

The churches have not yet become Christian and they have bound the Christ whom they name in the grave clothes of their traditions. If by any chance the spirit of prophecy in modern religion can say effectively 'loose him and let him go' there is little doubt that the great Galilean will show us the way to the knowledge and insight we need. Many of our problems do not belong to the days of his flesh but he shows us the way to go about things if we are prepared to follow his self-forgetful candour, his courage, his relentless faith in rational, persuasive Love, as the character of his Father and the heart of reality. The Churches today unfortunately seem about as ready to rise to the demands of the spirit of Christ as Judaism was in the days of his flesh. It is for those who are willing to respond — always a minority — to prepare their hearts and minds for fresh adventure.

'The wind bloweth where it listeth.'

'He that hath an ear, let him hear what the Spirit saith to the churches.'

E. H. Burgmann.

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CHRISTIANITY AND INDUSTRY

AN OUTLINE

INDUSTRY has been described as the co-ordination of men to win a livelihood by doing some general service for mankind. Today the structure of industrial life is shaking. On every hand it is buttressed by laws, by enactments, by courts, by compromise, but it may be that the foundations are insecure, that its building has insufficient basis in principles of truth and reality, and that all buttressing is therefore futile.

There can be no doubt that the contention of Karl Marx that the form of the industrial order is determined by economic needs, has much of truth to support it. The world of industry today is the outcome of the industrial revolution, the child of an age of opening foreign markets and of a philosophy which grew out of the needs of that age. The individuals of the seventeenth century found themselves in a world of increasing population, of widening boundaries and opportunities for trade, with newly discovered power harnessed for use, with the riches of nature opening up for exploitation, while at the same time the sense of the individual value provided by the Reformation doctrine inspired them with initiative, with the idea of industry as a vocation, and with the desire for possessions through which to realize the fuller meaning of their lives.

The emphasis was on production. Nature provided infinite resources if only men could exploit them. The thought and desire for such victory brought about the invention of machinery to expedite production; it also gradually brought the regimenting of mankind for service in this striving for wealth; there followed the organization of manhood's wealth to make more efficient the whole industrial advance, and gradually also the extension of the supply of credit to enable production ahead of demand.

Industry was concerned with goods and their production, and therefore the fabric of industry was judged not by moral principles but by economic results, while society was being converted into an engine for the accumulation of material wealth divorced from spiritual standards, because it had not been related up to man as its cause, and to the supply of needs as its function. Moreover, it was supposed to be controlled by material causes and mechanical laws, and that man was for the most part the slave of the machine. Whereas in politics he was gradually claiming and attaining the recognition of his right of self government, in industry democratic government was refused, nay felt to be impossible.

All this, as has been said, developed through the central idea that production of wealth was the meaning of industry, though there seemed no clear idea why it should be produced, or what should be done with it, so that it might be wealth in any wider sense than an accumulation of material goods.

The Christian sense of the value of the individual would seem to presuppose that industry would be known by its function, viz; to provide for the needs of every life and give each a full opportunity. Further it would seem to presuppose that the direction of industry should be in the hands of those who served therein and that its characteristic note would be freedom.

But the capitalist system as it developed did not conform to these ideals. Self interest loomed so large, the emphasis on goods rather than human needs was so definite, that the individual rights of the few overwhelmed the needs of the many, private property was more than public service, the wealth of some was set above the welfare of the rest, and a terrible slavery and poverty became the lot of the majority in contrast with the power and wealth of the few.

The organization of industry fell into the hands of brains and wealth; the worker became the tool whose only meaning was that he produced. He had no say in the guiding or control of industry though politically he was counted a free man. Democracy as it developed

became a capitalist democracy, an inherent contradiction, and though capital makes concessions the dilemma is ever present, and the future turns on the ordinary man's reaction thereto.

The results of this industrial development might be summed up — (1) As Victory. Production is no longer a problem. Scarcity has vanished as a total fact. A British statesman in July 1931 declared that without a tap of work being done from that moment there were two and a half years' supplies of necessaries at the service of the world. (2) The wealth has been collected into the hands of the few, with resultant power over the many. The few cannot use it, and the many cannot share it. (3) We have entered a machine age where workers are being displaced, but their leisure is a leisure of despair as it means hunger and poverty — for the machine age claims the wealth for its owners instead of providing service and freedom for all.

Now Christianity has a very definite message as the background for the world of industry. It claims that wealth is created and exists for man's sake, and not man for the sake of wealth. The fact that world production of necessaries is so efficient should mean from the Christian point of view — (1) A still more secure standard of living for all, and a more equitable distribution to all. Poverty and famine should be impossible in a world of plenty. (2) Shorter working hours in the mechanical tasks of life should be sufficient for providing for human needs and a more abundant leisure be the lot of all men.

If it be objected that these aims are impossible while a competitive system obtains, the answer must be made that Christianity is not wedded to the competitive system. Christianity would say further that having conquered material nature, the age of mental and emotional conquest should find a new emphasis and that increased leisure should open up the way to development and expression on higher levels of thought and culture.

It would go further and declare that education should bring before each individual the value that his life should mean to the community, that he should find his meaning

not in what he took out of the common stock, but in what he put into it.

Thus the emphasis would change over from *goods* as paramount, to *men* as paramount, with goods created for their sakes, and they possessing them for use and for development, and for power to serve others but not to enslave.

Christianity puts forth this ideal, seeing the truth that lies in individualism as well as the twin truth of fellowship and service. It recognizes that a new system will take the place of the old, but it would have it come by the transforming power of an ideal and not by force; it would have it express the both truths, and not be merely a violent reaction from individualism, but it does realize deeply and completely that the basis of a lasting industrial order must be human values and human comradeship. Its function must be the supply of needs, not mere wealth and power, its control must be shared by all who share its work, and not merely by those who supply the material wealth. It sees a transformed society only possible and actual if fashioned and controlled by a transformed manhood finding its loyalty, its love, its reverence for others and its power to use things as sacraments, in a communion with and an allegiance to Jesus Christ, in whom manhood find its fulfilment in union with God.

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John S. Armidale.

A SOLON OR A SAMSON?

PRESIDENT ROOSEVELT AND HIS PLAN

THE unfolding of the American drama still continues as a rhythm of tense situations alternated with brief periods of deceitful calm. At the beginning of 1933 the scene was filled with great clamour and confusion. Into this situation stepped President Roosevelt, a leader to rally the nation, and a transmuter of fears. With surprising swiftness he changed the whole motif of the drama. Every minor note of doubt and fear was smothered by resounding major chords of hope.

But though smothered, doubts and fears have not been killed. They keep re-emerging as a kind of minor and salutary antiphony to the major notes of ballyhoo. They are the reminders that hope must not be blind. Criticism may, indeed, be the all-important factor that will save the President's plan from ignominious collapse. There is thus possibly great importance to be attached to the hostile resolutions of the National Chamber of Commerce, the renewed attacks of American labour on the hours and wages features of the industrial codes, and Professor Sprague's repudiation of the President's dollar-depreciation policy.

When President Roosevelt took over the Administration the depression was gaining a momentum that was leading to widespread panic. Despite President Hoover's many economy measures, and his appeals to public authorities and business corporations to spend and employ, unemployment was mounting to unprecedented heights. Budget deficits and bankruptcies were piling up in every quarter. Banks were failing by the hundred. With prices sagging steadily, the position of all debtors, tied by loan contracts, was becoming daily more intolerable. The debtor situation was most acute, and was becoming more vocal, among the twenty-eight millions