lehman Aarons Harry L. Heller
Sara A. Auspitz Pearl Cohen Patek
Sara Eigman Ida Schlachter
Norman G. Leser Dennis Scholl

In Memoriam

PAULINE SCHEER BROAD
HAROLD COHEN
ROSE GREEN ANNA MILLER
WILLIAM STONE

SERMON NOTES

"EASY RELIGION IS A DANGEROUS DELUSION"

May 6

There are disturbing signs in the revival of religious interest today. It would appear that some people expect to find in religion an easy panacea for all problems, personal and psychological, which confront man in this troubled century.

Popular preachers fill the public press and the airwaves with tempting titles designed to give the impression that peace of mind and peace of soul are easily attainable. One must simply keep cheerful, think positively, be happy, and all will be well.

This is utter nonsense. If religion is to be a soporific, taken like a patent medicine, to dull thought and thus prevent pain, it would truly qualify for condemnation under Marx's infamous phrase as an "opiate." Religion must challenge and stimulate, not sedate. Religion must urge men to seek solutions of the problems which plague society, not seduce men to escape the problems.

H.A.F.

GRADUATION OF JUNIOR CONGREGATION

May 13

Fifty-six members of the Senior Class of Junior Congregation will be graduated from the Temple Religious School this Sabbath evening. These young people have completed two years of work after Confirmation and will be awarded High School Diplomas.

The Class selected as its theme "The Role of Religion in the World of Today." Several short talks will be given, dealing with various aspects of this important subject. Other members of the class will participate in reading the service and assisting with the Torah.

Our Junior Congregation is a vital part of the Temple program, since it serves to strengthen loyalty to Judaism at the very important teen-age level.

HAF

MEN'S CLUB CONCLUDING MONTHLY LUNCHEON

FRIDAY NOON, MAY 13 at 12:00 O'CLOCK

Guest Speaker:

SENATOR ALEXANDER WILEY

Rabbi Friedman will discuss the news of the day

Call ED 2-9850

JUNIOR CONGREGATION CLASS of 1955

Fifty-six boys and girls have completed the prescribed course of study in the High School Department of our Religious School and will receive diplomas on Friday evening, May 13, at 8 o'clock. The following is a list of graduates:

John Ackerman
David Adashek
Eugene Alberts
Donald Ansfield
Roberta Bass
Thomas Bassman
Alan Bensman
Marshall Berkoff
Sally Buchbinder
Suzy Buchbinder
Robert Coifman
Sue Dizon
Joyce Feldstein
Donna Forman
Marilyn Gecker
Richard Geline
Carole Glass
Norman Goldenberg
Carol Goodman

Michael Green
Joanne Haas
Joseph Herzberg
Marjorie Hiller
Stuart Horwitz
Thomas Jacobson
Roberta Kimmel
Myrna Klein
Michael Laden
Florence Larkey
James Levin
Joyce Lieberman
Barbara Lubar
Essie Lurie
Nancy Marks
Bruce Marshall
Roberta Melnik
Michael Melvoin
Ronald Meyers

Ruth Plous
Carolyn Rapkin
Elaine Rottman
David Rubin
Carol Saffro
Beverly Sanderson
Sanna Scheinfeld
Jean Strnad
Michael Tarnoff
Jeanne Warschauer
Gunther Weil
Maxine Weisfeldt
David Weiss
Naomi Weiss
Sandra Weyenberg
William Wiener
Benjamin Zitron
David Zenoff

UNIONGRAMS

Send greetings to High School Graduates and Confirmants by Uniongram. Order UNIONGRAMS today from Mrs. Clair Krom, WO 2-7573 or Mrs. Robert L. Mann, WO 2-1038.

FLOWERS FOR OUR ALTAR

The Sisterhood Floral Fund is in receipt of contributions:

In Honor of Lloyd Phillip Levin's Bar Mitzvah.

In Memory of Jules N. Ettenheim, jr.

"QUIZ THE FRIEDMANS"

AT

SISTERHOOD'S ORCHID LUNCHEON MEETING

TUESDAY, MAY 10, 1955 at 12:15 O'CLOCK

in the Community Hall

Election and Installation of officers and directors

Make your reservations now, at \$1.35 per plate, by sending your check to Mrs. George Lowe, 4711 North Woodburn Street.

Don't Delay — Make reservations before May 7!

ATTENTION MEMBERS!

PLAN TO ATTEND

THE

ANNUAL MEETING OF MEMBERS OF THE CONGREGATION

SUNDAY EVENING, MAY 22, 1955

Congregational Dinner at 6 o'clock

General Meeting at 8 o'clock

PROGRAM

Social Action Dramalogue

"TO DO JUSTLY"

This dialogue received great acclaim at the 43rd Biennial Assembly of the Union of American Hebrew Congregations in Los Angeles, February 13, 1955, and is being presented for the first time in Milwaukee.

ELECTION of OFFICERS and TRUSTEES

Report of President

Report of Rabbi

SEND YOUR RESERVATIONS NOW!

Temple Dinner Fund
2419 E. Kenwood Blvd.,
Milwaukee 11, Wisconsin

Enclosed please find check for \$_____ for _____ reservations
at \$2.00 per plate for the Annual Meeting dinner at 6 o'clock.

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
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EASY RELIGION IS A DANGEROUS DELUSION

- I. In every age, people went to soothsayers, magicians, witch doctors, oracles, for answers to questions.
1. Greeks went to Delphic oracle
 2. Egyptians went to Sphinx
 3. Jews went to Urim and Thummim
 4. Saul went to witch of Endor to conjure up Samuel.
 5. In modern Chassidism, people went to Rebbe- usually for specific advice - about a disease, a marriage, a business deal - looking for answers and reassurance.

- II. In America today, there is a great religious revival, which is, I am afraid, best described as a "cult of reassurance". These are the words of Paul Hutchinson, Editor of "Christian Century".

Church leaders admit that the figures for attendance, contributions, new construction, etc., look like the bull stock market, but as Prof. Eckhardt (Methodist) of Lehigh University put it - "Public Piety is not Religion"

1. Religious books lead best-seller lists

Peace of Mind - Liebman

Peace of Soul - Bishop Sheen

The Way to Security - A. C. Link

Beyond Anxiety - James A. Pike

Man's Search for Himself - Rollo May

Mind Alive- Harry Oversheet

How to Live a Richer & Fuller Life - Magnin

Power of Faith - Binstock

And the daddy of them all - Norman Vincent Peale. Few weeks ago - full page ad in New York Times Book Review section, listing his books.

In advertising section of N. Y. Times

by happy smiling face, calculated to inspire confidence.

1. Norman Vincent Peale - "Power of Positive Thinking" - more than 1 million copies sold - This alone is enough, by American standards of success. Obviously, his method works - else why would so many subscribe.

Text of ad -

"Dr. Peale shows how to succeed in your job, how to find peace with your family, your friends and with yourself, how to be free of tensions and worry. His practical wisdom has captured the "imagination of America"

2. "Power of Positive Thinking for Young People"
3. "A Guide to Confident Living"
4. "The Art of Real Happiness"

2. Popular song writers emphasize religious theme.

On every juke box you can hear

"The Man Upstairs"

"Have you talked to THE MAN UPSTAIRS
'Cause He wants to hear from you,
Have you talked to THE MAN UPSTAIRS.
He will always see you thru,
And if trouble ever troubles you,
Don't you run and hide,
'Cause if you ever need a friend,
He'll be right there by your side.

Just turn your eyes t'ward heaven,
 And say a simple pray'r,
 Thru clouds of lace you'll see His face
 No matter when or where."

3. Radio stations open and close with prayer
4. Religious extravaganzas are best box office -

Silver Chalice, Robe, Prodigal Son, Samson, David

5. Every politico in Washington goes to prayer breakfasts.
- "In this cult", says Prof. Eckhardt, "religion verges on entertainment."

III. Exactly what is this "cult of reassurance"?

Hutchinson analyzes it as follows:

It is a flocking to religion for a renewal of confidence and optimism at a time when these are in short supply.

It is a turning to the priest for encouragement to believe that, despite everything that has happened in this dismaying century, the world is good, life is good, the human story makes sense and comes out where we want it to come out.

Whole approach typified in syndicated column of Norman Vincent Peale in Look magazine. He answers questions, and his answers reveal the depth of this new religion.

I. Question: I had been going steady with a man for seven years.

He always put marriage off, and I loved him enough to believe his excuses. Then he proposed and we set a date. He didn't show up on the date. I wrote him a nasty letter. My health is beginning to suffer from all this. I have been blaming myself because I wrote the letter. Now I hear that he is engaged to another girl and is to be married next month. Please give me some comforting words.

Answer: Every day, thank God you are rid of this man. Don't lose your health over him. You don't know how well off you are.

The people want comforting words and he gives them in abundance.

II. Question: I recently went through fraternity rushing at a university. The fraternity I wanted didn't want me. Now all my friends laugh at me or ignore me. I feel out of it. What shall I do?

Answer: Granted, this is a cruel blow to you, but you must not let it color your attitude toward your fellow students. Be released, exuberant, happy and friendly with everyone, the fraternity and nonfraternity crowd alike. In time, the fraternities will be sorry they overlooked such a wonderful person. But you will no longer need them.

The cult (through its practitioners) offers the approach wherein almost every human problem is treated as soluble by resort to a simple technique of action that can be learned in 5 minutes and practiced at will. The cult disavows failure.

Norman Vincent Peale's first 6 sermons of 1955

"The Key to Self-Confidence"

"How To Feel Alive and Well"

"Ways to Improve Your Situation"

"Wonderful Results of Faith Attitude"

"Live with Joyous Vitality"

"Empty Fear From Your Thoughts"

Peale himself says "When you've heard one, you've heard them all"

Ten-Point Card (Life, pg. 155)

Memorize the Card

HOW TO OVERCOME YOUR INFERIORITY COMPLEX

Ten Rules for Getting Self-Confidence

by NORMAN VINCENT PEALE

- First: Hold in your mind a picture of yourself succeeding. Your mind will seek to actualize this image.
- Second: When a negative thought comes to mind deliberately cancel it with a positive thought.
- Third: Do not build up obstacles in your imagination.
- Fourth: Do not be awestruck by other people or try to copy them.
- Fifth: Repeat ten times a day these words, "If God be for me who can be against me."
- Sixth: Get a competent counselor to help you understand the origin of your inferiority feeling which often begins in childhood. Self-knowledge leads to a cure.
- Seventh: Ten times each day repeat aloud the following affirmation: "I can do all things through Christ which strengtheneth me." Conceive of yourself as receiving this strength.
- Eighth: Realistically estimate your ability; then raise the estimate 10%. Do not become egotistical, but develop a wholesome self respect.
- Ninth: Through prayer attach yourself to the flow of spiritual power.
- Tenth: Believe that God is with you, for nothing can defeat that partnership.

IV. What is wrong with this? Isn't it good, if it makes people feel better?

1. It presents too-simple, too magical a solution of life's problems.
2. It creates the seeds of future cynicism and anti-religious feeling, when the ten easy rules fail to get results.
3. It evades the dark facts of human failure. Man hungers for hope - but must always acknowledge the possibility of defeat.

V. What Should Real Religion Do?

1. It should challenge, stimulate, inspire.
2. It should not gloss over the difficulties
3. It should not sedate, with false slogans.

Oppenheimer has recently come through the agony of his own torment and speaks these words which are so true:

"This cannot be an easy life. We shall have a rugged time of it to keep our minds open and to keep them deep, to keep our sense of beauty and our ability to make it, and our occasional ability to see it, in places strange and remote and unfamiliar - But this is, as I see it, the condition of man; and in this condition we can help, because we can love one another."

Oppenheimer has never been particularly Jewish, but these are Jewish thought he is expressing.

VI. What Does Judaism Teach?

1. It presents a mature faith for mature men. Jacob Weinstein says - "Not for softies, but for tough-minded men.
 2. Life is not all a bed of roses.
 3. There are no guarantees of heaven, either here on earth or beyond.
 4. There are not answers to all questions.
 5. But problems cannot be avoided simply because they appear difficult or even insoluble.
 6. Only through hard struggle can goals be even formulated, let alone achieved (work of the prophets)
 7. There must be the most awful struggle to impose individual and communal discipline in the process of achieving goals (without worrying about individual happiness)
 8. There must be acceptance of failure, in order to inch forward toward progress. No cracking up if the going gets tough.
 9. And no "adjusting" to the status quo in order to be happy. Romans 12:2 says: "Do not be conformed to this world but be transformed."
-
10. Judaism also is interested in peace - but peace of mind and peace of soul can come only from fulfillment.
Shalom - same root as - "to be whole, sound, safe, to complete, to finish, to make secure.
Peace comes when goals are achieved - thus possibly not till Messiah - but thus, the process of life is striving.
NO EASY PHONY HOLLYWOOD PEACE - BUT REAL PEACE.

VII. This Sermon is a Warning.

Do not seek "peace of mind" religion and forsake the real religion.

I utter the warning on this Sisterhood Sabbath, in the presence of women, on the eve of Mother's Day, because I believe that women are less susceptible to the blandishments of the easy religion.

Women understand the hard things of life - the pain of childbirth; the patience of living with a man during the long struggle while he seeks financial stability; the battle of raising children properly; the sickening fact of men starting wars.

Women know that the real achievements come slowly and require deep faith that can sustain shocks and disappointments. Let the women bolster the men and force them to keep their eyes on the true and ultimate values, for only from these, not from temporary salesman-like palliatives, can there come peace.

PUBLIC PIETY IS NOT RELIGION

A. ROY ECKHARDT, *Methodist professor of religion at Lehigh University, in The Christian Century:*

Piety is more and more diffusing itself among our people, particularly in ways that supplement the regular ministry of the churches. Religious books continue to lead best-seller lists. Popular song writers profitably emphasize religious themes. Radio stations pause not simply for the usual station breaks but for recommended moments of meditation. The moviemakers know that few productions can out-box-office religious extravaganzas. The new piety has successfully invaded the halls of government. Attendance at prayer breakfasts is quite the thing for politicians these days. There is doubtless sincerity of motive in much of the new piety. It hardly follows that the new piety is to be accepted uncritically. There is nothing in the Bible to support the view that religion is necessarily a good thing. On the contrary, it is suspicious of much that passes for religion. The lamentable thing about the current revival is the failure to make discriminating judgments of differing religious outlooks.

[A] new cult counsels "personal adjustment." But adjustment to what? New Testament Christianity is hardly adjusted to its environment. It makes us seriously wonder, in fact, how much the social order is worth adjusting to. The gospel urges us to nonconformity: "Do not be conformed to this world but be transformed." An evil aspect of peace-of-mind religion is its acceptance, by default, of the social status quo. But its greatest sin lies in using God as a means for human ends. This is blasphemous. A rhapsodic inquiry greets us from the TV screen and the radio: "Have you talked to the Man Upstairs?" In this cult religion verges on entertainment.

The nation that best fulfills its God-given responsibilities is not necessarily the nation that displays the most religiosity. A country possessed of the might of the United States might do better to go into its closet and pray to its Father in secret rather than standing on the street corners parading its piety before men. The temptation is just about irresistible for a powerful nation to rely on its religiosity as proof of its own virtue. Thus is threatened the possibility of sober and responsible political action.

RELIGION NOT FOR SOFTIES

And this, it seems to me, is true of those religious leaders who are using the slick magazines and the television and the printing presses (or are being used by these agencies) to sell the people peace of mind by suggesting a few conjure words, or a few pat phrases. They are more guilty than dope peddlers. They are weakening the moral fiber of our people just at a time when the crises of our personal and national life call for the most strenuous efforts. They are developing in them the harmful illusion that you can lick a problem by saying it doesn't exist, or overcome evil by ignoring it. They are giving the people a false sense of strength and security by repeating the quack recipe that you can have power by merely willing it. They are under-rating the people and selling short the faith of high religion. No reputable doctor gives a patient dope just because the patient asks for it. No reputable clergyman should encourage his flock to escape the problems of life because they are difficult or because we have found no adequate solutions for them.

The minister of integrity will find that if he calls upon his people to act maturely that they will. He will find that they can accept partial answers to life's problems if the leader will enlist them in the search for better ones. Just as we find that our children resent over-protection and rebel against being made impotent with kindness, so do most adults respect the leader and the faith that calls upon them to exert the powers of their mind and heart.

Cynics may under-rate the discernment of the masses. Greedy opportunities may rationalize that they are giving the people what they want when they dispense their phony religious vitamins in gaily labeled bottles. But the honest religious leader has faith in the ultimate triumph of the religion of reason. He knows that when the half-gods go, the real God will come into his own; that slowly and painfully, through error and defeat, wise-hearted men will rise to mature faith and will discover as Jacob, Moses, Amos and Job discovered before them, that the faith which comes out of the struggles of life, the faith that demands the fullest response to life's highest challenge is the only faith worth having.

—JACOB J. WEINSTEIN

IMMEDIATE HIT!



Everybody's happy over

CORNELIA OTIS Skinner's

new laugh carnival



ALICE DIXON BOND of *The Boston Herald* is happy: "Gay and strikingly apt prose . . . Her nimble-witted, charming and unorthodox new book, 'BOTTOMS UP!' will brighten the corner where you are. Like the brook, we wish she would go on forever. Enjoyment with a high I.Q. and a super-personality rating."

LEWIS NICHOLS of *The New York Times Book Review* is happy: "Cornelia Otis Skinner is back . . . Same result—fine. She is an expert in finding humor in small events. Her humor comes from walking into dead-end streets rather than into custard pies."

JOHN K. HUTCHENS of *The New York Herald Tribune Book Review* is happy: "Miss Skinner writes with a special warmth and flavor of the profession in which she grew up . . . she has also a winning gift for kidding herself."

JOHN BARKHAM of *The Saturday Review Syndicate* is happy: "As you turn the pages, chuckling, you begin to realize that her humor is not artificial or shallow but possesses universality . . . Alajálov's drawings, incidentally, dovetail perfectly with the text."

DONALD GORDON of the *American News of Books* is happy: "More pieces from the experiences at home and abroad of a great favorite. Sure fire."



You too can be happy—
simply buy
a copy of
BOTTOMS UP!

(with hilarious drawings
by Alajálov)
for only \$3.00
at your bookstore.

DODD, MEAD & COMPANY

A Visit to Friends in the Mountains

JOURNEY TO THE PATHANS. By Peter Mayne. 315 pp. New York: Doubleday & Co. \$4.

By HERBERT L. MATTHEWS

It is good to get away from things in this hydrogen age. The primitive, today, has a touch of the Garden of Eden. Peter Mayne, the author of this wistful, delightful and informative book on the Pathans of the North-West Frontier and Afghanistan, tries to recapture a lost paradise of his war years. He fails, of course, but the story of his quest is a success.

It is always fascinating to find a man with an exceptional knowledge of a little known corner of the world, speaking a language that only a few non-Pathans, usually British, ever learned—Pashto. Mr. Mayne had been in Pathan country before the war, then during it as an officer in the Royal Air Force and afterward with the Indian Government before partition (the North-West Frontier Province is now part of Pakistan).

"This time," he writes: "I was here with a motive strictly personal and limited: I had come to visit friends in the mountains that lurk like wolves on the borders of Pakistan and Afghanistan."

As Mr. Mayne tells us, "The term Pathan is the Indian mispronunciation of the name the Pathans give themselves—Pakhtun." This (to us) unfa-

miliar name is the form he always uses. The Pakhtuns come to life with many shrewd, penetrating and affectionate touches—a "fierce and ruthless" people, "flowers behind the ear and ripped-up stomachs." We wander up and down the frontier from Peshawar, into Afghanistan, back to Pakistan and down to places whose names alone are romantic—Swat, Dir, Waziristan, Baluchistan. And all of it in the sweltering or searing heat of an Indian summer. In the process the abc's of the history of the North-West Frontier and Afghanistan are painlessly inserted; we get the Pathan slant on Kashmir (it was a "jihad" or holy war to them) and we learn about Pashtuni-



From the jacket of "Journey to the Pathans." Peter Mayne.

stan, one of the world's exuberant schemes of nationalism gone mad, which Mr. Mayne sensibly refuses to take seriously.

The Pathans, however, are real and they come to life vividly and attractively under Mr. Mayne's pen. He has a sense of humor, a knack for characterization, a keen eye for the beauty in things and men. It is an engaging land to read about because it often does not make sense—at least in our terms. People think, do and say things that do not fit our system of logic or modes of behavior.

HAVING reached Quetta at last and spent several days with English friends, "by the time I took the train for Karachi I was in quite a rational frame of mind once more." But when a Pathan asked him in Karachi whether he had enjoyed himself in the Pakhtun country the answer was "yes and no"—the no because he had hoped to find himself and didn't.

It is the perennial human yearning to regain what has passed and gone, to relive happy days, to find old friends. So many of the old friends are dead, and those who live are older and changed, and everything seems a bit faded and drab.

"I only knew that after all reaching back was impossible, that I should destroy these images once and for all time. I must exorcise the ghosts, and among them the faded ghost of me so long before."

Shooting and Stuffing and Showing

MY WAY OF BECOMING A HUNTER. By Robert H. Rockwell with Jeanne Rockwell. Illustrated. 285 pp. New York: W. W. Norton & Co. \$3.75.

By DONALD T. CARLISLE

"THERE'S no limit to how far you can go," he said expansively. "There's the Indian Hall, the Akeley African Hall, and the North American Hall. It'll take years to finish them." This was the American Museum's famous Jimmy Clark back in early 1925 in the act of hiring Robert H. Rockwell, taxidermist. Museum business like everything else was booming then. Many a museum man will shake his head ruefully when he reads this account of the good old days.

"My Way of Becoming a Hunter" is the story of Rockwell's life as both a collector and taxidermist; it is illustrated with photographs of a number of his best exhibits. It is a simple and for the most part pleasant story of the steps by which an unschooled boy progressed from shooting Catskill crows for whisky advertisements to the very top of his calling: an association with the late Carl Akeley with whom he shot and worked, and whose plans for the

African Hall of the American Museum he largely completed after Akeley's death.

When Rockwell went into the business modern techniques of preparing specimens were in their early development. Habitat groups as we know them now were then far in the future. It was not until he entered Cosmos Hall at Professor Henry A. Ward's Natural Science Establishment in Rochester that Rockwell began to make progress. Among this institution's alumni were Akeley, Frederick A. Lucas and William T. Hornaday, first director of the New York Zoological Society whose book "Taxidermy and Zoological Collecting" was one of the earliest American works on the subject.

MUSEUM collecting and the expeditions thereby involved were in the height of fashion, and there were plenty of moneyed men to help gather exhibits and build the halls to house them. On the other hand, there were not many people technically trained both in the field and the preparing studios. Rockwell seems to have begun his apprenticeship at as favorable a time as there ever has been.

After five years at Ward's, Rockwell went on to the Smithsonian in Washington, and thence to the Brooklyn Museum

where he expected a long assignment. However, in 1922 rumored changes in the Brooklyn Museum's plans led him to resign; he left his wife and child and signed for a two-year cruise to the South Atlantic in pursuit of sea elephants for the Cleveland Museum. This expedition, made in an ill-conditioned sailing vessel without auxiliary, was an almost total fiasco, but the author's account of it is interesting if only for its revelation of the careless wastefulness of some such enterprises in those times. Upon his return, Rockwell joined the staff of the American Museum of Natural History.

In his line of duty he had his Alaskan bear, his African buffalo and his Newfoundland caribou. He had his days in the open with some of the great shots of our time and he had a powerful hand in creating much of the best taxidermy thus far planned.

Author's Query

TO THE EDITOR:

I am preparing a study of the ancient Scottish game of curling and would like to contact curling groups currently playing in this country.

LESTER J. BROOKS,
2042 Twenty-third Street,
Long Island City 5, N. Y.

Mr. Carlisle is vice president of the New York Zoological Society.

Put in same file 11 April 55

HAVE WE A 'NEW' RELIGION?

Though the 'cult of reassurance' has a big role in the country's surge of faith a distinguished theologian finds that it plays down some basic Christian tenets

by PAUL HUTCHINSON

THE Apostle Paul, according to St. Luke, began his historic sermon on the Areopagus with a compliment: "Men of Athens, I perceive that in every way you are very religious." Visitors to these shores frequently say the same thing about Americans. Sometimes they say it with that same faint trace of irony which can be sensed in St. Paul's bow to the Athenians. D. W. Brogan, finding printed forms of grace on tables in the dining cars of the New Haven Railroad, tells his British audience that this "is only one sign among many of the degree to which religion is being pushed, 'sold' as the advertisers put it, to the American people."

There are other European observers, however, who treat the religious stirrings reported from all parts of the country with more respect. Bishop Eivind Berggrav, Norway's hero of Quisling days, assured an Oslo radio audience on his recent return from a five-month visit here that despite his prior misgiving he had found "American Christianity real, true and personal." The two things in America which impressed him most, the bishop told the Norwegians, were the American kitchen and the American church!

Regard it as you will, whether as an authentic revival of religious concern or as simply one more manifestation of the American propensity for bandwagon riding, there can be no doubt about the external facts. There is a religious boom on; almost any clergyman or rabbi can swamp you with statistics to prove it.

Charles P. Taft points out that while only one American in 10 was a church member when the first federal census was taken in 1790, the latest showed 59% holding church membership, and the Gallup poll estimates that since those figures were gathered in 1950 church membership has climbed to 79% of all adults. Mr. Taft believes this accelerated rate of growth will continue.

Church and synagogue building, government bureaus estimate, will go above the \$600 million mark this year. It exceeded \$500 million in 1954. No one gathers official figures on the amount Americans give to their churches, but those who know most about it estimate that it is at least \$3 billion a year.

However, there are more convincing evidences than statistics that the American people are showing a livelier than usual interest in religion. This article is one of them. It seems as though one seldom picks up a magazine nowadays without finding in it some article bearing on religion. Newspaper syndicates compete for the work of clerical columnists who can write in the vocabulary of the man on the street. Publication of the Revised Standard Version of the Bible three years ago broke all records—two million sold in the first year, and since then the presses turning out this R.S.V. have never stopped rolling. Congress sets aside a "meditation room" not open to the public in the Capitol, and there are so many prayer meetings for the mighty along the Potomac that the subject is beginning to attract derisive comment.

But conspicuous devotion is by no means confined to official circles. In the Southwest Conference they start football games with prayer; I happened to be in Dallas when the selection of a bathing beauty queen was begun under the same evangelical auspices. And

the "Religion in American Life" campaign which a laymen's committee, with the help of the Advertising Council, launched six years ago, is now receiving \$6 million worth of free advertising from newspapers, magazines, radio and TV stations and billboards for its annual month-long "Bring the whole family to church" drive.

Columns could be filled with instances, bizarre or impressive, of this much-publicized "turn to religion." Once you begin to enumerate them, there seems to be no end. But just as a sample fistful, named almost at random, ponder the significance in the picture of "U.S.A. 1955" of the huge followings won by Billy Graham and Bishop Sheen, of the insertion of "under God" into the schoolchild's pledge and of "In God we trust" into the design of our postage stamps, of the monster rallies which Catholics and Protestants and Jehovah's Witnesses have proved they can assemble, of the rush by the most adventurous modernistic architects to get into the designing of churches and synagogues, of the crowding in theological seminaries and rabbinical schools, of Hollywood's belief that any film spectacle combining a

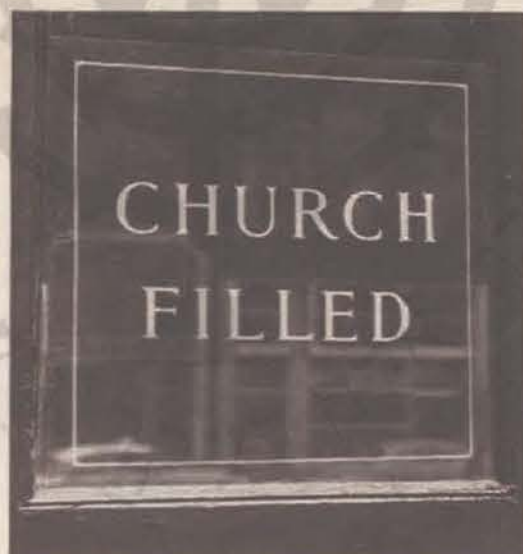
biblical or semibiblical theme with sufficient exposure of the fleshpots of carnality is sure to make a mint, of recent theatrical works by T. S. Eliot and Graham Greene and Gian-Carlo Menotti which leave critics at a loss but theaters filled with brooding audiences.

Russell Lynes divides Americans into high-brows, low-brows and middle-brows. This renewed attention to religion characterizes all three. The high-brows must at least pretend to understand the theological writings of Reinhold Niebuhr, Paul Tillich and Jacques Maritain. They applaud Harvard's new president when he turns that university's energies into the galvanizing of its divinity school. They can quote Wylan Auden's *For the Time Being*, A Christmas Oratorio, and Aldous Huxley's *The Perennial Philosophy* and acknowledge a quaint attraction in Phyllis McGinley's saints.

Among the low-brows, perennial religious interest is at present showing in so-called ecstatic sects, which specialize in faith-healing, speaking in unknown tongues, spiritualistic séances, or even practices as outlandish as

snake-handling, report a faster proportional growth than any other religious bodies. When the Jehovah's Witnesses converge on Yankee Stadium to proclaim their millennial tidings, they not only pack in more people than Babe Ruth ever did, but they have to hire a big swimming pool to baptize their converts. Tenement districts, especially in those parts of cities where dislocated Negroes, Puerto Ricans or West Indians have settled in large numbers, teem with all manner of "store-front" congregations—some trying to do an honest job helping these easily exploited and often nearly illiterate people, too many no better than rackets intent on sharing in the exploitation.

But perhaps the most accessible evidence of religion's appeal to our low-brow instincts is its capture of the juke box. This started a few years ago when several radio programs won national popularity with hillbilly singing of the "Grand Ole Opry" variety. Most of these songs moaned about "mother, home and heaven." Nashville, Tenn. took up the business of recording these mountaineer chants, or publishing them in sheet form, and soon was seriously competing



SIGN OF THE TIMES shows steadily increasing interest in religious matters everywhere in the U.S.



CHRISTIAN DEVOUTNESS in a moment of awe and wonder was depicted by Rembrandt in *The Ascension*, which the great Dutch artist painted in 1636. The

detail of the painting reproduced above shows some of Christ's disciples as they see above them the figure of their Lord being borne up to heaven by angels.

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'NEW' RELIGION CONTINUED

in sales with Broadway's Tin Pan Alley. The result was what one would expect. Broadway at one end of the continent and Hollywood at the other leaped into the production of these sentimentalized religious (*Our Lady of Fatima, It Is No Secret What God Can Do*) or neoreligious (*I Believe, Count Your Blessings*) ballads. The record and sheet music sales on some of these are way up on the hit parade. As a consequence, in almost any spot with a juke box, interspersed with the frank sensualism of such traditional romantics as *Make Love to Me* or *Teach Me Tonight*, one is suddenly listening to something like the lyric which is supposed to be Jane Russell's favorite:

Have you talked to THE MAN UPSTAIRS,
'Cause He wants to hear from you.
Have you talked to THE MAN UPSTAIRS.
He will always see you thru.
And if trouble ever troubles you,
Don't you run and hide,
'Cause if you ever need a friend,
He'll be right there by your side.
Just turn your eyes t'ward heaven,
And say a simple pray'r,
Thru clouds of lace you'll see His face
No matter when or where.*

It is among us middle-brows, however, that this phenomenon of an American religious stirring is most striking. And because the middle-brows compose the most influential part of American society, the importance of this stirring is enhanced. As in the case of high-brows and low-brows, this reawakened interest in religion among the middle-brows shows itself in many forms. But it is making the deepest dent on public consciousness in what has been called "the cult of reassurance." Here is something that spills over into both high-brow and low-brow American life but it takes a peculiarly American form for the middle-brows and it derives its greatest response from them.

From frustration to reassurance

WHAT is this cult of reassurance? It is a flocking to religion, especially in middle-class circles, for a renewal of confidence and optimism at a time when these are in short supply. It is a turning to the priest for encouragement to believe that, despite everything that has happened in this dismaying century, the world is good, life is good, the human story makes sense and comes out where we want it to come out. Most of us find these things hard to believe these days. The optimistic anticipations of the Herbert Spencer period look like doleful illusions in the light of the calculated starvation of the Volga kulaks, in the light of Belsen, Hiroshima, Eniwetok. "Insecurity" and "frustration" have become key words in our contemporary vocabulary. The most talked-about philosophy of our time is existentialism which, in the thought of Jean-Paul Sartre, its most prominent living advocate, teaches that one exists but that existence has no meaning beyond bare existence.

The "cult of reassurance" now being heard from scores of American pulpits is a direct challenge to all this. It is a cult of affirmation ("positive thinking") and a rejection of all contemporary cults of denial. Naturally, it makes its greatest appeal to middle-brow Americans who are at odds with themselves and their lives. This is a huge class and it has been growing ever since Sinclair

**The Man Upstairs*, by Dorinda Morgan, Harold Stanley, Garry Manners. Copyright 1954 by Vesta Music Corporation. The sheet music carries the notation that it is to be played to "bounce tempo."

CONTINUED ON PAGE 143

THE AUTHOR

As editor of *The Christian Century*, the leading undenominational Protestant publication, Paul Hutchinson has been an authoritative and incisive commentator on the religious scene in this country for more than 30 years. He was a journalist before he studied for the Methodist ministry, in which he was ordained in 1915. He wrote for *LIFE* (March 22, 1954) "The President's Religious Faith."





New Corn Meal Idea! Frankie'n Johnny 1-Dish Dinner

Barbecued Franks meet Corn Bread
in a quick and easy dish

And such corn bread—so simple to
make, so rich with Fresh Corn Flavor!

(8 servings)

Corn Bread:	1 egg
1 cup Quaker or Aunt Jemima Corn Meal (white or yellow)	1 cup milk
1 cup sifted flour	1/4 cup chopped onion
4 teaspoons baking powder	1/2 cup grated cheese
1/2 teaspoon salt	Topping:
1/4 cup shortening, soft	8 frankfurters
	1/4 cup pickle relish
	1/4 cup chopped onion
	Barbecue Sauce

For Corn Bread, sift together dry ingredients into bowl. Add shortening, egg and milk. Beat with a rotary beater until smooth. Do not overbeat. Stir in onion and cheese. Pour batter into greased 9 or 10-inch baking pan or skillet. Bake in hot oven (425°F.) 20 to 25 minutes.

While corn bread is baking, slit frankfurters diagonally almost all the way through. Combine pickle relish and chopped onion; fill slits with mixture.

Arrange frankfurters over corn bread. Spoon part of the barbecue sauce over franks; broil until franks are lightly browned. Serve immediately with additional sauce.

What do husbands order when
away from home? Corn Muffins!
Here's tasty new muffin variation:

New Quick Trick with Corn Meal Muffins



Hawaiian Corn Muffins
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To the recipe for
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BAPTISM FOR 4,640 CONVERTS took place in New York swimming
pool at Jehovah's Witnesses' 1953 convention. Ceremony lasted five hours.

AMERICAN JEWISH 'NEW' RELIGION CONTINUED

Lewis' bewildered Babbitt found himself staring into his shaving
mirror and wondering what his high-gear life was all about.

The nation is full of confused persons who feel that there is
something wrong, something deeply unsatisfying, about the lives
they are living but would have trouble saying what it is and even
more trouble in discovering what to do about it. These are the
people who are not yet badly enough disturbed (or wealthy
enough) to be ready for a psychoanalyst, but they are frustrated,
depressed, have a feeling that they have been victimized by life
and some of them are on the way to a crack-up. Already, we are
told, more than half the hospital beds in this country are filled
with mental cases. Doctors and clergy alike can testify that if the
tension does not let up that proportion will increase.

For victims of this malady of the times—which is mainly a
loss of nerve—the cult of reassurance has some undeniable bene-
fits to offer and some therapeutic methods of very debatable worth.
Its approach is two-sided: it combines admonition to relax with
promise that the individual can overcome all difficulties, can
achieve whatever he wants to achieve. Most of its clerical practi-
tioners add to this he-can-who-thinks-he-can promise the pious
proviso, "by the help of God." Weakness and failure are within
oneself; they are unnecessary; they can be overcome by following
certain simple, clear rules which, it is claimed, religion supplies,
but most of which on examination turn out to be rules that any
elementary knowledge of psychology and a fair amount of com-
mon sense would suggest.

This cult says that the bedeviled victim of today's pressures
should discipline his thoughts to reject all pessimistic ("negative")
ideas and encourage optimistic ones ("accentuate the positive,"
says the popular song). And then, through prayer, by reading se-
lected texts from the Bible and "inspirational" material, observing
periods of quiet reflection and exerting will power, he will relax the
tension of his life and find himself filled with new energy. His per-
sonal relations with family and other associates will straighten out
and he will achieve whatever he sets as his goal.

One reason why this cult makes such an appeal is that our
middle-brows live in awe of the "scientist"—especially the psycho-
logical scientist. The psychologist has become our Western tribal
medicine man. There is sound reason for this. Freud was no char-
latan; he opened up a realm of knowledge which may terrify but is
vital to our understanding of ourselves.

Most of those who have pressed forward the exploration of the
unconscious which Freud pioneered no longer treat religion as the
"illusion" it appeared to the great Viennese. Many of them are as
ready to acknowledge the legitimacy of some religious therapy for
man's inner ills as of other kinds of mental treatment. In some
degree this cult of reassurance represents a balancing *rapproche-
ment* from the side of religion, using a good deal of the jargon of
psychology, with a dusting of Christian or "religious" phrases, to

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FOR
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HAIR
SINCE



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drab, dry, lifeless-looking hair than
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and your hair looks better — feels bet-
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No wonder more people
use Formula 9 for correct-
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MONEY-BACK GUARANTEE



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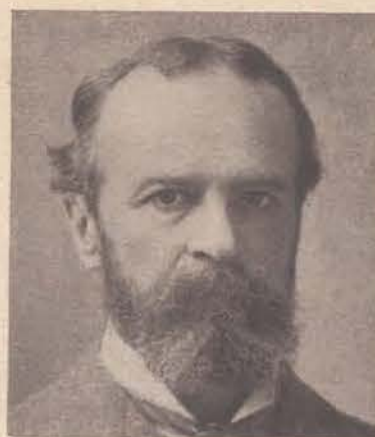
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IF THEY DRY OUT
HARD OR STIFF!

(when dried at normal temperatures)

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Rockford, Michigan



PHILOSOPHER William James pioneered in studying the ties between psychology and religion, wrote *Varieties of Religious Experience* in 1902.



POPULARIZER of religion-and-psychology approach to human problems was Rabbi Joshua L. Liebman. His *Peace of Mind* appeared in 1946.

'NEW' RELIGION CONTINUED

persuade man that he need have no sense of personal insufficiency or recognize any limits to the bounds of his achievement. And that, since our forefathers first stormed this continent's wilderness, has been a big part of the American creed.

Some have called the cult of reassurance a new religion. Is it? If by a new religion one means one without antecedents, then certainly it is not. Man has always turned to his gods for release from worry and failure. The "prudential" conception of religion is at least as old as the Book of Proverbs. The idea that if you are righteous—that is, if you follow the religious rules of the game—you will prosper was endorsed by the Pharisees and handed along by Calvin to the English Puritans, who brought it with them to this country. This is an element which bulks large in the American—especially the New England—tradition. It is not confined to those with a Protestant background. It may be seen at work today in the enormous popularity of the novenas that are spreading among Roman Catholic churches, where following the rules of devotion is supposed to dispose of every imaginable kind of personal problem, all the way from getting a job to curing disease and winning back a faithless lover.

A neatly packaged way to happiness

WHAT we are seeing now, therefore, is rather a new development in the ancient search for a quick, neatly packaged, all-encompassing solution for man's deepest, most harassing and most persistent problem—how to be happy, how to have a satisfying life. It is a sort of alliance between one aspect of religion, the "I will fear no evil" aspect, and depth psychology to overcome modern personality disintegrations. The fact that neither ally is as yet very comfortable in the alliance does not alter the other fact that it is fast taking form. Wisely encouraged, protected against superficial exploitation, it could become one of the healthiest factors in our national life.

Ever since William James and his historic *Varieties of Religious Experience* there has been widespread recognition among ministers of the importance of psychological insight for their work in the cure of souls. But the big push toward the present development may be dated from the publication in 1946 of *Peace of Mind*, written by a young Boston rabbi, Joshua L. Liebman. There had been books on psychology-and-religion before that, but the sensational success of Rabbi Liebman's book started the stampede. *Peace of Mind* was a publishing surprise. It originated as a series of midweek lectures in which Dr. Liebman tried to disclose to his congregation the basis on which religious faith and Freudian psychology could work together to relieve modern tensions. Some enthusiastic hearers brought these lectures to the attention of Simon and Schuster. They helped the rabbi whip them into book form and 177 weeks on the best-seller list followed.

It used to be said among publishers that the sure-fire sellers were books on how to lose weight, especially if the title suggested that no cutting down on eating was involved. Since *Peace of Mind* struck oil, however, every publishing house has been hunting for the kind of book that might repeat that success. To recall just a few titles of the past seven years: *The Magic of Believing*, by Claude Bristol; *Peace of Soul*, by Bishop Sheen; *The Way to Security*, by H. C. Link; *Beyond Anxiety*, by James A. Pike; *Man's Search for*

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**HEADACHE
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get
**FAST
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thousands of
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PELAGIUS AND ST. AUGUSTINE disputed over an early "cult of reassurance" in Fifth Century. Theologian Pelagius (left) argued anybody could achieve salvation if he desired it. St. Augustine insisted orthodoxly that salvation could come only from God. Pelagius' doctrine was branded a heresy.

'NEW' RELIGION CONTINUED

Himself, by Rollo May; *Mind Alive*, by Harry Overstreet, and all the best sellers by Dr. Peale, whose *Guide to Confident Living* (1948) is still selling about 3,000 a week and whose *The Power of Positive Thinking* has passed the million mark. For 126 consecutive weeks it has been near or at the top of the best-seller list.

It was inevitable that a publishing success of this sort would be reflected in American pulpits. Preachers are nearly as susceptible as editors to "what the public wants." Moreover, in the harrowing world which came out of the war the clergy were becoming deeply and justifiably concerned as they discovered the psychological dislocations of their people. One consequence can be seen in the fact that, within the last decade, half the Protestant theological seminaries on the approved list have established departments of "pastoral counseling," in which young ministers are taught by psychologically trained professors to try to do what candidates for the Roman Catholic priesthood have always been trained to do in the confessional—to relieve men and women from the sense of guilt, to restore their personal confidence for living.

But when this legitimate concern with man's inner problems has been carried into popular preaching, the results have often been ambiguous, to put it mildly. To be sure, there has been an immediate popular response and that has inhibited criticism. "It must be helping people or they wouldn't flock to it." The critic who is told that hesitates to publicize his dissent. Certainly he does not want to harm any who may be finding help in the new "peace of mind" preaching. Nevertheless, criticism is growing. Some of it comes from psychologists, concerned for the scientific integrity of their work and convinced that preachers who "spiritualize on the text" of their findings are in most cases superficial in their interpretations and often downright misleading. And some of the criticism comes from other ministers, who fear that this new school of preaching leaves out of account some of the deepest and most vital elements of classical religion, Jewish as well as Christian. That is what Eugene Carson Blake, Stated Clerk of the Presbyterian Church in the U.S.A., warned against in his first public message after being elected president of the National Council of Churches.

"Church leaders are concerned," said Dr. Blake, "that people with a new religious interest may attempt to turn that new religion into magic—that is, to try to use God for their own purposes rather than to serve God and find His purposes. To try to use God for any purpose, however noble, is always wrong." After all, those who share this misgiving would remind the reassurance cultists, most of the Hebrew prophets came to exceedingly uncomfortable ends and Jesus died on a cross.

With all possible recognition for the good it may be accomplishing among those who need a restoration of hope and self-confidence, it has to be granted that this cult of reassurance is not Christianity in its classical sense or Judaism in its highest conception. It lacks—at least in most of its literature and in the popular understanding of its message—vital elements in the Christian doctrine of salvation. That doctrine has always held that man, the sinner, can only be saved by a great redemptive act on the part of God to release him from his guilt and to free him from his addiction to sin. Protestants and Catholics differ as to how man is to appropriate the benefits of God's redemptive act, but on the core of their belief in the doctrine of salvation they are at one.

CONTINUED ON NEXT PAGE

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YOU "BELONG" IN LEE RIDERS

'NEW' RELIGION CONTINUED

The contemporary cult of reassurance, a theological professor said to me recently, is another resurrection of the ancient heresy of Pelagianism. Americans are not likely to worry much about theological heresies in general, or Pelagianism in particular. But there is something worth thinking about in that comment. Pelagius was a godly theologian of the Fifth Century. He tangled with St. Augustine over the doctrine of total depravity; Pelagius believed that God gives any man the ability to live a sinless life and thus achieve salvation if he wants to. (To theologians in the audience, I crave pardon for this oversimplified version of Pelagius' teaching.)

After one of the prolonged politico-theological tussles characteristic of that period, the Council of Ephesus (431 A.D.) placed Pelagianism among the heresies, where it has remained ever since. It has a way of popping up, however, whenever a churchman starts placing emphasis on what a good fellow man is and how limitless are his potentialities. My theologian friend was claiming that it has popped up on Fifth Avenue, and in scores of other American communities, today.

For what today's cult of reassurance most lacks—and indeed disavows—is a sense of life's inevitable failures. Here is the point at which it stands in starkest contrast to the teaching of America's most searching contemporary theologian, Reinhold Niebuhr. Many say they find Niebuhr hard to understand, but there is one central idea in his writing which should be easy to grasp, for it is validated by universal experience. This is his contention that all human effort, however noble, however achieving, contains within it an element of failure. Perhaps one reason Americans say they cannot understand Niebuhr is because their minds simply will not harbor this fact that all success is dogged by failure. We Americans *must* succeed. We cannot approach life with any other expectation. But Christianity, in the most profound sense, is a religion for failures.

The 'new religion' in high gear

THE high priest of this cult of reassurance is—one scarcely needs tell any reader of current magazines or listener to radio and television—Norman Vincent Peale. To see this "new religion" in high gear one must study Dr. Peale, who preaches to probably the largest audience ever gathered by an American cleric.

Norman Vincent Peale is a friendly, offhand, sack-suited person whose obvious sincerity and uninhibited cordiality make him, on personal contact, easy to like. Perhaps, if he will forgive me a bit of minor negative thinking, I should put that the other way—when you meet him, it would be hard to dislike him. This, of course, is one reason for his great effectiveness. He crisscrosses the country constantly, speaking about as often outside New York as in his home pulpit, and in this jumping about he makes thousands of personal contacts. Most of these are with laymen; outside his regular preaching in his own church he speaks at far more business conventions and industrial company rallies than church gatherings. He gets along better with laymen than with clergymen; he knows it and rather prides himself on it. A year ago he was named in a list of "Twelve Best U.S. Salesmen"; he belonged there.

So many articles have been written about Dr. Peale—14 in the last six years according to my count, not to mention the self-revelation in his innumerable magazine articles, his regular page in *Look*, his newspaper syndicate column and his books—that I shall not attempt here to more than sketch his career. He started as a newspaper reporter; switched to the Methodist ministry; 23 years ago came to the pastorate of the Marble Collegiate Church on downtown Fifth Avenue in New York. This is one of the Dutch Reformed churches which traces its history back to Peter Stuyvesant's New Amsterdam; all the church's literature speaks of it as "the oldest Protestant church in America." When Dr. Peale came to New York it also had one of the smallest congregations of any "leading" Protestant church. Today it is jammed twice every Sunday with 2,400 people, including many seated in two overflow chapels which carry the service on closed-circuit television. Hundreds are turned away.

It would be easy to get the impression that Dr. Peale is more of an industry than a man. He's in his pulpit morning and evening on Sunday; he's on radio over NBC from Monday to Friday and again on Sunday before his church service; he (and his wife) are on TV; his sermons are on records; his books are on records; his magazine *Guideposts* is nudging the 800,000 circulation mark; he keeps one publishing company going reprinting his sermons; he turns out tons of "How to do" this and that cards, greeting cards, Christmas cards; he estimates an average of three speeches a week outside New York. No wonder he employs a former dean of

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YOU "BELONG" IN LEE RIDERS

CONTINUED ON PAGE 150

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DR. PEALE is cheerful and energetic in his pulpit. A Methodist minister's
son, he worked briefly as a newspaperman before he was ordained in 1922.

'NEW' RELIGION CONTINUED

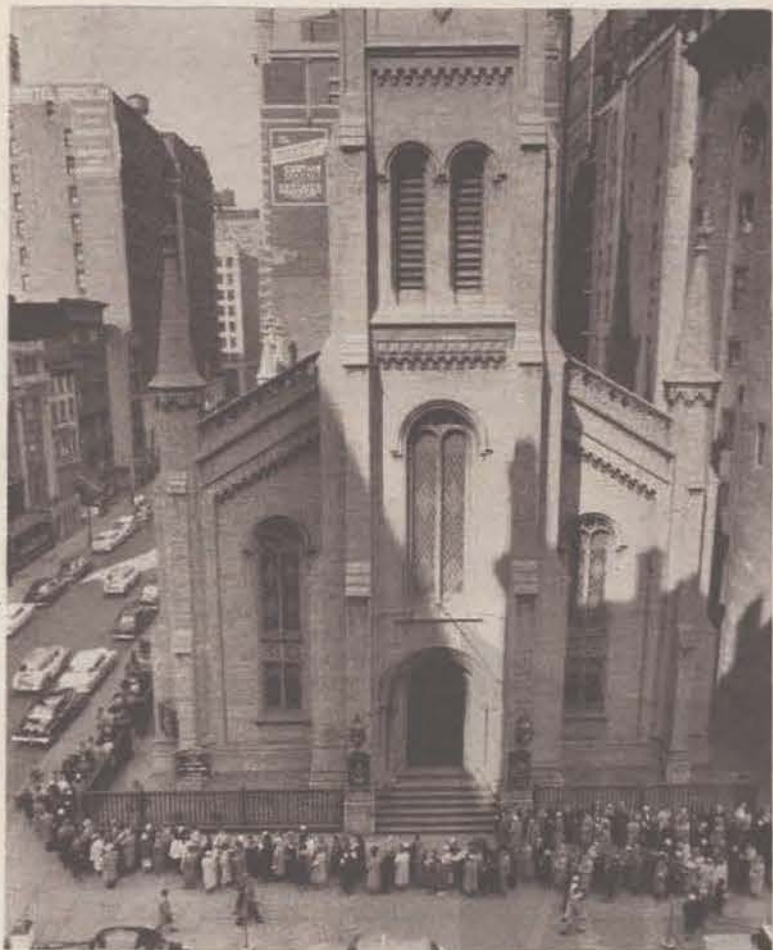
a New England university as his "executive assistant," largely to
keep track of his commitments! His income comes from so many
sources, must be so large, and is distributed so generously that
whoever makes up his income tax reports has one of the toughest
accounting assignments in the nation.

Dr. Peale's climb to public attention followed his discovery of
the psychological basis of most individual disturbances. He is fre-
quently criticized by other clergymen for not paying much at-
tention to social and political questions. He would probably reply
that an effort to deal with inner tensions provides him with a field
large enough for one man's ministry. He was one of the first minis-
ters to try to link psychology with the work of the church. He
found in the respected Smiley Blanton, M.D., a psychiatrist glad
to cooperate with him. Together they developed a clinic, whose
medical practice Dr. Blanton directed while Dr. Peale raised most
of the money either from his church or by his lecturing, which
has grown into the American Foundation of Religion and Psy-
chiatry. Its clinic, which has been on Park Avenue, is about
to move into quarters about five times as large in a building
adjoining the church.

Dr. Blanton is giving up his private office to spend the greater
part of his time supervising the clinic; the staff now consists of
four ministers with clinical training, a psychiatric social worker
formerly at Bellevue, three paid and six volunteer M.D. psychia-
trists and one paid and three volunteer psychologists. The "foun-
dation" part of the new title reflects plans to provide clinical train-
ing for young ministers and to foster the establishment of similar
church-connected clinics in other cities. This clinic handled 1,500
new cases from September 1953 to September 1954. Its services
are free, but patients whose difficulties cannot be handled either
by group therapy or in two or three consultations are usually re-
ferred to practicing psychiatrists.

One wonders, however, just what the clinic's psychiatrists with
their top-flight medical training (Dr. Blanton was a pupil of Freud;
the others on the staff all carry the highest professional creden-
tials) think of their founder-president's preaching. For over the
years Dr. Peale, as his books show, has simplified his approach to
a point where almost every human problem is treated as soluble
by resort to a simple technique of action that can be learned in
five minutes and practiced at will. His sermons follow one pattern;
he himself will say, "When you've heard one, you've heard them
all." Take the topics of the first six sermons he preached this year
and you have the pattern: "The Key to Self-Confidence," "How
to Feel Alive and Well," "Ways to Improve Your Situation,"

CONTINUED ON PAGE 155



TO HEAR DR. PEALE PREACH admirers gladly wait in line. Church is so crowded for services that congregation members carry admittance cards.

'NEW' RELIGION CONTINUED

"Wonderful Results of Faith Attitude," "Live with Joyous Vitality," "Empty Fear from Your Thoughts." His prescriptions on "how to" do these things tend increasingly to fall into a "10 rule" formula that can be—and is—printed on one side of a "How Card." Such as, for example:

HOW TO OVERCOME YOUR INFERIORITY COMPLEX Ten Rules for Getting Self-Confidence by NORMAN VINCENT PEALE

- First: Hold in your mind a picture of yourself succeeding. Your mind will seek to actualize this image.
- Second: When a negative thought comes to mind deliberately cancel it with a positive thought.
- Third: Do not build up obstacles in your imagination.
- Fourth: Do not be awestruck by other people or try to copy them.
- Fifth: Repeat ten times a day these words, "If God be for me who can be against me."
- Sixth: Get a competent counselor to help you understand the origin of your inferiority feeling which often begins in childhood. Self-knowledge leads to a cure.
- Seventh: Ten times each day repeat aloud the following affirmation, "I can do all things through Christ which strengtheneth me." Conceive of yourself as receiving this strength.
- Eighth: Realistically estimate your ability; then raise the estimate 10%. Do not become egotistical, but develop a wholesome self-respect.
- Ninth: Through prayer attach yourself to the flow of spiritual power.
- Tenth: Believe that God is with you, for nothing can defeat that partnership.

Some critics say this is autosuggestion, bootstrap lifting. Dr. Peale, however, points out that the rules can be followed only with the help of God and Christ and feels that the Christian way of life is implicit in his counsel.

What the psychiatrists on his clinic's staff make of his "rules," one can only guess. But a tremendous public responds when he insists that the rules work, and then calls on a dazzling array of Big Names to certify to this fact. A circular sent out just before last Christmas, for example, to gain new subscribers for his monthly magazine and a booklet of "Spirit Lifters," carried the pictures, in advertising's "satisfied customer" technique,

CONTINUED ON PAGE 157

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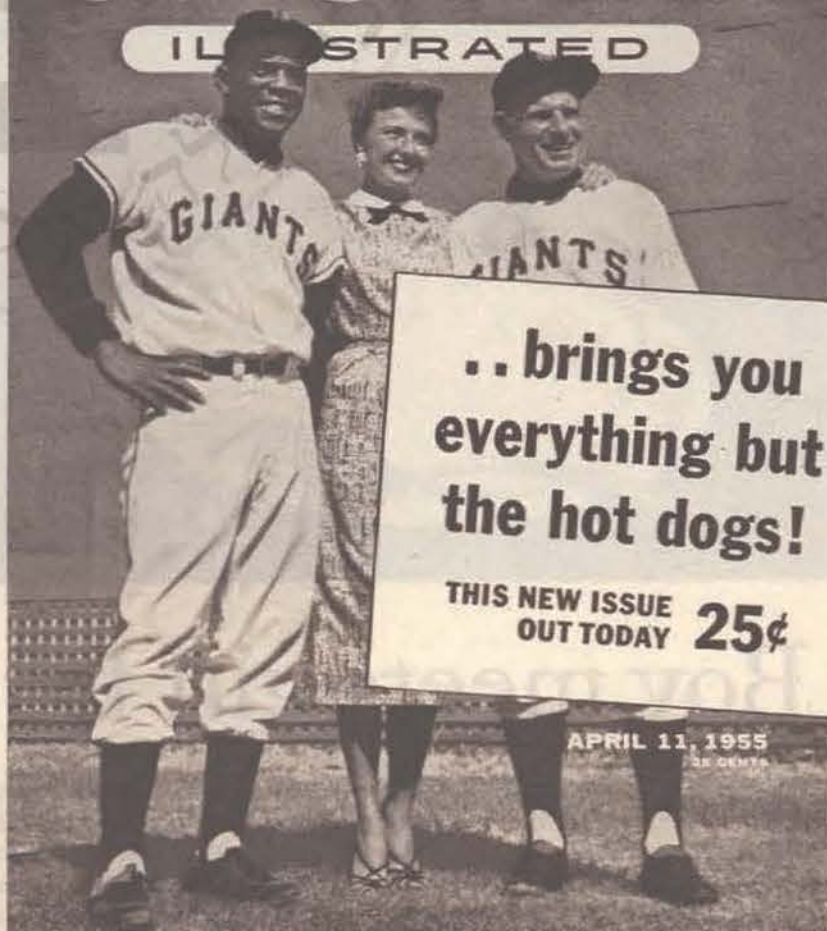
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SPORTS

ILLUSTRATED



'NEW' RELIGION CONTINUED

of President Eisenhower, Faith Baldwin, Ben Hogan, Jane Froman and Fred Waring. This surrounding of his work with the aura of success helps to explain Dr. Peale's appeal to businessmen. This, and what they regard as his ability to make religion comprehensible and practical.

In a *Person to Person* interview over TV, Edward R. Murrow asked, "I've heard you frequently called the businessman's preacher. Do you object to that?" "Not at all," Dr. Peale replied. "I have a great admiration for businessmen. I like the way they think and the way they speak and therefore I like to be associated with them." Later I asked him what he meant by "the way businessmen think." My question seemed to bother him momentarily; then he explained that businessmen think concretely, directly and frame their thoughts when spoken in simple language. To illustrate, he told of one of his deacons who, when the question of admitting a Negro to the Marble Collegiate Church was up for the first time (there are now a good many), settled it for the whole group by ejaculating, "Hell! It's a Christian church, isn't it?" "If that had been a roomful of preachers," Dr. Peale commented, "we'd have had an evening-long debate, winding up in a resolution nobody would ever read through. I prefer the layman's way of handling it."

Perhaps without his knowing it, Norman Vincent Peale's popularity as a preacher stems out of two things: his rejection of the dominant note of pessimism in the orthodox theology of our time and his ability to put that rejection in simple rules which are individual in their application and for which he claims the sanction of religious authority (God, Christ, Bible texts) and scientific testing (psychology, psychiatry, psychosomatic medicine). Criticism that this is a truncated theology and a psychology so oversimplified that in the long run it may do more harm than good will not deter him. He apparently has no worries at all about what his theology is, beyond a reiteration of the simple evangelical formulas of his boyhood. He can match any report of psychological harm wrought with a dozen testimonials from grateful disciples. Criticism that he harps on only one string he can shrug off. What is successful advertising but endless repetition of a single slogan? And the response to the Peale formula has been so great that—despite criticism which he knows exists and which I think distresses him, for he is a reasonably humble and sensitive man—little Peales are sprouting in clerical ranks all over the country.

The reckoning on the credit side

WHAT significance for the present condition and future prospect of religion in this country has the rise of this cult of reassurance? Certainly the reckoning is not all on the debit side. Briefly, it seems to me, one can credit this cult with having done these things:

1. It has contributed much to ending a period of widespread indifference to the church and religion. So remarkable has been this change that today a crusty but perspicacious old codger like Canon Bernard Iddings Bell growls, "Religion has become a fad." One can sympathize with Canon Bell's skepticism as to the spiritual depth of the fad but the nation is better off with the faddists streaming into the churches than it would be if they were going in the other direction.

2. It has helped along the clerical discovery of the importance of man's inner conflicts, of the bearing of modern psychology on the church's responsibility for the cure of souls. This is by no means confined to Protestantism or the Jewish faith. Two of the best books in this field, for example, are by Catholic priests: *Psychoanalysis and Personality*, by a professor at the Catholic University of Louvain, Josef Nuttin, S.J., and *Psychiatry and Catholicism*, by James H. VanderVeldt, O.F.M., and Robert P. Odenwald, M.D.

3. By its very shortcomings it has promoted the development of "counseling" based on trained psychological observation as a legitimate and growing aspect of pastoral service.

4. Some people are helped. The medical profession may say that these are the only slightly depressed or disturbed who need no more than a slight ministrations to their self-confidence to be set on the right track. But there are a lot of them, and if they can be helped before they fall prey to a serious neurosis, that is a service to society of no small value.

5. This cult is making a contribution to the survival of American optimism, and in today's world it is important to have some optimism somewhere outside the Communist orbit. In this respect, this cult is an offset to the pessimism of orthodox theology which, when it is overly insistent on the futility of man's efforts to achieve the good, can do even more damage to society than does overinsistence on man's powers of attainment.

But the liability side of the ledger must be taken into account

CONTINUED ON NEXT PAGE

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'NEW' RELIGION CONTINUED

before a balance can be struck. There are certain items which must be set down there, among them:

1. Religion is always headed for a fall when an attempt is made to make it a too-simple, too-magical solution for all man's problems. The deeper the dislocation, the more tragic the condition, the less likely is any pat formula to cure it. Sometimes there is no cure, at least in this life. Job, the Bible is careful to state, was a "blameless and upright" man, but the blows life dealt him remained an insoluble mystery.

2. Reliance on a set formula for dealing with the infinite ills which distress mankind exposes religion to the consequence when the formula does not work. When the "10 easy rules" fail to accomplish all that is promised, what happens? The reaction may be a little while coming, but look out when it does.

3. The church is never more surely preparing the way for its own future discomfiture than when it succumbs to the temptation to attract a following by evading the dark facts of human failure and frustration and the ruthlessness of society. The torment in which men live is most often a consequence of that condition which Reinhold Niebuhr summed up in the title of his greatest book, *Moral Man and Immoral Society*. There, in an implacably and impersonally immoral society, is where men are caught, and in their efforts to adjust their own good intentions to the conditions of their existence they fall into despair.

How is despairing man to "serve God and find His purposes" if that, as the president of the National Council of Churches says, is the end for which religion exists? It surely will not be easy. Ask any atomic physicist who has lent his brain to opening the Pandora's box of a nuclear armament race. Ask any man in politics trying to hang on to his ideals while practicing "the art of the possible." It cannot be done in terms wholly self-concerned. It cannot seek for success recognizable by the go-getters.

The purposes of God can be perceived by finite minds only in part and darkly—"Now we see in a mirror dimly," said St. Paul—and insofar as they are perceived they are more likely to heighten the tension between the religious seeker and his environment than to smooth his road. Nevertheless, men have found and are finding, in the records of history, in the experience of the saintly, in the lofty insights of the Bible and the devotional classics, what some inner monitor certifies—though by no means infallibly—are the purposes of God. In seeking to serve those purposes they do find a sublimation of their fears, their sense of pointless striving, their sensate hungers.

The response to the "cult of reassurance" is a reminder of how universal is man's hunger for hope. But hope will not survive long if it refuses to take account of the defeats, the heartbreak and the inevitable limitations of life. This is the critical point at which the "new religion," if it is not to fade out like another Coué fad, must have what psychological insights it possesses rectified and reinforced by that most profound of all religious insights, put into words by the Teacher of Nazareth: "For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's"—in other words, in seeking to discern and serve the purposes of God—"will save it."



CHRISTIAN TRADITION of prayerful striving to know and do God's will is exemplified in this painting by Swiss artist Hodler of a Calvinist meeting.

CULT OF REASSURANCE
NORMAN VINCENT PEALE



Answers to your questions

of encouragement, may I say that marriages are always happening in this group at our church. Interestingly, we find many young men who, like yourself, have been concentrating on their careers and have not yet married.

Q *I have been married for thirty years and trusted my wife to the ends of the earth. But two years ago, I discovered by accident that she had been unfaithful. Now she says she is glad it is over. Do you think I am doing right by living with her? I have carried on so far on account of our children. I can't seem to get the hate out of my heart. Since I made this discovery, our life has not been happy, for it is forever on my mind.*

In a true marriage, we pledge fealty for better or for worse. You have now, after twenty-eight years of the "better," experienced two years of the "worse." I would say that your solution turns on whether your wife is sorry for her misdeeds and is now living a virtuous life. In that case, it is your duty to receive her back to your heart and confidence. It is our Christian obligation to restore anyone who is taken in a fault, especially your wife, with whom you are one flesh. You will just have to pray the hate out of your heart and practice compassion, realizing that you, too, might err. It is better to keep your family together. Besides, if you cast your wife off, you cannot be sure of her future, and you have a sacred responsibility for her. I am sure she will live now as a good woman. It might also be wise to get some counseling to correct the reason for this problem.

Q *I am a college student preparing for a career in education, but I feel that I would be happier in the field of religion. The girl to whom I am engaged will not consider the possibility of becoming a minister's wife. What shall I do?*

Your girl has the wrong slant. Is she marrying a job or a man? If she really loves you, she will marry you whatever you become. You will need to do some honest soul searching to decide upon your life work. Then do it. You will find a girl who will love you for yourself and count it a joyous privilege to work by your side. I also think your girl friend has a distorted idea of the life of a minister's wife. Most of them get a great thrill out of it. A Methodist bishop told me recently that, for the first time in his experience, attractive young women were coming to him asking how they could meet theological students, because they wanted to be clergymen's wives.

Address your questions to:
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Q *To be a good Christian, must one believe that Jesus Christ literally, corporally, rose from the dead?*

Personally, I believe in the New Testament faith that Christ literally, corporally, rose from the dead. Some sincere Christians believe Christ rose with a spiritual body. Still others have no clearly defined position, simply holding the conviction that Christ lives. It is the Christian belief that we may obtain resurrection, life eternal, through faith in Christ. The basic test of a good Christian is whether he accepts Jesus Christ as Lord and Saviour and has a sincere desire to follow Him humbly in spirit and action.

Q *How can a girl of nineteen know when she has found true love? Is a person supposed to get "butterflies" when she sees her boy friend, and have cold chills when he kisses her?*

Such physical reactions as you describe are to some extent a part of the process, although it seems a bit overdramatized. A better test of true love is whether you can imagine spending the next sixty years without the boy in question. Could you be happy with him 24 hours a day, long after the "moonlight and roses" phase has passed? That phase is primarily a biological device, although, of course, a charming one. Have you common interests and a peaceful and happy sense of companionship? Do you feel spiritually in tune? These are more important considerations than the "butterflies, cold chills" test.

Q *Though I had a good religious background, I am a confirmed atheist. I am very much in love with a Catholic girl who feels the same about me, but she is also devoted to her church and family. This girl definitely wants to get married. Would you advise marriage under these conditions?*

It is a rather shaky foundation for a good marriage, one partner believing in and serving God, the other disbelieving and irreligious. The girl probably hopes that she can convert you to a belief in God, but suppose she doesn't? How will she feel then? Perhaps you will make an atheist out of her. But if you succeeded, it probably would be displeasing to her. Any way you take it, it is a house divided, and that kind of house, we are told, cannot stand. You would have to perjure yourself to get through the religious ceremony she would require, so right off you begin on a dishonest basis. I advise against the marriage.

Q *I had been going steady with a man for seven years. He always put marriage off, and I loved him enough to believe his excuses. Then he proposed and we set a date. He didn't show up on the date. I wrote him a nasty letter. My health is beginning to suffer from all this. I have been blaming myself because I wrote the*

letter. Now I hear that he is engaged to another girl and is to be married next month. Please give me some comforting words.

Every day, thank God you are rid of this man. Don't lose your health over him. You don't know how well off you are.

Q *I am 41 years old and have been driving a car for 25 years. I was in a car accident lately, and now I find that I cannot drive any distance without having a terrible fear come into my mind. Can you help me overcome this?*

Your fear must be stopped before it develops greater strength, else it can become a permanent neurosis. To kill this fear, meet it with faith, for faith is stronger than fear. When you take the driver's seat, pray and put the car and yourself into God's hands. Practice holding a strong mental picture of safe driving. It may help you, as it did another man, to believe that the Lord rides beside you in the front seat. Never let a fear defeat you. Attack it directly, and you can overcome it.

Q *Where can a young professional woman, age 31, meet mature, desirable single men? A person spends time in furthering her education, and when she is ready for marriage, it seems the best prospects are gone.*

If you live in or around New York City, I suggest the Young Adult organization of Marble Collegiate Church. Several hundred young people your age have a social evening Thursday nights, a supper and meeting Sunday nights, occasional week-end retreats, hikes and outings. In whatever community you live, I suggest you ascertain the church that is best organized along this line and make contact with the minister or staff person in charge. By way

Norman Vincent Peale

ANSWERS YOUR QUESTIONS

AMERICAN JEWIS

Q Do you believe that we will meet and know our loved ones in Heaven?

I do indeed. I believe that the life beyond will be as filled with love and beauty and every good thing as is the here and now, only infinitely more so. God is good to us here. He will be good to us there.

Q I am 14 years old and not very popular with the boys. When my group wants a party in our large basement, we have one. But when they have parties elsewhere, I am never invited. I feel that they are taking advantage of my generosity. How can this be overcome and how can I become part of the group?

It may be that unconsciously you try to dominate the others. At least, they may feel so. It could be they think you are flaunting wealth at them without your meaning to do so. You may be oversteering your "generosity." By these attitudes, you ostracize yourself from the group. You are in effect patronizing the others (in your language, being the big shot). Young people resent this. Try being really humble. The next party you give, make it simple and get others to run it. Stay in the background and just have a lot of fun.

Q I am a 38-year-old mother of seven children. Everywhere I go, someone makes fun of me for having such a large family. We love our children and our income is large enough to support our family comfortably. Please help me to overcome this feeling of being a criminal when our friends ridicule us.

You are one of the most fortunate persons I have heard of in a long while. I congratulate your husband and you upon this marvelous family. In my judgment, you are great citizens, assets to your country, for raising seven fine Americans. People who laugh at you are fundamentally jealous. So just go among them with pride and thanksgiving that you have been so greatly blessed. God must have great respect for your husband and you to trust you with seven immortal souls.

Q What do you think of a man who goes to church only on Easter?

I think it is fine for him to go on Easter. It is bound to do him good. Of course, today there

aren't many like that. The old-fashioned, once-a-year Easter churchgoer has long since gone by. So, against the tremendous multitudes who go to church every Sunday, rain or shine, your Easter friend is sort of out of it.

Q I want to have my husband stop worrying over the bills. This is our first year of marriage and all our bills get paid. My husband can't understand why we can't save more money. I tell him we must make the best of it, but he is upset and won't reason with me. Please tell me what to do.

Your husband gives evidence of a basic insecurity complex. Some people who enter into marriage are afraid of the responsibility it brings. This fear takes various forms. In your husband's case, it could be that his insecurity is symbolized in exaggerated concern for cash in the bank. Help him—through love and prayer and faith—to find true confidence in the fact that you will be cared for throughout your married life. I would suggest that the two of you, in conference, decide upon a savings program that will be mutually acceptable. Then stick to it. May I add that you should be completely certain that you are yourself as economical as you might be. Your husband's attitude could be an unvoiced feeling of resentment against what he thinks is extravagance on your part.

Q I am a war bride and have two small children. I love my husband and children very much, but I am so homesick. I seem always to have one foot in America and the other in Europe. I want to see my people again, but my husband's income is not enough for a trip back home. I can't leave my family and I am not content here. Please tell me what to do, as I want to be a good mother and wife.

I caution you not to let your homesickness make your husband unhappy and create in him a feeling of inferiority because of his financial inability to send you back home for a visit. When we marry, we leave home and kindred and native land, if necessary, to be with the one who is dearest to us. That is the way life is. To mitigate your homesickness, the following might be helpful: Start now, with even 50 cents a week, to build a fund so that the whole family can visit the old country some-

day. Put it in a savings bank, and don't touch it. You might give a thought to the many American girls who, like yourself, are courageously living in foreign lands with their husbands. Consider, too, that you war brides are making a real contribution in international friendship. Why not write a paper about your country and read it before some club or church group? And pour your feelings out to your children so they will love your native land too. This will help to relieve your longings.

Q I recently went through fraternity rushing at a university. The fraternity I wanted didn't want me. Now all my friends laugh at me or ignore me. I feel out of it. What shall I do?

I am quite sure your friends are not laughing at you. Nor do they mean to ignore you. In your hurt and humiliation, you have become acutely hypersensitive and are imagining attitudes that do not exist. It is more likely that your friends are themselves unhappy about the situation and may be a trifle embarrassed. This strained attitude you misread as ridicule and indifference. Granted, this is a cruel blow to you, but you must not let it color your attitude toward your fellow students. Be released, exuberant, happy and friendly with everyone, the fraternity and nonfraternity crowd alike. In time, the fraternities will be sorry they overlooked such a wonderful person. But you will no longer need them.

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