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The church and social justice, 1930.

A MESSAGE OF SOCIAL JUSTICE

TISHRI, 1691 - - SEPTEMBER, 1930



ISSUED BY THE
COMMISSION ON SOCIAL JUSTICE
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS



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A MESSAGE OF SOCIAL JUSTICE. TISHRI 5691.

The cycle of religious calendar now drawing to a close has been, on its material side, one of recession. Our vaunted prosperity has forsaken us. On the proverbial wheel of fortune, we have been in the descent. We trusted in our house, but it stood not; we laid hold of it but it endured not.

In these circumstances as on all kindred occasions, the poor have suffered acutely. Unemployment and destitution have become widespread, devastating homes and blighting human lives. The wealthy have likewise suffered. Great possessions have vanished in great losses. Dismal have been the results in anguish, despair, mental breakdown and suicide.

From lack of material means, many a worthy project has been abandoned. Grievous especially has been the curtailing of our benevolences precisely at a time when the need for benevolence is keenest.

Much has been said and written about the cause and the cure of these ills, yet thus far without much avail. The wisest have been as without knowledge and the men of understanding without discernment.

We yearn for the speedy dawn of a brighter day, when as so often in the past, prosperity will revive. But the present is a day of adversity in which we can but consider.

Our attention should turn in the perplexities of the hour to those factors which belong to the realms of mind and spirit, the realms in which religion holds sway. Want has come upon us not because nature has grown chary or human labor frail. Fears and hesitations in human hearts have retarded the flow of commerce and slackened industry's whirl. It was also the expectations and avidities in those same unseen depths that precipitated the rash speculative dealings whose aftermath we are now reaping. Indeed the very measure of the pain caused by our reverses is determined not by those reverses themselves but by the extent to which we are spiritually prepared or unprepared to meet them. Profound is the admonition of our sages: "Above all that thou guardest, keep thy heart; for out of it are the issues of life."

Another lesson of religious import to be derived from the present visitation is that of the sacred unity of all human life. Our afflictions have brought home to us the realization of the fact that none can suffer alone. When employers suffer, workers suffer. When consumers suffer, producers suffer. Each class needs the other for wages or for patronage. The riches of the rich are jeopardized by the poverty of the poor as the

hopes of the poor are menaced by the blunders of the rich. We who have so long declared that God is one are now taught by hardship that humanity is one.

Then, the spectacle which has been unfolding before us of the deadly effect of unemployment, not merely upon material possessions but upon all the values of life, raises the struggle against unemployment to a sacred duty. Weighty is the obligation to consider the various expedients deemed helpful; for instance, the steady raising of the age below which children are kept in school and out of industry; mothers' pensions to reduce the number of women and of minors seeking work; old age pensions for those no longer acceptable to a machine industry which rejects age with its fidelity for youth with its vigor; a perfected system of employment exchanges eliminating waste, delays and errors in the linkage of workers needing situations with situations that need workers; unemployment insurance, already tried in foreign lands and in some American industries with good results; prosperity reserves on the part of the governments, and the planning of public construction in such wise as to offer a maximum of public employment when there is slackness of private employment; such bureaus of economic observations as will issue timely warning against the approach of economic decline, and counsel measures of forestalling it. Add to this ampler educational facilities and institutional care for those temporarily or permanently incapable of work.

The Central Conference of American Rabbis has commended the five day working week which has already been adopted in various industries with success. If our constantly improving machinery with its displacement of human workers is not to produce unemployment before it produces aught else, not only must the number of working days a week be reduced; there must also be a diminution of the number of working hours a day with corresponding increases of wage rates, enabling all workers to earn sufficiently.

Corollary to this is sympathy with the cause of organized labor, perhaps the most potent of all forces for securing hours and wages requisite for neutralizing unemployment and for the civic and spiritual development of the worker. The issue of organized labor brings to mind the disheartening developments at Elizabethtown, Marion and Gastonia as well as the spirit of social endeavor with which Jewish, Protestant and Catholic religious leaders have, during the past year, joined in applying to the turmoil their common principles of brotherly love. It is our profound hope that these principles may soon be accepted and applied in the southern textile situation and in all industry.

Following in the wake of the Central Conference of American Rabbis, Universalists, Methodists, Presbyterians and Unitarians have, of late, resolved upon an intelligent attitude toward birth control. Birth is one of the many forces of nature which like steam, air, gravitation, electricity and chemical valence, succumb to human control as civiliza-

tion progresses. Where the intelligent regulation of birth can avert suffering and degradation, the voice of mercy speaks. That voice should not go unheeded. It went not unheeded among the sages of the Jewish past.

The social creed of the Rabbis suggests yet other ways of aiding those who toil. It urges investors to put humanity first, not dividends first, when deciding which industries to favor. Investments should be withheld from enterprises in which reasonable standards of hours, wages and working conditions are ignored and should be directed to those whose standards are high. Attention should also be given the white lists provided for certain industries. By means of the white lists, we can, as consumers, bestow our patronage where humane conditions prevail and divert it from ventures which lack scruple in the matter of overwork, underpay and unhygienic shop conditions.

The days have now arrived on which we supplicate God's mercy. Our sages have said: "As one showeth mercy to God's creatures, one receiveth mercy from on high." Again, without love for humanity, love toward God is an empty phrase. Our economic views may exhibit diversity. Yet, in the conviction that love is supreme, all of us can unite. Those who differ greatly may, in the spirit of love and social justice take fruitful counsel together. Where that spirit is absent, even small differences eventuate in conflict.

May the New Year be both a happy and a consecrated one. May there be inscribed anew upon our hearts the purpose to live for humanity and by living for humanity to live anew in God.



"THE CHURCH AND SOCIAL JUSTICE"

It might perhaps be well at the outset to restate a truism oft overlooked - that church and religion are not synonymous, and that religion and morality, or more specifically, religion and social justice are not synonymous. They are organically related, but not identical. The church is the symbol and vehicle of religious idealism. Religion, at least to the religious, is the dynamics of social justice. But religion has other functions to perform in human life.

Morality is concerned with the relations of man to his fellowmen. ^{TP} Religion is concerned with the relations of man to the Universe and to ultimate reality. Morality is chiefly a matter of conduct and motives. Religion is a matter of basic convictions, touching the elemental facts and purposes of existence. The aim of morality is to establish the most perfect order of society. The aim of religion is to answer certain questions which men have asked themselves since the dawn of their reflective life, and which they will continue to ask, even under the most perfect order of society; questions of why and whence and whither, - desperate questions probing into the very heart of the cosmos.

The answers which religion gives to these questions lead to definite mental attitudes on the part of those who accept them, which manifest themselves in social conduct. Religion affirms that the Universe is essentially not a machine but a personality, and that the primary facts in nature are life and thought and purpose. Human life is eternally significant because it, too, is creative personality, the very image of that life and thought and purpose which throb through all things. He who

is persuaded by these heroic postulates of religion, ascertainable by faith but not demonstrable by reason, will find himself adopting those characteristic attitudes which we call religious, and which in turn lead to moral integrity. Religion is thus related to morals as sun and soil are related to the fruit of the tree.

Thus, for example, the religious man will be reverent. In the mystic presence of circumambient divinity, in a world suffused with the glory of unfolding life and purpose, the religious man stands rapt in adoration. His spirit reveres all the manifestations of nature, all the outpourings of the mind and soul of man. This mood of reverence is rich soil for moral idealism. Herein do the boundaries of faith and morals meet.

Again the religious man will think of life and personality and human relationships in terms of holiness; for God, the Supreme Personality, is holy. Holiness is transfigured morality, - morality touched with the ecstasy of absolute perfection. The religious man, in his halting and finite way, will aspire to imitate this divine perfection: "Be ye holy, for I, the Lord your God, am holy". He will not be content with the mere formal observance of the accepted moral code. He will seek to cleanse every fold and crease of his spiritual being. He will go behind acts to motives, and will set new goals for his life's motivations. He will be more than a moral man. He will be a moral pathfinder. Here, again, the boundaries of religion and ethics touch.

The religious man will regard his life and that of his neighbor as holy and inviolable, for every life is a reflex of divinity and is justified of itself. Every act of wrong and injustice desecrates life, mars and defaces the image of God. Oppression and exploitation are more than violations of the laws of society. They are sacrilege and blasphemy. They thwart life - God's

life in man; they distort and mutilate that which is the end and goal of all being - the free, untrammelled unfoldment of personality.

Hence it is that the profoundly religious men of all times were the mightiest spokesmen of social justice, the uncompromising champions of absolute righteousness. It was from the lips of men touched with the burning coal of divine afflatus, from the lips of the prophet, the seer and the man of God, that the first great cry for justice leaped out upon the world. They who knew God most intimately spoke of human rights most fearlessly. It was in the name of God, the stern and righteous Judge, that those Titans of the Spirit wielded the scorpion whip of their fury upon those who ground the faces of the poor and turned aside the way of the humble. It was in the name of God, the compassionate and the merciful, that they pleaded the cause of the orphan and the widow, the beaten and the broken of life. It was in the name of God, the Father of all, that they espoused the cause of a universal brotherhood, which over-leaping all ancient boundaries erected by fear and selfishness, turned swords into plowshares and enmity into fellowship.

The first great service which religion, through its historic agency, the church, has rendered and can continue to render the cause of social justice, is that it can function as the motive power of enthusiasm for all programs of social amelioration. It can be the dynamo of spiritual energy for every great enterprise. Speaking betimes and oft of a God Whose ways are justice and truth. Whose worship is goodness, and upon Whose

high altars only the sacrifice of righteousness are acceptable, religion and the church can so sensitiz[e] the minds of men to moral values, that when a situation confronts them, involving a clear moral issue, whether in their private life, or in their social, political or industrial life, they will be moved to choose the good and eschew the evil.

I am speaking now, of course, of those religions only which believe in human progress. I am speaking only of those religions which are concerned with the development of human personality, not with its annihilation. There are Oriental faiths or systems of metaphysics, tinged with a mystic pessimism, which regard the human craving for growth and progress as the source of all suffering, and the disintegration of personality as the goal of all existence. Such faiths are foreign to the Occidental temperament, and we are not here concerned with them.

There are other religions which stress the total and irremediable depravity of this world, and which, therefore, urge men to seek personal salvation in escape and in preparation for an hereafter wherein all wrongs will automatically be righted, and all frustrated ideals gloriously realized. The religion of the European peoples has had a considerable element of this other-worldliness in it. But it is fast abandoning it. The Western mind loves life, its high adventure and its promise, and it hungers after the life more abundant. It refuses to assume that the world is irrevocably lost. Rather it entertains an active faith in the life ascendant, rising through defeat and failure to ultimate harmony and well-being.

The religion of the Western world is therefore fast shifting

its center of emotional gravity from the heavens, which belong to God, to the earth, which God gave to the children of man; from the realm of human conjecture and imagination to the realm of reality, where men live and toil and suffer and struggle for a bit of happiness. In this earthly realm of tangled lives and purposes, still so sadly disfigured by poverty and hate and ignorance and wrong, in the midst of this communion of saints and sinners which we call humanity, religion, deriving vast power from its mighty convictions, and capable of creating moods and attitudes among men which are most congenial for moral idealism, can serve the cause of struggling mankind in a marvelous manner.

The first great service which the church, the effective arm of religion, can render the cause of social justice, is to galvanize by education and inspiration the will of men so that they will seek justice and pursue it. It can enkindle a crusading zeal for the Kingdom of God, which will be decidedly a kingdom of this world, fashioned out of the lowly clay of this life, but after the pattern and grace of highest perfection.

The church, however, must not remain content to speak of social justice in the abstract. The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction. It must enter the arena of life and do battle for its sanctities.

The church cannot, of course, align itself with a propaganda for one specific economic system as against another. It must not involve itself in economic dogmatism. To do so would be to suffer a severe loss in spiritual prestige and authority. The church would be compelled either to champion

an existing order, in spite of its sundry and inevitable flaws, or an imaginary order, which might fail even to approximate the virtues claimed for it. The church is not concerned with systems, but with the safeguarding of principles which each age must be challenged to work into such a system as will best meet its requirements. Whether it be capitalism, socialism or communism, there are basic principles of social justice at stake in each, and the church must under all conditions remain free to defend these ideals for which no system is adequate guarantee.

Nor should the church be called upon to play the roll of arbiter in the numerous minor economic disputes which daily arise in our society, concerning which only the expert economist can today speak with any degree of wisdom or authority. Numerous labor controversies, for example, occur today which do not at all involve such clear-cut moral issues which would warrant the church in throwing the weight of its influence on one side or the other. The church ought not to fritter itself away by introducing itself into every minor economic wrangle which may possess little or no social significance.

There are, however, problems in modern society of vast social import, reaching to the very heart of our civilization and affecting the whole structure of society, concerning which the church must speak, and in no uncertain terms. Conditions of palpable and vast wrong persist throughout the world, which thwart the rich promise of human life, consign millions to degradation and defeat, and fill the habitations of men with anguish and sorrow. Greed and lust and oppression devastate

life. Untold millions are starved by poverty and physically and spiritually drained by exploitation. Millions of children are broken upon the wheels of industry. The burdens of our economic order lie heavily upon the shoulders of our womanhood. Nowhere in the world today do those conditions of justice and opportunity fully obtain which would make possible the free, untrammelled unfoldment of personality, the harmonious development of all of God's children according to the measure of their capacities.

In the face of these conditions the church cannot, dare not, remain silent. It must cry aloud. It must lift up its voice like a trumpet to declare unto the people their transgressions. Else its vision is a lying vision and its ritual an abomination. It is true that the church has always cared for the victims of social injustice. It fed the poor, clothed the naked, sheltered the homeless, healed the sick, sustained and comforted the denied and the dispossessed of the earth. Nearly all the agencies of mercy in the world are the creations and wards of the churches. The church was indeed a compassionate mother. But it must now do more. It must not wait until the flotsam and jetsam of social wreckage come drifting to its doors. It must anticipate disaster. It must labor for a social reconstruction which will afford all men a better chance of security and happiness. The church must summon its adherents to a close scrutiny of social ills. It must stimulate research and inquiry into their possible remedies. It must place the social responsibility for ameliorating these conditions squarely upon the shoulders of its devotees. It must demand the applica-

tion of their best intelligence and highest motives to this task. It must arouse and disturb them with the desperate challenge: "Ye are your brothers' keepers", and drive them on to ever new experimentations in perfecting this stewardship. It must voice the maximum idealism of life, calling for a condition of society in which Man will at all times be primary, and the satisfaction of his legitimate needs superior to profit or the accumulation of wealth, in which rewards will be commensurate with service, and in which none shall partake of social goods who does not contribute to the social weal. It must organize the religious consciousness of the world and the mighty hosts of the faithful for strategic action at decisive moments.

Above all, it must be the refuge and sanctuary of absolute integrity. It must be the home of uncompromising loyalty to social ideals. The church must be feared and revered for its dauntless proclamation of truth. It must rise above the state, not in the sense of endeavoring to master it, or to control its political fortunes, but in the sense of freeing itself from an alignment which carries with it the endorsement of all the political programs and policies of the state. It dare not be the lackey of the state. It must rise above the prevalent economic system, not in the sense of seeking, in doctrinaire fashion, to substitute another system for it, but in the sense of emancipating itself from an alliance which might compel it to play the role of defender and apologist. The church must be free, fearless and autonomous. It must be the guide, the critic, the censor of state and society. It must never be the tool of propaganda or the channel for reaction.

Religion has not always been faithful to its informing purpose. When the first great impulse which creates a religion embodies itself in an institution, it loses much of its daring and courage. All religions at the first moment of their revelation, when they leap hot and frenzied from the soul of some God-intoxicated seer, are purging fires, consuming flames. They speak in thunder and sweep life with a "besom of destruction". They possess the dynamics of prophecy. They are "set over nations and over kingdoms, to root out and to pull down, to destroy and to overthrow, to build anew and to plant". The world stands aghast and frightened. It turns upon the prophets of the new revelation and crucifies them, only to kneel a moment later in adoration and worship them.

But soon the hot coals of religious passion cool off. The heroic mood vanishes. Loyalties lose their sacrificial quality. The voice crying in the wilderness becomes an echo, faint and timid. Enthusiasm is quenched in habit. Religion becomes institutionalized. Hierarchy and vested interests appear. The church becomes an end in itself. When its interests are at stake it will compromise and yield and oftentimes betray men in their direst needs.

This danger, of course, is inherent in all organization. Whatever moral progress has been achieved in the world has been largely the work, not of groups, but of individual spiritual adventurers, rebels and non-conformists. Revelations seldom come to groups. There were schools of prophets in ancient Israel, but they were merely the monitors of ancient superstitions. It was only as the individual separated himself from the school and the group and pursued his own solitary quest of reality, that

prophecy discovered its authentic voice and mood.

The church, therefore, freighted down with organization, must constantly war against itself to save its soul. The church must protect itself against the downward drag of institutionalism, and the paralysis of will which results from over-organization and prosperity. The church triumphant often spells the faith defeated. It is not so difficult after all to be a voice crying in the wilderness. It is far more difficult to be a voice - clear and courageous - crying for justice amid the pomp and splendor and costliness of a Temple or a Cathedral, which is built and supported by the generosity of those who must often become the very target of the voice's invective.

But the church must do just that. It must deliberately choose the "via dolorosa" - the hard road of conflict and persecution. Else it will become a tragic futility in modern life. Thoughtful men will turn from it and will seek their light and leading elsewhere; and the youth of the world will come to regard it as a mere survival, an anachronism, interesting but irrelevant.

The church is a fellowship of the servants of God. The mission of God's servant was long ago defined by a prophet in exile: "He shall make the right to go forth according to the truth. He shall not fail or be crushed until he have set the right in the earth."

ORGANIZED RELIGION AND
SOCIAL JUSTICE

BY

RABBI ABBA HILLEL SILVER

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Lord Macaulay^{A;} began his famous address before the House of Commons in 1833 on the Removal of Jewish Disabilities, by quoting a friend of his who declared "that the strength of the case of the Jews was a serious inconvenience to every advocate, that it was hardly possible to make a speech for them without wearying the audience by repeating truths which were universally admitted."

I experience the same inconvenience in discussing this subject of Organized Religion and Social Justice. For the things of which I shall speak are bordering on platitudes. There are however, some "luminous platitudes", to use a happy phrase, which ^{to} ~~needs must~~ be repeated, else their very custom and usage might enfeeble the patent truth which they express.

It might perhaps be well at the outset to restate a truism oft overlooked - that religion and morality are not synonymous. They are organically related and interdependent, but not identical. Religion may or may not be the dynamics of morality; it may or may not derive its optimism from ethical idealism, but it has other functions to perform in human life.

Morality is concerned largely with the relation of man to his fellowmen. By morality I mean more than the minimum rules of conduct which social experience has evolved and declared to be indispensable. I do not refer to the unconscious ethical precipitates of the ages which because of their inevitableness may be said to be almost instinctive. Group life is predicated upon certain habits of conduct on the part of the members of the group

which we call moral because they are fundamental. These habits of conduct may be of universal and enduring validity. On the other hand they may be fundamental only to a given social stage and age and are therefore transitional. Again moral evolution like biologic evolution seems to be following a definite upward curve, guided by definite principles of progress. It is not sporadic or unintelligent or capricious. It is therefore scientifically inaccurate to speak of all morality as mere social custom, which one age accepts and another may reject with impunity. Even in the so-called automatic and customary morality these principles are at work; for such morality is grounded in the nature of man and of his universe. They are his reflexes to the desperate needs of his life. The racial experience and wisdom speak through them. They are customary not in the sense of being superficial but in the sense of having been accepted out of conformity and not as a result of judgment and appraisal.

The definite upward curve moves in the direction of the twin-goals of freedom and responsibility. These ideals, which embrace all others have beckoned the race continuously along the long, hard ascent from its primordial jungle life. How to be free in a world of necessity, how to be autonomous in a society of other autonomous personalities, how to adjust the one to the many - these ancient problems have been the foci of the moral reflections and adventures of the race. On the basis of a happier solution of these problems only can a moral code or a social institution be challenged. Morality may therefore be defined as the best judgments of the best minds of the race which hold the promise of the soundest solutions of these problems. Such judgments are at best approximations, but until the logic of other judgments becomes more cogent and inviting, they are binding and authoritative.

In speaking of morality, therefore, I have in mind the highest ideals of which the human heart and mind of our day are capable, - ideals which have been crystalized in thought and time and which, if not attested by experience, are yet not contradicted by it. This morality is concerned largely with the relation of man to his fellowmen.

Religion is concerned with the relations of man to the Universe and to ultimate reality. Morality is chiefly a matter of conduct and motives. Religion is a matter of basic convictions touching the elemental facts and purposes of existence. The aim of morality is to establish the most perfect order of society. The aim of religion is to answer certain questions which men have asked themselves since the dawn of their reflective life, and which they will continue to ask, even under the most perfect order of society; questions of why and whence and whither, - desperate questions probing into the very heart of the cosmos.

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Thus, for example, the religious man will be reverent. In the mystic presence of circumambient divinity, in a world suffused with the glory of unfolding life and purpose, the religious man stands rapt in adoration. His spirit reveres all the manifestations of nature, all the outpourings of the mind and soul of man. This mood of reverence is rich soil for moral idealism. Herein do the boundaries of faith and morals meet.

Again the religious man will think of life and personality and human relationships in terms of holiness; for God, the Supreme Personality, is holy. Holiness is transfigured morality, - morality touched with the ecstasy of absolute perfection. The religious man, in his halting and finite way, will aspire to imitate this divine perfection: "Be ye holy, for I, the Lord your God, am holy." He will not be content with the mere formal observance of the accepted moral code. He will seek to cleanse every fold and crease of his spiritual being. He will go behind acts to motives, and will set new goals for his life's motivations. He will be more than a moral man. He will be a moral pathfinder. Here, again, the boundaries of religion and ethics touch.

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they will be moved to choose the good and eschew the evil.

I am speaking ~~only~~ of those religions only in which the ethical motif is paramount. Before religion climbed the plane of moral idealism it was essentially pessimistic. It accepted the inevitableness of all things and proceeded to adjust man, through an increasingly involved and refined ritus, to the desperate finalities of existence. There is little joy in primitive religions. The dominant theme is rather one of fear, resignation, stress, terror, - and an unutterable sadness. The more advanced a-moral religions of Egypt, Babylon, India, Greece and Rome are also overcast with gloom, and speak of tragedy and death. Even the tempestuous orgies which attended the celebrations of the Gods and Goddesses of fertility carried with them a note of horror and pathos. For the religions of antiquity were naturalistic. They were man's efforts to attune himself to the rhythm of the physical world, to understand it, to control it, to protect himself against it. The physical world yields but little to man's importunities. Its laws hold man as in a vise and they make man to suffer hunger, and pain and bereavement and decay. To the God of the physical world man can be nothing but subservient. It was but yesterday that man discovered a scientific idealism based on an increasing mastery of the physical world. But even now - and for all time to come - man may be beguiled by this sense of power and freedom but he cannot escape the inescapable - the ring of physical limitations with which life has girded him. Scientific idealism leads at best to a noble and somber stoicism.

It is in the realm of the inner spiritual life and in the shared moral life of the group that man first discovered his freedom and his hope. There man could set definite goals and attain them, or approximate them. There he could vindicate his will and increase his domain.

He could project ideals which far outdistanced him and his world, - ideals of justice and love and holiness, a kingdom of moral values, - almost beyond his ken, certainly beyond his ascertained knowledge and acquired experience - and then proceed to realize them. He never fully realized them - but the vivid sensation of progressive realization gave him a joyous sense of victory and vindication. In his inner life he knew himself to be less inhibited, less frustrated, more the master and the lawgiver. To the God of the moral world man is a co-worker, "a little lower than the angels." Hence those religions which were early transformed from the naturalistic to the moral unmistakeably take on a brighter hue. The song comes readily to the lips of those faithful ones whose religion is one of doing justly and loving mercy and walking uprightly with God! It is no accident of style or temperament that the pages of the literature of Israel, of the Old and the New Testaments, ring with song and exalted hopefulness. A Hundred times over and over again an unbounded optimism bursts forth from them: "I will sing of mercy and judgment" "My tongue sings of Thy righteousness" "But the righteous doth sing and rejoice" "Behold my servants shall sing for joy of heart" "It is joy to the just to do judgment" "The Kingdom of God is joy" "The fruit of the Spirit is love, joy, and peace" "Shout for joy all ye that are upright in heart."

Religion therefore derives its hopefulness from its moral motif. It is only as religion overflows into ethical aspiration that it inspires life and makes it lyrical. The supreme value of religion to life is just this contribution to the creative joyousness of human existence, this sense of moral freedom, this impulsive urge to surmount scientific uncertainty, logical perplexities, the defeatism of rationalism and apparent mortality.

Again I am speaking now only of those religions which believe in human progress and which are concerned with the development of human personality, not with its annihilation. There are Oriental faiths or systems of metaphysics tinged with a mystic pessimism, which regard the human craving for growth and progress as the source of all suffering, and the disintegration of personality as the goal of all existence. Such faiths are foreign to the Occidental temperament, and we are not here concerned with them.

There are other religions which stress the total and irremediable depravity of this world, and which, therefore, urge men to seek personal salvation in escape and in preparation for an hereafter wherein all wrongs will automatically be righted, and all frustrated ideals gloriously realized. The religion of the European peoples has had a considerable element of this other-worldliness in it. But it is fast abandoning it. The Western mind loves life, its high adventure and its promise, and it hungers after the life more abundant. It refuses to assume that the world is irrevocably lost. Rather it entertains an active faith in the life ascendant, rising through defeat and failure to ultimate harmony and well-being.

The religion of the Western world is therefore fast shifting its center of emotional gravity from the heavens, which belong to God, to the earth, which God gave to the children of man; from the realm of human conjecture and imagination to the realm of reality, where men live and toil and suffer and struggle for a bit of happiness. In this earthly realm of tangled lives and purposes, still so sadly disfigured by poverty and hate and ignorance and wrong, in the midst of this communion of saints and sinners which we call humanity, religion, deriving vast power from its mighty convictions, and capable of creating moods and attitudes among men which are most congenial for

moral idealism, can serve the cause of struggling mankind in a marvelous manner.

The first great service which the church, the effective arm of religion, can render the cause of social justice, is to galvanize by education and inspiration the will of men so that they will seek freedom and responsibility, that is to say justice and pursue it. It can enkindle a crusading zeal for the Kingdom of God, which will be decidedly a kingdom of this world, fashioned out of the lowly clay of this life, but after the pattern and grace of highest perfection.

The church, however, must not remain content to speak of social justice in the abstract. The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction. It must enter the arena of life and do battle for its sanctities.

The church cannot, of course, align itself with a propaganda for one specific economic system as against another. It must not involve itself in economic dogmatism. To do so would be to suffer a severe loss in spiritual prestige and authority. The church would be compelled either to champion an existing order in spite of its sundry and inevitable flaws, or an imaginary order, which might fail even to approximate the virtues claimed for it. The church is not concerned with systems, but with the safeguarding of principles which each age must be challenged to work into such a system as will best meet its requirements. Whether it be capitalism, socialism or communism, there are basic principles of social justice at stake in each, and the church must under all conditions remain free to defend these ideals for which no system is adequate guarantee.

Nor should the church be called upon to play the role of arbiter in the numerous minor economic disputes which daily arise in our society, concerning which only the expert economist can today speak with any

degree of wisdom or authority. Numerous labor controversies, for example, occur today which do not at all involve such clear-cut moral issues which would warrant the church in throwing the weight of its influence on one side or the other. The church ought not to fritter itself away by introducing itself into every minor economic wrangle which may possess little or no social significance.

There are, however, problems in modern society of vast social import, reaching to the very heart of our civilization and affecting the whole structure of society, concerning which the church must speak, and in no uncertain terms. Conditions of palpable and vast wrong persist throughout the world, which thwart the rich promise of human life, consign millions to degradation and defeat, and fill the habitations of men with anguish and sorrow. Greed and lust and oppression devastate life. Untold millions are starved by poverty and physically and spiritually drained by exploitation. Millions of children are broken upon the wheels of industry. The burdens of our economic order lie heavily upon the shoulders of our womanhood. Nowhere in the world today do those conditions of justice and opportunity fully obtain which would make possible the free, untrammelled unfoldment of personality, the harmonious development of all of God's children according to the measure of their capacities.

In the face of these conditions the church cannot, dare not, remain silent. It must cry aloud. It must lift up its voice like a trumpet to declare unto ~~the~~ people their transgressions. Else its vision is a lying vision and its ritual an abomination. It is true that the church has always cared for the victims of social injustice. It fed the poor, clothed the naked, sheltered the homeless, healed the sick, sustained and comforted the denied and the dispossessed of the earth. Nearly all the agencies of mercy in the world are the creations

or wards of the churches. The church was indeed a compassionate mother. But it must now do more. It must not wait until the flotsam and jetsam of social wreckage come drifting to its doors. It must anticipate disaster. It must labor for a social reconstruction which will afford all men a better chance of security and happiness. The church must summon its adherents to a close scrutiny of social ills. It must stimulate research and inquiry into their possible remedies. It must place the social responsibility for ameliorating these conditions squarely upon the shoulders of its devotees. It must demand the application of their best intelligence and highest motives to this task. It must arouse and disturb them with the desperate challenge: "Ye are your brothers' keepers", and drive them on to ever new experimentations in perfecting this stewardship. It must voice the maximum idealism of life, calling for a condition of society in which Man will at all times be primary, and the satisfaction of his legitimate needs superior to profit or the accumulation of wealth, in which rewards will be commensurate with service, and in which none shall partake of social goods who does not contribute to the social weal. It must organize the religious consciousness of the world and the mighty hosts of the faithful for strategic action at decisive moments.

It is therefore gratifying to witness the establishment by the great communions of our land, of commissions on social justice which, singly or cooperatively, are defining in specific terms the position of their churches on the great industrial problems of our day and which are attempting to study fairly and impartially these industrial conditions which require study, to concentrate public attention upon them, to proffer the service of counsel or mediation and to carry on an educational propaganda until the desired ends are attained.

Industrial conflicts in which moral values are involved no longer find the churches totally unprepared or unwilling to assume the role of leadership. Some churches are now equipped adequately to investigate the facts involved in a given industrial situation and are possessed of vehicles for broadcasting their findings to the public. The ultimate effectiveness of the church in such social emergencies will depend upon the quality of its leadership, upon its competence, knowledge, fairness and courage.

Above all the church must be the refuge and sanctuary of absolute integrity. It must be the home of uncompromising loyalty to social ideals. The church must be feared and revered for its dauntless proclamation of truth. It must rise above the state, not in the sense of endeavoring to master it, or to control its political fortunes, but in the sense of freeing itself from an alignment which carries with it the endorsement of all the political programs and policies of the state. It dare not be the lackey of the state. It must rise above the prevalent economic system, not in the sense of seeking, in doctrinaire fashion, to substitute another system for it, but in the sense of emancipating itself from an alliance which might compel it to play the role of defender and apologist. The church must be free, fearless and autonomous. It must be the guide, the critic, the censor of state and society. It must never be the tool of propaganda or the channel for reaction.

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In the last war church and synagogue hired themselves out to the State as trumpeteers and apologists; and their choicest spirits stood in the midst of a crumbling world shaken by the pentecostal wail of perishing peoples helpless, silent and confused.

When the first great impulse which creates a religion embodies itself in an institution, it loses much of its daring and courage. All religions at the first moment of their revelation, when they leap hot and frenzied from the soul of some God-intoxicated seer, are purging fires, consuming flames. They speak in thunder and sweep life with a "besom of destruction." They possess the dynamics of prophecy. They are "set over nations and over kingdoms, to root out and to pull down, to destroy and to overthrow, to build anew and to plant." The world stands aghast and frightened. It turns upon the prophets of the new revelation and crucifies them, only to kneel a moment later in adoration and worship them.

But soon the hot coals of religious passion cool off. The heroic mood vanishes. Loyalties lose their sacrificial quality. The voice crying in the wilderness becomes an echo, faint and timid. Enthusiasm is quenched in habit. Religion becomes institutionalized. Hierarchy and vested interests appear. The church becomes an end in itself. When its interests are at stake it will compromise and yield and oftentimes betray men in their direst needs.

This danger, of course, is inherent in all organization. Whatever moral progress has been achieved in the world has been largely the work, not of groups, but of individual spiritual adventurers, rebels and non-conformists. Revelations seldom come to groups. There were schools of prophets in ancient Israel, but they were merely the monitors of ancient superstitions. It was only

as the individual separated himself from the school and the group and pursued his own solitary quest of reality, that prophecy discovered its authentic voice and mood.

The church, therefore, freighted down with organization, must constantly war against itself to save its soul. The church must protect itself against the downward drag of institutionalism, and the paralysis of will which results from over-organization and prosperity. The church triumphant often spells the faith defeated. It is not so difficult after all to be a voice crying in the wilderness. It is far more difficult to be a voice - clear and courageous - crying for justice amid the pomp and splendor and costliness of a Temple or a Cathedral, which is built and supported by the generosity of those who must often become the very target of the voice's invective.

But the church must do just that. It must deliberately choose the "via dolorosa" - the hard road of conflict and persecution. Else it will become a tragic futility in modern life. Thoughtful men will turn from it and will seek their light and leading elsewhere; and the youth of the world will come to regard it as a mere survival, an anachronism, interesting but irrelevant.

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"ORGANIZED RELIGION AND SOCIAL JUSTICE"

Lord Macauley began his famous address before the House of Commons in 1833 on the Removal of Jewish Disabilities by quoting a friend of his who declared "that the strength of the case of the Jews was a serious inconvenience to every advocate, that it was hardly possible to make a speech for them without wearying the audience by repeating truths which were universally admitted."

I experienced the same inconvenience in discussing this subject of Organized Religion and Social Justice. For the things of which I shall speak are bordering on platitudes. There are however, some "luminous platitudes", to use a happy phrase which needs must be repeated, else their very custom and usage might enfeeble the patent truth which they express.

It might perhaps be well at the outset to restate a truism oft overlooked - that religion and morality are not synonymous. They are organically related and interdependent, but not identical. Religion may or may not be the dynamics of morality; it may or may not derive its optimism from ethical idealism, but it has other functions to perform in human life.

Morality is concerned largely with the relation of man to his fellowmen. By morality I mean more than the minimum rules of conduct which social experience has evolved and declared to be indispensable. I do not refer to the unconscious ethical precipitates of the ages which because of their inevitableness may be said to be almost instinctive. Group life is predicated upon certain habits of conduct on the part of the members of the group

which we call moral because they are fundamental. These habits of conduct may be of universal and enduring validity. On the other hand they may be fundamental only to a given social stage and age and are therefore transitional. Again moral evolution like biologic evolution seems to be following a definite upward curve, guided by definite principles of progress. It is not sporadic or unintelligent or capricious. It is therefore scientifically inaccurate to speak of all morality as mere social custom, which one age accepts and another may reject with impunity. Even in the so-called automatic and customary morality these principles are at work; for such morality is grounded in the nature of man and of his universe. They are his reflexes to the desperate needs of his life. The racial experience and wisdom speak through them. They are customary not in the sense of being superficial but in the sense of having been accepted out of conformity and not as a result of judgment and appraisal.

The definite upward curve moves in the direction of the twin-goals of freedom and responsibility. These ideals, which embrace all others have beckoned the race continuously along the long, hard ascent from its primordial jungle life. How to be free in a world of necessity, how to be autonomous in a society of other autonomous personalities, how to adjust the one to the many - these ancient problems have been the foci of the moral reflections and adventures of the race. On the basis of a possible solution of these problems only can a moral code or a social institution be challenged. Morality may therefore be defined as the best judgments of the best minds of the race which hold within them the promise of the soundest solution of these problems. Such

judgments are at best approximation, but until the logic of other judgments becomes more cogent and inviting, they are binding and authoratative.

In speaking of morality, therefore, I have in mind the highest ideals of which the human heart and mind of our day are capable, - ideals which have been crystallized in thought and time and which, if not attested by experience, are yet not contradicted by it. This morality is concerned largely with the relation of man to his fellowmen.

Religion is concerned with the relations of man to the Universe and to ultimate reality. Morality is chiefly a matter of conduct and motives. Religion is a matter of basic convictions, touching the elemental facts and purposes of existence. The aim of morality is to establish the most perfect order of society. The aim of religion is to answer certain questions which men have asked themselves since the dawn of their reflective life, and which they will continue to ask, even under the most perfect order of society; questions of why and whence and whither, - desperate questions probing into the very heart of the cosmos.

The answers which religion gives to these questions lead to definite mental attitudes on the part of those who accept them, which manifest themselves in social conduct. Religion affirms that the Universe is essentially not a machine but a personality, and that the primary facts in nature are life and thought and purpose. Human life is eternally significant because it, too, is creative personality, the very image of that life and thought and purpose which throb through all things. He who

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is persuaded by these heroic postulates of religion, ascertainable by faith but not demonstrable by reason, will find himself adopting those characteristic attitudes which we call religious, and which in turn lead to moral integrity. Religion is thus related to morals as sun and soil are related to the fruit of the tree.

Thus, for example, the religious man will be reverent. In the mystic presence of circumambient divinity, in a world suffused with the glory of unfolding life and purpose, the religious man stands rapt in adoration. His spirit reveres all the manifestations of nature, all the outpourings of the mind and soul of man. This mood of reverence is rich soil for moral idealism. Herein do the boundaries of faith and morals meet.

Again the religious man will think of life and personality and human relationships in terms of holiness; for God, the Supreme Personality, is holy. Holiness is transfigured morality, - morality touched with the ecstasy of absolute perfection. The religious man, in his halting and finite way, will aspire to imitate this divine perfection: "Be ye holy, for I, the Lord your God, am holy". He will not be content with the mere formal observance of the accepted moral code. He will seek to cleanse every fold and crease of his spiritual being. He will go behind acts to motives, and will set new goals for his life's motivations. He will be more than a moral man. He will be a moral pathfinder. Here, again, the boundaries of religion and ethics touch.

The religious man will regard his life and that of his neighbor as holy and inviolable, for every life is a reflex of divinity and is justified of itself. Every act of wrong and injustice desecrates life, mars and defaces the image of God. Oppression and exploitation are more than violations of the laws of society. They are sacrilege and blasphemy. They thwart life - God's

life in man; they distort and mutilate that which is the end and goal of all being - the free, untrammelled unfoldment of personality.

Hence it is that the profoundly religious men of all times were the mightiest spokesmen of social justice, the uncompromising champions of absolute righteousness. It was from the lips of men touched with the burning coal of divine afflatus, from the lips of the prophet, the seer and the man of God, that the first great cry for justice leaped out upon the world. They who knew God most intimately spoke of human rights most fearlessly. It was in the name of God, the stern and righteous Judge, that those Titans of the Spirit wielded the scorpion whip of their fury upon those who ground the faces of the poor and turned aside the way of the humble. It was in the name of God, the compassionate and the merciful, that they pleaded the cause of the orphan and the widow, the beaten and the broken of life. It was in the name of God, the Father of all, that they espoused the cause of a universal brotherhood, which ever-leaping all ancient boundaries erected by fear and selfishness, turned swords into plowshares and enmity into fellowship.

The first great service which religion, through its historic agency, the church, has rendered and can continue to render the cause of social justice, is that it can function as the motive power of enthusiasm for all programs of social amelioration. It can be the dynamo of spiritual energy for every great enterprise. Speaking betimes and oft of a God Whose ways are justice and truth, Whose worship is goodness, and upon Whose

high altars only the sacrifice of righteousness are acceptable, religion and the church can so sensitize the minds of men to moral values, that when a situation confronts them, involving a clear moral issue, whether in their private life, or in their social, political or industrial life, they will be moved to choose the good and eschew the evil.

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I am speaking ~~only~~ of those religions only in which the ethical motif is paramount. Before religion climbed the plane of moral idealism it was essentially pessimistic. It accepted the inevitableness of all things and proceeded to adjust man, through an increasingly involved and refined ritus, to the desperate finalities of existence. There is little joy in primitive religions. The dominant theme is rather one of fear, resignation, stress, terror, - and an unutterable sadness. The more advanced a-moral religions of Egypt, Babylon, India, Greece and Rome are also overcast with gloom, and speak of tragedy and death. Even the tempestuous orgies which attended the celebrations of the Gods and Goddesses of fertility carried with them a note of horror and pathos. For the religions of antiquity were naturalistic. They were man's efforts to attune himself to the ²rhythm of the physical world, to understand it, to control it, to protect himself against it. The physical world yields but little to man's importunities. Its laws hold man as in a vise and they make man to suffer hunger, and pain and bereavement and decay. To the God of the physical world man can be nothing but subservient. It was but yesterday that man discovered a scientific idealism based on an increasing mastery of the physical world. But even now - and for all time to come - man may be beguiled by this sense of power and freedom but he cannot escape the inescapable - the ring of physical limitations with which life has girded him. Scientific idealism leads at best to a noble and somber stoicism.

It is in the realm of the inner spiritual life and in the shared moral life of the group that man first discovered his freedom and his hope. There man could set definite goals and attain them, or approximate them. There he could vindicate his

will and increase his domain. He could project ideals which far outdistanced him and his world, - ideals of justice and love and holiness, a kingdom of moral values, - almost beyond his ken, certainly beyond his ascertained knowledge and acquired experience - and then proceed to realize them. He never fully realized them - but the vivid sensation of progressive realization gave him a joyous sense of victory and vindication. In his inner life he knew himself to be less inhibited, less frustrated, more the master and the law-giver. To the God of the Moral World man is a co-worker, "a little lower than the angels". Hence those religions which were early transformed from the natural to the moral unmistakeably take on a brighter hue. The song comes readily to the lips of those faithful ones whose religion is one of doing justly and loving mercy and walking uprightly with God! It is no accident of style or temperament that the pages of the sacred literature of ^{Israel} ~~Judea~~ of the Old and the New Testaments, ring with song and exalted hopefulness. A hundred times over and over again ^{an} unbounded optimism bursts froth from them. "I will sing of mercy and judgment" "My tongue sings of thy righteousness" "But the righteous doth sing and rejoice" "Behold my servants shall sing for joy of heart" "It is joy to the just to do judgment" "The Kingdom of God is joy" "The fruit of the Spirit is love, joy, and peace" "Shout for joy all ye that are upright in heart."

Religion therefore derives its hopefulness from its moral motif. It is therefore only as religion overflows into ethical aspiration that it inspires life and makes it lyrical. The supreme value of religion to life is just this contribution to the creative joyousness of human existence, this sense of moral freedom, this impulsive urge to surmount scientific uncertainty, logical perplexities, the defeatism of rationalism and apparent mortality.

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But the church must do just that. It must deliberately choose the "via dolorosa" - the hard road of conflict and persecution. Else it will become a tragic futility in modern life. Thoughtful men will turn from it and will seek their light and leading elsewhere; and the youth of the world will come to regard it as a mere survival, an anachronism, interesting but irrelevant.

The church is a fellowship of the servants of God. The mission of God's servant was long ago defined by a prophet in exile: "He shall make the right to go forth according to the truth. He shall not fail or be crushed until he have set the right in the earth."

It is therefore gratifying to witness the establishment by the great communions of our land, of commissions on social justice which, singly or cooperatively, are defining ⁱⁿ specific ^{terms} ~~and~~ ~~unambiguously~~ the position of their churches on the great industrial problems of our day and which ^{are} attempt^{ing} to study fairly and impartially ^{these} ~~such~~ industrial conditions ^{which} ~~do~~ require study, to concentrate public attention upon them, to proffer the ~~services~~ ^{of} counsel ^{or} ~~and~~ mediation and to carry on ~~an~~ ^{an} educational propaganda until the ~~wrongs are righted~~ ^{desired end is attained}.

Industrial conflicts in which moral values are involved no longer find the churches totally unprepared or unwilling to assume the role of leadership. Some churches are now equipped adequately to investigate the facts involved in a given industrial ^{situation} ~~situation~~ and are possessed of vehicles for broadcasting their findings to the public. The ultimate effectiveness of the church in ^{such} ~~the~~ social emergencies will depend upon the quality of its leadership, upon its competence, ^{knowledge} ~~and~~ fairness and courage.

1. It might perhaps be well at the outset to re-state a truth of which it is often forgotten that the church and religion are not synonymous, and also that religion and social justice are also not synonymous. They are organically related, but not identical. ~~Just as~~ The church is the symbol and vehicle of religious idealism, so is religion, at least to the religious, the dynamics of social justice. ~~But it is~~ But religion has other functions to perform in human life. Morality is chiefly concerned with the relations of men to his fellowmen. Religion is also concerned with the relations of man to the universe, and to ultimate reality. Morality is chiefly a matter of conduct and action. Religion is a matter of basic convictions touching the elemental facts ^{and meanings} of existence. ^{The} Morality aims at morality ~~is~~ to establish the most perfect order of society. The aim of religion is also to answer certain inevitable questions which man has asked since the dawn of their ~~rational~~ reflection life and which they will continue to ask under the most perfect order of society: questions of why and whence and whether?

2. The answers which religion gives to these questions leads to definite ^{mental and moral} attitudes ~~which~~ on the part of those who accept them which manifest themselves in social conduct. Religion declares that the universe ^{essentially spiritual} is ~~not~~ a machine but a personality; ~~that essentially spiritual~~ ^{and} that the primary facts in nature are life and thought and purpose. Human life is eternally significant because it, too, is ^{in nature} personality, ~~and not mechanical~~ ^{the very essence} of that life and that end purpose which ~~thrust~~ ^{permeate} through all things. ~~and are all things~~ ^{He who accepts them} ~~There who accept them~~ ^{here} ~~postulates of religion are~~ ^{will find} ~~recalled to into them~~ ^{himself} ~~these~~ ^{adapting} characteristic attitudes which we call religions.

3. He will be reverent. ~~He will be all about him~~ ^② ~~for the presence of~~ ~~an omnipresent~~ deity, in a world suffused with the glory of unfolding life and purpose, the religious man stands rapt in adoration. His spirit reverts all manifestations, ~~reverts~~ ^{reverts} all ~~the~~ outpourings of the mind and soul of man. The mood of reverence means much to morality. is rich soil for moral ideation.

4. He will ~~think~~ think of life and personality and human relationship in terms of holiness. God, the supreme personality, is holy. Therefore the human personality is holy and ~~inimitable~~ ^{inimitable}. Holiness is transfigured morality, ~~other~~ ^{other} morality touched with the ecstasy of absolute perfection. The religious man, in his halting and finite way, will aspire to imitate this divine perfection. "Are you holy, for I the Lord your God, am holy?" He will not be content with the mere ~~performance of his social obligations~~ ^{observance of the moral code}. He will seek to cleanse and purify every fold and corner of his mind and soul. He will go behind acts to motives and will set new goals for his life's activities. He will ~~become the pathfinder in the uncharted~~ ^{more than a general way, he seeks for a moral} ~~continuity~~ ^{continuity}.

5. He will ~~think~~ regard his life and that, his neighbor as holy and ~~inviolable~~ ^{inviolable}. Every act, every word and injustice desecrates the life, mars and defaces the image of God. Oppression and exploitation, are more than violations of the laws of society. They are sacrilege and blasphemy. They thwart life, God's life is man; they distort and mutilate that which is the goal and end of all being - the free, unhampered evolution of personality.

6. Hence it was that the profoundly religious men of all times were the mightiest spokesmen of social justice, the uncompromising champions of absolute righteousness. It was from the life of men touched with the burning coal of divine ^{any thing} afflatus, that from the lips of prophets and seers, that the first great

cry for justice first heard out upon the world. (3) They, who knew
God most intimately spoke, human rights most fearlessly.
It was in the name of God - the ^{strong} and righteous Judge; that
those ~~Religious~~ Titans of the Spirit wielded the scourges whips
upon the ~~;~~ their fury upon the ~~tyrant and despotic~~ and
those who ground the face, the poor, who ~~robbed the widow~~
~~and the orphan and the helpless~~ and turned aside the way
of the humble. It was in the name, God, the Compassionate
and the merciful, that they pleaded the cause, the orphan
and the widow, the heathen and the brother of life. It was in
the name, God, the ~~friend and Father~~ of all, that they
called for a ^{which will overthrow all ancient boundaries} ~~renewal of~~ ~~the~~ ~~heredot~~ of men, in which / ~~men~~
will be turned into plowmen, and men will love his
very ~~the~~ in himself -

7. Hence lies the first great service which religion may be its historic agency - the church - can render the cause of social justice. It can function as the master power of social enthusiasm. ~~It can be the~~ ~~dynamics of~~ for all programs of social amelioration. It can be the dynamo of spiritual energy in every great enterprise. Speaking ~~of~~ between and of ^a ~~prophets~~ ^{where there are no prophets} ~~and the lay~~ ^{consciousness is} ~~God, whose~~ ^{for the people} ~~is~~ ^{and upon} ~~is~~ ^{high} ~~and truth~~ ^{altars} ~~and upon~~ ^{of the} ~~is~~ ^{scriptures} ~~and upon~~ ^{as acceptable} ~~is~~ ^{religion & the} ~~and upon~~ ^{can} ~~is~~ ^{so re-energize} ~~and upon~~ ^{the minds, men to} ~~is~~ ^{moral values} ~~and upon~~ ^{that when a situation} ~~is~~ ^{confronts them} ~~and upon~~ ^{arises in our} ~~is~~ ^{complex} ~~and upon~~ ^{which involves a clear moral issue, whether} ~~is~~ ^{in their private life, or in their social, political and} ~~and upon~~ ^{industrial life, they will be moved to choose the good}

* and eschew the Evil.

(4)

8. I am ^{speaking now} ~~of course now speaking~~ of those religions only which are concerned with the beliefs in human progress and are concerned about it. I am speaking only of those religions which are concerned with the development of human personality and not with its annihilation. There are oriental faiths or systems of metaphysics tinged with a mystic pessimism which regard the human craving for growth and progress as the source of all human suffering, and which the disintegration of personality as the goal of all existence. ~~We are not~~ Such faiths are not foreign to the occidental temperament and we are not here concerned with them. There are other religions which ~~express~~ ^{represent} ~~even~~ ^{with the} total ^{+ irredeemable} depravity of this world and ~~urge~~ ^{which} ~~them~~ ^{men} to seek the salvation in ~~an escape~~ ^{escape} and in preparation for an hereafter wherein all wrongs will be righted and all frustrated ideals gloriously realized. The religion of the ~~Western~~ European peoples has had a vast element of this otherworldliness and ~~salvationism~~ ^{salvationism} in it. But it is fast abandoning it. The ~~temperament~~ ^{spirit} of the ~~Western~~ ^{Western} races is ~~abandoning~~ ^{abandoning} the Western creed in ~~as much as~~ ^{as much as} it believes in progress, and in growth than the conquest of evil. It loves life, ~~and its~~ ^{its} splendor ~~and~~ ^{and} adventure and its promise, and it ~~seeks~~ ^{seeks} the life more abundant. It ~~believes~~ ^{prefers} is ~~active~~ ^{active} ~~rather~~ ^{rather} to assume that the world is irremediably lost. Rather it ~~seeks~~ ^{seeks} ~~the~~ ^{the} ~~dogma~~ ^{dogma} of the life abundant, ~~using~~ ^{using} their defeat and failure to ultimate human good and well-being. The religion of ~~the Western man~~ ^{the Western man} in the Western world is ~~therefore~~ ^{therefore} fast shifting its center of gravitation from the values which belong to it to the

* Fast the wheel from ^{the platters of} gods to man, from the realm of human computers and imagination to the realising reality where men live ^{lost} and things must suffer, and which offer ^{still an insight in beauty and love and joyance and unity} a bit of happiness. In such a world, religion, becoming vast ^{space} ~~strong~~ free from its mighty convictions and creating ~~the~~ new roads & attitudes away even which are most essential for moral education, can serve the cause of ^{the} ~~man~~ mind in a marvellous manner.

9. Herin, then, lies the first great conflict between ^{the church} ~~which~~ ^{then its education and aspiration} ~~can~~ make to the cause of social justice. It can galvanize the will of men to seek justice and pursue it; it can ~~create~~ ^{enkindle} a crusading zeal for a Kingdom of God which will be decidedly ^{of this earth} ~~of this earth~~.

which will be decided by this fact:
 either in economic dogmatism or in the technical details of economic reconstruction —
 as in the mechanism.

10. The Church cannot of course align itself with a proposal for a specific economic system as against another. It is ^{not} primarily concerned with ~~the~~ ^{any} economic system as such, but with. To do so it would lead to ^{the} ~~the~~ ^{loss of} spiritual prestige and authority for it would, be compelled either to champion an existing order in spite of its ~~many~~ ^{many} ~~and~~ ^{and} inevitable flaws, or to an imaginary order which might wear ^{in much} ~~the~~ ^{the} virtues attributed to it. The Church is not concerned with systems, but with principles which each age may work into such systems as ~~the~~ will best meet ^{most} ~~its~~ ^{its} conditions. Whether it be capitalism, socialism or communism, there are basic principles of social justice ~~involved~~ ^{and are of the same nature} and at stake in each, and the Church must under all occasions remain the free unhampered critic, guide to ~~sovereign~~ ^{sovereign} ~~to~~ ^{to} defend those ideals which no system completely expresses.

11. ^{*} ~~Now~~ ^{should} the church be called upon to be the ⁽⁶⁾ active [✓]
in the numerous ^{modern} economic disputes which daily
arise in society to-day, concerning which only the expert
economist can to-day speak with ^{degree of} wisdom or authority.
A numerous host of controversies, for example, crowd
to-day which do not at all involve such clear cut
moral issues which would warrant the church in
throwing the weight of its influence on one side or
the other — the church might well be ^{by introducing} ~~putting~~ itself ^{away}
~~so~~ ^{with the} ~~fully~~ ⁱⁿ ~~unwisely~~ ^{the} ~~of~~ ^{its} ~~little~~ ^{own} ~~or~~ ^{and} ~~no~~ ⁱⁿ ~~social~~ ^{the} ~~significance~~ ^{of}

12. But there are economic problems in modern society
of vast social import, reaching to the very heart of
our civilization and affecting the whole : further & so on.
Concerning which the church must speak, and in no
uncertain terms. Conditions of palpable and fast
growing peril threaten the world which threaten the
~~fallen~~ rich promise of human life, corrupt men
million to degradation and defeat, and fill the
habitation ^{Great and bitter and depressing degrading life.}
millions as stained by poverty. Millions of
children are broken ^{lie} upon the wheels of industry. The
womanhood is victimized by a universal rapacity.
You see by a universal rapacity. — No where in the world
today do those conditions of justice and freedom fully
and opportunity exist. Still, it is possible to make possible the
full ~~present~~ harmonious development of all folk
Children according to the measure of their capacities.

13. In the face of these conditions, the church cannot ^{have not} remain indifferent. ~~But~~ It must cry aloud. It must lift up its voice like a trumpet to declare unto the people their transgressions. Else its vision is a lying vision.

and its ritual an abomination. ^(m) The church must
summon its adhearts to a clear scrutiny of ~~the~~ all
social conditions. It must stimulate research and
inquiry into conditions which ~~involve~~ their possible
remedies. It must place the burden of social respon-
sibility ^{for improving a society} on those ^{conditions} ^{and} ^{not} ^{on} ^{the} ^{individuals} ^{who} ^{are} ^{born} ^{into} ^{them}.
It must demand the abolition of their best ^{and} ^{highest} ^{ideals} ^{to} ^{the} ^{task} ^{of} ^{the} ^{shoulders} ^{of} ^{its} ^{denizens}. It must arouse and
disturb them with the desperate cry ^{for} ^{justice} ^{and} ^{for} ^{the} ^{better} ^{but} ^{not} ^{at} ^{the} ^{expense} ^{of} ^{the} ^{present} ^{and} ^{the} ^{future} ^{of} ^{the} ^{world} ^{and} ^{the} ^{human} ^{race}.
It must drive them to ever new ^{efforts} ^{to} ^{perfect} ^{the} ^{present} ^{and} ^{the} ^{future} ^{of} ^{the} ^{world} ^{and} ^{the} ^{human} ^{race}.
It must act ^{as} ^{the} ^{brother} ^{keeper} ^{of} ^{the} ^{world} ^{and} ^{the} ^{human} ^{race}.
the religious consciousness of the world and the
mighty hosts of the faithful for strategic action
in decisive situations. (over 2)

H. Above all it must be the refuge and sanctuary of
absolute integrity. It must be the home of uncom-
promising loyalty to ideals. The church must
be feared and revered for its ~~unyielding~~ fearless
proclamations of truth. It must rise above the
State - ~~and above~~ not in the sense of endeavoring to
master it or to control its pol. processes, but in the
sense of freeing itself from an alignment which
comes with it the endorsement of ^{all} the ^{states} ^{pol.}
programs & policies; It dare not be the lackey of
the state. It must rise above the ^{present} economic system
aspirations, not in the sense of seeking, in doctrinaire
fashion, to substitute another system in its
place but in the sense of emancipating itself from
its ~~ends, its commitments, an alliance~~ which
might compel it to be its defender and
apologist. The church has ^{not} ^{been} ^{integrated}
into casting the ~~vote~~ ^{its} ^{sanctity} ^{on} ^{the} ^{account} ^{of} ^{an} ^{urgent} ^{task}. The church must be

1. Pearl - Jack -
2. Arthur's Cove
- 3.



Before religion ^(the) ~~before it~~ climbed the ~~plains~~ ^{mountains} of moral idealism ^{was} essentially
pessimistic. It ~~was~~ accepted the inevitableness of all things and
proceeded to adjust man, through an ^{inexhaustible} ~~inexhaustible~~ ^{more} involved
~~and refined~~ ^{and refined} system of rites, to the separate finalities of existence.
There is little joy in primitive religions. The dominant
theme is rather one of fear, veneration, stress, terror, - and
an unutterably sadness. ^{Also the more advanced, a-}
moral religions ^{the lower religions for the use of man, and the higher religions} of Egypt, Babylon, India, Greece & Rome,
are characterized by the use of gloom, and of pain & hardship
and death. Even the voluptuous orgies which attended
the celebration of the gods of pleasure & fertility carried
with them a note of horror and pathos. To the religious
& antiquity was naturalistic. ~~They were religious first~~
efforts to adjust himself to the rhythm of the physical
world, to understand it, to ~~control~~ ^{conquer} it, to protect himself
against it. ~~For the physical world yields but little to~~
man's imperfections. Its laws hold man as in a vise,
and man is made to suffer hunger and pain, and
beastliness and decay. It was not ^{until} ~~until~~ ^{that} ~~that~~ ^{that}
man discovered how to a scientific idealism based
on an increasing mastery of the physical world. But even
now - and for all time to come - man may be beguiled by
this sense of power ^{and freedom} but he cannot escape ^{the} ~~the~~
ring of physicalities with which life has fitted him. Even
idealism leads at best to a noble and somber stoicism.

It is in the value of the inner spiritual life and in the ^{shared} ~~shared~~
moral life, that man first discovered his freedom and his hope.
There man could set definite goals and attain them,
or approximate them. Then he could vindicate his
will, and increase his domain. He could project
ideals which he maintained in his mind and his world - and

I am speaking ^{up} of those regions in which the ethical motif
~~has~~ is paramount.

~~However~~ just before "I am speaking now



(ideal of justice, and love, and holiness, almost beyond his
sketch, certainly ^{by and} in advance, his ascertain knowledge and
experience - and then proceed to realize them. He was fully
realized them - but the ^{joyous} ~~idea of the~~ steady, appropriation, gave
him a sense of victory and vindication. He was then in his
inner life, he gave himself to his ^{indefatigable} ^{heart} ^{the}
frustrated, ^{the (old, the Moral World)} ^{man is a co-worker} ^{"I will buy strength"}
these religious which ^{was} clearly identified ^{from} ^{the} ^{national} ^{to the} ^{moral} ^{unmistakable} ^{truth}
on a bygone line. The song comes readily to the
lips of him whose faith ^{was} whose religion is one, done
justly and loving, merry and walking ^{honest} ^{upright}
with God! It is no accident of style and ^{unimpaired} ^{that}
the ^{pages} ^{the} ^{sacred} ^{literature} ^{of} ^{Judgment} ^{is} ^{the} ^{Old New Test}
with song and exalted ^{hopefulness}. I will sing of
mercy and judgment" "My tongue sings, thy righteous ^{ness}
"But the righteous do to sing and rejoice". "Behold my
servant shall sing for joy & heart" "It is joy to the
just to do judgment". "The thing done, God is joy"
"The fruit, the Spirit is love, joy, and peace" ^(Gal. 5:22)
"Shout for joy all ye that are weary at heart!"

3. It is, only as ^{Psalm} ^{is} ^{transformed} ^{into} ^{ethereal} ^{aspiration} ^{that}
it inspires life, and makes it lyrical. (The prophetic
unpassioned morality makes the Psalms songs) -
and the ^{down} ^{from its} ^{moral} ^{prohibitions}
and its ^{inherent} ^{value} ^{to} ^{life} ^{is} ^{just} ^{this} ^{containing}
of the ^{on} ^{other} ^{joy} ^{moments} ^{of} ^{life}, this exalted sense
of moral freedom, this ^{impulsive} ^{urge} ^{to} ^{movement}
of ^{freedom} ^{and} ^{clarity}

demonstrable morality. The pamphlet is the supreme
~~proof of religion - and its message to mankind -~~
- ^{from the} Religion is. Can be
- Every Rev. man auto. Rel -



The Church has often ~~an~~ ^{functioned as} ecclesiastic gonfalonier
for despotism and imperialism. The Church
~~has~~ never led a revolution, except where
its prestige and appurtenance were at
stake. It waged wars for Caesar, ^{Pope} ~~for~~
~~for Christ~~. - It Peoples struggling for freedom
~~economic, social & political~~ almost always
found the Church allied with their enemies
and oppressors. In the last war the
Church ~~& Synods~~ ^{syndicates} ~~themselves~~ out to the
State as trumpeters and apologists, and ~~the~~ ^{they}
Charest spent, in the midst of a crumbling
world and a pentecostal whirl of pressing
Peoples and helpers, what ^{and} ~~it~~ ^{was} ~~confused~~.

Macaulay.

It might perhaps be well at the outset to state a truism of it overlooked that religion and morality are not synonymous. They are organically related ^{and independent} but not system identical. Religion may or may not be the dynamism of morality; but it also has other functions to perform in human life. Religion may or may not derive its optimism from ethical idealism, but it has other functions to perform in human life.

Morality is concerned ^{largely} with the relation of man to his fellowmen. By morality (next page) —

Par. Aim the first great aim —

that they will seek freedom + responsibility — that is Justice + pursue it.

Person
gondalovers

of the best minds, the rare which ^{hold within them the} ~~promises the~~ the soundest
solutions of these problems. Such judgments are at best approximate
but until the Logic, or other judgments, become more cogent
and sure, they are but ~~bravado~~ ^{bravado} and authoritation.

In ~~speaking of morality~~ ^{speaking of morality}, therefore, I have in mind the best
ideals ~~which have been crystallized in things at~~ ^{which have been crystallized in things at}
~~good which, if not attested by ~~any~~ experience, are yet~~ ^{good which, if not attested by ~~any~~ experience, are yet}
not contradicted by it. ~~I have in mind the~~ ^{I have in mind the}. This morality
is concerned largely with the relation, man to his
fellows: Religion (contains in part)



my philosophy, the law, the church and its
in modern society. ~~I expressed~~ I did me
in the position which I took from them as
social problems.



A CRUSADE FOR SOCIAL JUSTICE

By Dr. Abba Hillel Silver

Rabbi of The Temple, Cleveland, Ohio

THE first great service which the church, the effective arm of religion, can render the cause of social justice is to galvanize by education and inspiration the will of men so that they will seek justice and pursue it. It can enkindle a crusading zeal for the Kingdom of God which will be decidedly a kingdom of this world, fashioned out of the lowly clay of this life, but after the pattern and grace of highest perfection.

The church, however, must not remain content to speak of social justice in the abstract. The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction. It must enter the arena of life and do valiant battle for its sanctities.

The church cannot, of course, align itself with a propaganda for one specific economic system as against another. It must not involve itself in economic dogmatism. To do so would be to suffer a severe loss in spiritual prestige and authority. The church would be compelled either to champion an existing order in spite of its sundry and inevitable flaws, or an imaginary order, which might fail even to approximate the virtues claimed for it. The church is not concerned with systems, but with the safeguarding of principles which each age must be challenged to work into such a system as will best

meet its requirements. Whether it be capitalism, socialism or communism, there are basic principles of social justice at stake in each, and the church must

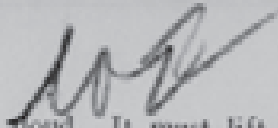
under all conditions remain free to defend these ideals for which no system holds adequate guarantees.

The address of Dr. Silver at the Better Times dinner on November 16 deeply stirred the large and distinguished gathering. The printed word is unhappily quite inadequate to convey the eloquence and sincerity of Dr. Silver's delivery and the galvanic quality of his presence. It is unfortunate too that limitations of space preclude the publication of the entire speech. That which is published herewith is little more than the peroration in which the speaker called on the Church to assume militant leadership in the crusade for social justice.

There are, however, problems in modern society of vast social import, reaching to the very heart of our civilization and affecting the whole structure of society, concerning which the church must speak, and in no uncertain terms. Conditions of palpable and vast wrong persist throughout the world, which thwart the rich promise of human life, consign millions to degradation and defeat, and fill the habitations of men with anguish and sorrow. Greed and lust and oppression devastate life.


Untold millions are starved by poverty and physically and spiritually drained by exploitation. Millions of children are broken upon the wheels of industry. The burdens of our economic order lie heavily upon the shoulders of our womanhood. Nowhere in the world today do those conditions of justice and opportunity fully obtain which would make possible the free, untrammelled unfolding of personality, the harmonious development of all of God's children according to their capacities.

In the face of these conditions the church cannot, dare not, remain silent.


It must cry aloud. It must lift up its voice like a trumpet to declare unto the people their transgressions. Else its vision is a lying vision and its ritual an abomination. It is true that the church has always cared for the victims of social injustice. It fed the poor, clothed the naked, sheltered the homeless, healed the sick, sustained and comforted the denied and the dispossessed of the earth. Nearly all the agencies of mercy in the world are the creations and wards of the churches. The church was indeed a compassionate mother. But it must now do more. It must not wait until the flotsam and jetsam of social wreckage come drifting to its doors. It must anticipate disaster. It must labor for a social reconstruction which will afford all men a better chance of security.

The church must summon its adherents to a close scrutiny of social ills. It must stimulate research and inquiry into their possible remedies. It must place the social responsibility for ameliorating these conditions squarely upon the shoulders of its devotees. It must demand the application of their best intelligence and highest motives to this task. It must arouse and disturb them with the desperate challenge: "Ye are your brothers' keepers," and drive them on to ever new experimentations in perfecting this stewardship. It must voice the maximum idealism of life, calling for a condition of society in which man will at all times be primary, and the satisfaction of his legitimate needs superior to profit or the accumulation of wealth, in which rewards will be commensurate with service, and in which none shall partake of social goods who does not contribute to the social weal. It must organize the religious consciousness of the world and the mighty hosts of the faithful for strategic action at decisive moments.

Above all, it must be the refuge and sanctuary of absolute integrity. It must be the home of uncompromising loyalty to social ideals. The church must be


feared and revered for its dauntless proclamation of truth. It must rise above the state, not in the sense of endeavoring to master it, or to control its political fortunes, but in the sense of freeing itself from an alignment which carries with it the endorsement of all the political programs and policies of the state. It dare not be the lackey of the state. It must rise above the prevalent economic system, not in the sense of seeking, in doctrinaire fashion, to substitute another system for it, but in the sense of emancipating itself from an alliance which might compel it to play the role of defender and apologist. The church has often been intrigued into casting the mantle of its sanctity over the corruptions of an unjust society. The church must be free, fearless and autonomous. It must be the guide, the critic, the censor of state and society. It must never be the tool of propaganda or the channel for reaction.

1947
30-3

Better Times

NEW YORK'S WELFARE MAGAZINE

invites you and your friends to its

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to be held on

WEDNESDAY, NOVEMBER SIXTEENTH

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HOTEL PENNSYLVANIA

PROGRAM

This Business of Giving and Getting

FREDERICK P. KEPPEL

The Crusade for Social Justice

DR. ABRA HILLEL SILVER

Presentation of the Better Times

Medals for Distinguished

Social Service to the

City of New York

MRS. DANFORTH GEER, JR.

GEORGE J. HECHT

will preside

Tickets \$3.00

Informal Reception

6:30 to 7

Tables Seat ten

Dinner will be served

at 7 promptly

Reservations will be limited to the capacity of the Grand Ballroom

Reservation blank and further information about the

dinner and the speakers will be found within.

THE PURPOSE OF THE DINNER

The annual dinners of BETTER TIMES are gatherings of its subscribers and friends and of the board members and staff workers of the various charitable and social agencies in and out of New York City. The dinners are not organized for profit and no appeals for funds are made. The discussion is always of some subject of vital interest to those who are striving in a multitude of different ways, to make New York City a better place to live in.

THE SPEAKERS

Frederick P. Keppel will speak on "This Business of Giving and Getting." As the President of the Carnegie Corporation, that vast foundation "for the diffusion of knowledge and understanding," he holds a strategic position at the cross road where those who give meet those who seek. Mr. Keppel was for eight years Dean of the College at Columbia University and was the first Executive Secretary of the Regional Plan of New York and Its Environs.

Dr. Abba Hillel Silver, of The Temple, Cleveland, O., will speak on "The Crusade for Social Justice." Rabbi Silver is widely known as a brilliant orator and as a profound student of social problems. His address on "The Church and Social Justice" at the last National Conference of Social Work deeply moved an audience which for size and enthusiasm broke every conference record. This is the first time Rabbi Silver has spoken in New York on a subject related to social welfare.

Mrs. Danforth Geer, Jr., who will, in behalf of BETTER TIMES, present three medals for Distinguished Social Service to the City of New York, is the President of the New York City Conference of Charities and Corrections and of the Association of Volunteers in Social Service. She is a member of the Junior League and is actively interested in the philanthropic program of that organization.

DISTINGUISHED SOCIAL SERVICE MEDALS

To afford expression to public appreciation of the contribution to social progress made by individual men and women, BETTER TIMES has instituted a medal award for "Distinguished Social Service to the City of New York." The third annual awards will be made at this dinner. Three medals will be conferred.

BETTER TIMES

BETTER TIMES is a magazine devoted to the interests of the charitable and social agencies in and about New York City. It is a non-commercial corporation controlled by the organization membership of a large number of these agencies. Associate membership is open to individuals.

RESERVATION BLANK

(Please make reservations as early as possible. Late reservations will not appear on the seating list.)

BETTER TIMES
151 Fifth Avenue
New York, N. Y.

Gentlemen:

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The Church and Social Justice

Dr. ABBA HILLEL SILVER



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The Church and Social Justice

Address delivered by Dr. Abba Hillel Silver at the National Conference of Social Work, held at Des Moines, Iowa.

IT might perhaps be well at the outset to restate a truism oft overlooked—that church and religion are not synonymous, and that religion and morality, or more specifically, religion and social justice are not synonymous. They are organically related, but not identical. The church is the symbol and vehicle of religious idealism. Religion, at least to the religious, is the dynamics of social justice. But religion has other functions to perform in human life.

Morality is concerned with the relations of man to his fellowmen. Religion is concerned with the relations of man to the Universe and to ultimate reality. Morality is chiefly a matter of conduct and motives. Religion is a matter of basic convictions, touching the elemental facts and purposes of existence. The aim of morality is to establish the most perfect order of society. The aim of religion is to answer certain questions which men have asked themselves since the dawn of their reflective life, and which they will continue to ask, even under the most perfect order of society; questions of why and whence and whither,—desperate questions probing into the very heart of the cosmos.

The answers which religion gives to these questions lead to definite mental attitudes on the part of those who accept them, which manifest themselves in social conduct. Religion affirms that the Universe is essentially not a machine but a personality, and that the primary facts in nature are life and thought and purpose. Human life is eternally significant because it, too, is creative personality, the very image of that life and thought and purpose which throb through all things. He who is persuaded by these heroic postulates of religion, ascertainable by faith but not demonstrable by reason, will find himself adopting those characteristic attitudes which we call religious, and which in turn lead to moral integrity. Religion is thus related to morals as sun and soil are related to the fruit of the tree.

Thus, for example, the religious man will be reverent. In the mystic presence of circumambient divinity, in a world suffused with the glory of unfolding life and purpose, the religious man stands rapt in adoration. His spirit reveres all the manifestations of nature, all the outpourings of the mind and soul of man. This mood of reverence is rich soil for moral idealism. Herein do the boundaries of faith and morals meet.

Again the religious man will think of life and personality and human relationships in terms of holiness; for God, the Supreme Personality, is holy. Holiness is transfigured morality,—morality touched with the ecstasy of absolute perfection. The religious man, in his halting and finite way, will aspire to imitate this divine perfection: "Be ye holy, for I, the Lord your God, am holy". He will not be content with the mere formal observance of the accepted moral code. He will seek to cleanse every fold and crease of his spiritual being. He will go behind acts to motives, and will set new goals for his life's motivations. He will be more than a moral man. He will be a moral pathfinder. Here, again, the boundaries of religion and ethics touch.

The religious man will regard his life and that of his neighbor as holy and inviolable, for every life is a reflex of divinity and is justified of itself. Every act of wrong and injustice desecrates life, mars and defaces the image of God. Oppression and exploitation are more than violations of the laws of society. They are sacrilege and blasphemy. They thwart life—God's life in man; they distort and mutilate that which is the end and goal of all being—the free, untrammelled unfoldment of personality.

Hence it is that the profoundly religious men of all times were the mightiest spokesmen of social justice, the uncompromising champions of absolute righteousness. It was from the lips of men touched with the burning coal of divine afflatus, from the lips of the prophet, the seer and the man of God, that the first great cry for justice leaped out upon the world. They who knew God most intimately spoke of human rights most fearlessly. It was in the name of God, the stern and righteous Judge, that those Titans of the Spirit wielded the scorpion whip of their fury upon those who ground the faces of the poor and turned aside the way of the humble. It was in the name of God, the compassionate and the merciful, that they pleaded the cause of the orphan and the widow, the beaten and the broken of life. It was in the name of God, the Father of all, that they espoused the cause of a universal brotherhood, which over-leaping all ancient boundaries erected by fear and selfishness, turned swords into plowshares and enmity into fellowship.

The first great service which religion, through its historic agency, the church, has rendered and can continue to render the cause of social justice, is that it can function as the motive power of enthusiasm for all programs of social amelioration. It can be the dynamo of spiritual energy for every great enterprise. Speaking betimes and oft of a God Whose ways are justice and truth, Whose worship is goodness, and upon Whose high altars only the sacrifice of righteousness are acceptable, religion and the church can so sensitize the minds of men to moral values, that when a situation confronts them, involving a clear moral issue, whether in their private life, or in their social, political or industrial life, they will be moved to choose the good and eschew the evil.

I am speaking now, of course, of those religions only which believe in human progress. I am speaking only of those religions which are concerned with the development of human personality, not with its annihilation. There are Oriental faiths or systems of metaphysics tinged with a mystic pessimism, which regard the human craving for growth and progress as the source of all suffering, and the disintegration of personality as the goal of all existence. Such faiths are foreign to the Occidental temperament, and we are not here concerned with them.

There are other religions which stress the total and irremediable depravity of this world, and which, therefore, urge men to seek personal salvation in escape and in preparation for an hereafter wherein all wrongs will automatically be righted, and all frustrated ideals gloriously realized. The religion of the European peoples has had a considerable element of this other-worldliness in it. But it is fast abandoning it. The Western mind loves life, its high adventure and its promise, and it hungers after the life more abundant. It refuses to assume that the world is irrevocably lost. Rather it entertains an active faith in the life ascendant, rising through defeat and failure to ultimate harmony and well-being.

The religion of the Western world is therefore fast shifting its center of emotional gravity from the heavens, which belong to God, to the earth, which God gave to the children of man; from the realm of human conjecture and imagination to the realm of reality, where men live and toil and suffer and struggle for a bit of happiness. In this earthly realm of tangled lives and purposes, still so sadly disfigured by poverty and hate and ignorance and wrong, in the midst of this communion of saints and sinners which we call humanity, religion, deriving vast power from its mighty convictions, and capable of creating moods and attitudes among men which are most

congenial for moral idealism, can serve the cause of struggling mankind in a marvelous manner.

The first great service which the church, the effective arm of religion, can render the cause of social justice, is to galvanize by education and inspiration the will of men so that they will seek justice and pursue it. It can enkindle a crusading zeal for the Kingdom of God, which will be decidedly a kingdom of this world, fashioned out of the lowly clay of this life, but after the pattern and grace of highest perfection.

The church, however, must not remain content to speak of social justice in the abstract. The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction. It must enter the arena of life and do battle for its sanctities.

The church cannot, of course, align itself with a propaganda for one specific economic system as against another. It must not involve itself in economic dogmatism. To do so would be to suffer a severe loss in spiritual prestige and authority. The church would be compelled either to champion an existing order, in spite of its sundry and inevitable flaws, or an imaginary order, which might fail even to approximate the virtues claimed for it. The church is not concerned with systems, but with the safeguarding of principles which each age must be challenged to work into such a system as will best meet its requirements. Whether it be capitalism, socialism or communism, there are basic principles of social justice at stake in each, and the church must under all conditions remain free to defend these ideals for which no system is adequate guarantee.

Nor should the church be called upon to play the roll of arbiter in the numerous minor economic disputes which daily arise in our society, concerning which only the expert economist can today speak with any degree of wisdom or authority. Numerous labor controversies, for example, occur today which do not at all involve such clear-cut moral issues which would warrant the church in throwing the weight of its influence on one side or the other. The church ought not to fritter itself away by introducing itself into every minor economic wrangle which may possess little or no social significance.

There are, however, problems in modern society of vast social import, reaching to the very heart of our civilization and affecting the whole structure of society, concerning which the church must speak, and in no uncertain terms. Conditions of palpable and vast wrong persist throughout the world, which thwart the rich promise of human life, consign millions to degradation and defeat, and fill the habitations of men with

anguish and sorrow. Greed and lust and oppression devastate life. Untold millions are starved by poverty and physically and spiritually drained by exploitation. Millions of children are broken upon the wheels of industry. The burdens of our economic order lie heavily upon the shoulders of our womanhood. Nowhere in the world today do those conditions of justice and opportunity fully obtain which would make possible the free, untrammelled unfoldment of personality, the harmonious development of all of God's children according to the measure of their capacities.

In the face of these conditions the church cannot, dare not, remain silent. It must cry aloud. It must lift up its voice like a trumpet to declare unto the people their transgressions. Else its vision is a lying vision and its ritual an abomination. It is true that the church has always cared for the victims of social injustice. It fed the poor, clothed the naked, sheltered the homeless, healed the sick, sustained and comforted the denied and the dispossessed of the earth. Nearly all the agencies of mercy in the world are the creations and wards of the churches. The church was indeed a compassionate mother. But it must now do more. It must not wait until the flotsam and jetsam of social wreckage come drifting to its doors. It must anticipate disaster. It must labor for a social reconstruction which will afford all men a better chance of security and happiness. The church must summon its adherents to a close scrutiny of social ills. It must stimulate research and inquiry into their possible remedies. It must place the social responsibility for ameliorating these conditions squarely upon the shoulders of its devotees. It must demand the application of their best intelligence and highest motives to this task. It must arouse and disturb them with the desperate challenge: "Ye are your brothers' keepers", and drive them on to ever new experimentations in perfecting this stewardship. It must voice the maximum idealism of life, calling for a condition of society in which Man will at all times be primary, and the satisfaction of his legitimate needs superior to profit or the accumulation of wealth, in which rewards will be commensurate with service, and in which none shall partake of social goods who does not contribute to the social weal. It must organize the religious consciousness of the world and the mighty hosts of the faithful for strategic action at decisive moments.

Above all, it must be the refuge and sanctuary of absolute integrity. It must be the home of uncompromising loyalty to social ideals. The church must be feared and revered for its dauntless proclamation of truth. It must rise above the

state, not in the sense of endeavoring to master it, or to control its political fortunes, but in the sense of freeing itself from an alignment which carries with it the endorsement of all the political programs and policies of the state. It dare not be the lackey of the state. It must rise above the prevalent economic system, not in the sense of seeking, in doctrinaire fashion, to substitute another system for it, but in the sense of emancipating itself from an alliance which might compel it to play the role of defender and apologist. The church has often been intrigued into casting the mantle of its sanctity over the corruptions of an unjust society. The church must be free, fearless and autonomous. It must be the guide, the critic, the censor of state and society. It must never be the tool of propaganda or the channel for reaction.

Religion has not always been faithful to its informing purpose. When the first great impulse which creates a religion embodies itself in an institution, it loses much of its daring and courage. All religions at the first moment of their revelation, when they leap hot and frenzied from the scul of some God-intoxicated seer, are purging fires, consuming flames. They speak in thunder and sweep life with a "besom of destruction". They possess the dynamics of prophecy. They are "set over nations and over kingdoms, to root out and to pull down, to destroy and to overthrow, to build anew and to plant". The world stands aghast and frightened. It turns upon the prophets of the new revelation and crucifies them, only to kneel a moment later in adoration and worship them.

But soon the hot coals of religious passion cool off. The heroic mood vanishes. Loyalties lose their sacrificial quality. The voice crying in the wilderness becomes an echo, faint and timid. Enthusiasm is quenched in habit. Religion becomes institutionalized. Hierarchy and vested interests appear. The church becomes an end in itself. When its interests are at stake it will compromise and yield and oftentimes betray men in their direst needs.

This danger, of course, is inherent in all organization. Whatever moral progress has been achieved in the world has been largely the work, not of groups, but of individual spiritual adventurers, rebels and non-conformists. Revelations seldom come to groups. There were schools of prophets in ancient Israel, but they were merely the monitors of ancient superstitions. It was only as the individual separated himself from the school and the group and pursued his own solitary quest of reality that prophecy discovered its authentic voice and mood.

The church, therefore, freighted down with organization, must constantly war against itself to save its soul. The church must protect itself against the downward drag of institutionalism, and the paralysis of will which results from over-organization and prosperity. The church triumphant often spells the faith defeated. It is not so difficult after all to be a voice crying in the wilderness. It is far more difficult to be a voice—clear and courageous—crying for justice amid the pomp and splendor and costliness of a Temple or a Cathedral, which is built and supported by the generosity of those who must often become the very target of the voice's invective.

But the church must do just that. It must deliberately choose the "*via dolorosa*"—the hard road of conflict and persecution. Else it will become a tragic futility in modern life. Thoughtful men will turn from it and will seek their light and leading elsewhere; and the youth of the world will come to regard it as a mere survival, an anachronism, interesting but irrelevant.

The church is a fellowship of the servants of God. The mission of God's servant was long ago defined by a prophet in exile: "He shall make the right to go forth according to the truth. He shall not fail or be crushed until he have set the right in the earth".