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COOPERATION THROUGH COMPREHENSION

(Christian Ethics as Exemplified from the Records
Of the Columbia Conserve Company)

At the masthead of the Columbia Cauldron, the official organ of the Columbia Conserve Company of Indianapolis we note a group of elves and fairies putting all their products into a huge cauldron. Underneath are these words- Cooperation Thru Comprehension- and these from Shakespeare;

O, well done! I commend your pains;
And every one shall ^{share} /i' the gains.
And now about the cauldron sing,
Like elves and fairies in a ring,
Enchanting all that you put in.

The idea suggested here is, of course, that of cooperation in industry. This socialistic enterprise in a capitalistic surrounding is a striking example of what can be done ^{when} as a group of personalities set to work to carry out an ideal that is humane and Christian. In calling the enterprise Christian, I do not refer to the assumption that it is conducted by so-called church people. I am thinking of the word Christian ^{adapted to} ~~applied~~ on a broader basis, namely directly ^{to} ~~upon~~ the ethics of Jesus. The basic principle of Jesus' ethics is that of cooperation, rather than competition, goodwill rather than crushing force. Here is a firm that in an age of machinery still stands for men, in a time of aristocratic control in business is making an experiment in democratic ^{procedure} ~~dominance~~, in a period of individual competition espouses group cooperation, in a profit seeking generation fosters profit sharing.

The story of industrial cooperation in the Columbia Conserve

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Company, a canning factory, is almost too well known to need repetition, yet it might be well to recapitulate the salient features. In the year nineteen hundred and seventeen Mr. William R. Hapgood and owners of the factory decided to change the policy of the concern. In place of autocratic control a democratic form of government was called for. All workers were invited to participate in the management. A plan was carefully worked out so that employees were enabled to acquire the common stock of the business through the receipts of all the profits of the business after the dividends had been paid. It is hoped that by nineteen hundred and thirty five this transaction will be completed. The concept of collectivism, of cooperation is based on the principle that to "succeed in life we must be consciously and conscientiously collectivists." By the year nine ~~teen~~ hundred and twenty two details had been completed so far that the person^{nel} of the factory had been given the opportunity to become a member of the "Council." This "Council" consists of two divisions, namely the "Business Council" and the "Human Relations Council." In the former~~ax~~ all matters of business management, production, sales and financial problems are discussed. In the latter all problems involving the relationship of workers to their work and to others are considered.

It is interesting to note from the records of proceedings just how the principle of cooperation through comprehension works. I give some of these in detail, because some of the complications involved are thereby brought to the surface. *In the given case of the actual discussion and the facing of actual problems real principles come to light*

HUMAN RELATIONS

Naturally one of the first tests of an ethical conduct in industry must be that of the relationship of one human to another. "One of the greatest temptations that faces any democratic body is

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that of tolerating abuses and violations of rules and regulations because of trouble, and sometimes pain. " Individual conduct is often criticised, but to deal with it in a group and do it fairly and justly is quite a problem. So a personal committee tries to bring about a better understanding and a better attitude of individuals toward the work and the spirit of the concern.

The case before us is that of ~~John~~. The committee's discussion is summarized as follows. ~~John's~~ attitude ^{had a detrimental effect} ~~was very bad~~ on the ~~floor~~ ^{workmen} of the factory, especially ~~with~~ the younger members of the organization. ~~John~~ resents orders from above, unless the orders are in accord with his own judgement. When that is not done ~~John~~ performs his work in a grumbling manner. He is unwilling to accept the Council's recommendation. His attendance at Council meetings has been very small in the last three years. Since ~~John~~ is quite intelligent he could make some real contributions to the Council. The committee's recommendation is that ~~John~~ be released from tonight.

"There is one serious oversight in this report " was the word that came from another member of the committee. " The report of one member of the committee who did not agree with the rest ought to be heard. And ~~John~~ ^{who} is here also ~~is~~ ought to be heard."

~~John~~: "I do not know that I can say anything. I thought I was doing right. I did not know I had any enemies in the factory. I suppose the committee got all this from men who do not wish me well. I do not think that I could alter the decision of the committee."

The Chairman: ~~John~~, you have no enemies in the way you mean that term. The committee has pointed out your good as well as your bad qualities.

~~John~~: I do not think the bad qualities were enough to release me.

^{W. H.} ~~William Haggood~~: Has ~~John~~ been told by the foreman or the man

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responsible for the personnel department of his temperamental failings?

~~Archie Meyers~~: "John has sat around and star-gazed too much. This creates a bad impression upon the other workers. Furthermore, he has taken no active part in working out our difficult problems, although he has a ability."

~~William Hargood~~: "Has anyone else tried to bring before him the effect of his actions?"

~~Jack~~: "I told John a few weeks ago to come and cooperate with us. He told me he had too much lodge work and could not attend. I think this a trivial excuse, for we are engaged in a larger work."

"W.H.: I am not satisfied with the warning that has been given."

"C.W.K." If we have fallen down on our job and have not attempted to discipline him, I would not be in favor of releasing him. I think we should try to discipline before we release anyone."

It was voted that John be given another chance.

~~W. Hargood~~: "John, this action tonight has been a warning to you. I believe the criticism on the whole has been just. It is difficult in a democratic institution for leaders (note the term, not foremen) to assert their authority. Yet we must insist upon work being done thoroughly."

~~A. Myers~~: "I subscribe to the motion to give John another chance. Before I thought only of the Columbia Conserve Company and not of John. I think John will be benefitted by this criticism and vote of retainment."

GIVING "DOWN-AND-OUTERS" A CHANCE

The case of a young girl, eighteen years of age is brought before the Council. She has had very meager opportunities in life, had forged a check, had been convicted and sent to state prison. She is to be released if someone will take the moral responsibility

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for her. The question asked of the Council is this, " Can we offer this girl a job here with us- with the knowledge of her case at hand- and are we willing as a group to try to help her " make good?"

Discussion of the case showed a strong opinion in the group in favor of " taking a chance to give the girl a chance."

The " chance " was taken.

Another case was that of Mrs. S. ~~Smith~~. She had worked with the firm for some time. She came to the factory representing herself as a widow with eight children. Her work proved somewhat unsatisfactory and she was released when the rush was over. Now she is applying for re-employment and is giving us the real facts as to herself. Her husband is in the State Penitentiary. She had lied to us about this. Now she is " up against it" and has become ^{an} object of concern ~~for~~ the Family Welfare Society. ~~Some~~

Some opposed her reinstatement in the Council, for she had been gossippy and had not shown the proper interest in her work. Others again argued that a family like that needs to be salvaged, because it had been wrecked by a father; and the children need a chance to become useful citizens, and that the firm dare not become self-centered.

Mrs. ^{S.} ~~Smith~~ was re-employed on trial.

BASIS OF NEEDS VERSUS BASIS OF EFFICIENCY

In an organization that is trying to deal ethically with the individuals that work therein the matter of the payment of wages is a difficult one. There follows a discussion that took place in the Council on this question.

Chairman: A list of employees has been placed on the blackboard. We need to go over this list for re-adjustments in the wage scale. We have to consider such factors as age, physical ability, ability to hold

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a job on the outside after it was once obtained, temperament and lack of education. Then we must consider the effect upon the individual- particularly the effect on his pride.

~~Wm. V. Hoagood~~ Out of all this discussion there must come some kind of a conclusion as to what theory, or on what basis, we can decide salaries. We are perplexed between two theories, one of which we call payment on the basis of needs, and the other payment because of efficiency or output. These two theories cannot be mixed.

~~Jack Evans~~: I can state my preference to the philosophy of payment according to needs in these words. We must set up a new standard of values in building industry on a new basis. We must discard any basis of grading on the foundation of mere efficiency. The measuring on this basis has produced so much suffering, so much poverty, so much ill health, because the money is diverted from a source where it would be beneficial to other sources where it is used largely for parasitic purposes. To pay on the basis of need brings up several perplexing problems. One of these is; Will it lead to greater effectiveness in the work, will it produce quality. The other ~~xxxxxx~~ aspect of the question is this: Is an industry like ours likely to produce within itself a sufficient number of skilled technicians who will lead the organization to function effectively?

The other side of the picture is the psychological side. The change involves a good many emotions. Will ^{he} be disturbed emotionally by the change of basis? That will depend upon our viewpoint of industry. I believe that payment according to needs would be altogether beneficial to a cooperative enterprise.

~~Howard Horner~~: Just what would constitute "needs?"

~~William P. Hoagood~~: In times past we defined needs as food, clothing, shelter and recreation. Needs differ in individuals. Some

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persons have finer sensibilities and consequently their needs differ. Our needs may change with age.

~~Howard Hennen~~: On that basis how can we set up standards for a group of people? Some might be oversatisfied, some undersatisfied.

~~William Haggood~~: I believe that payment should be made according to the needs in a family, according to budget that is worked out, to make for stabilization of employment, and also for a certain degree of skill. The minimum wage for salaried employees is \$ 22.00 per week, higher for married men and still higher for those with children.

~~Miss Dorothy~~: Does this allow opportunity to provide for the future?

~~Jack Evans~~: We can meet that emergency in two ways, namely by establishing a straight pension or by group insurance.

~~Wm. P. Haggood~~: Anyone who has been with us for some time knows what progress we have been making toward the protection of the individual. Full time employment, protection for married people and people with children, group insurance by virtue of which the company will take over fifty per cent of the premium, also protecting workers against old age as well as against illness. Other benefits that accrue to the worker are vacations with pay, ranging from one to four weeks, depending on the length of service. Every salaried worker has access to free medical service, including optical and dental service. In turn for these advantages workers are expected to give their best to their work, to work overtime without pay and to take part in the cooperative enterprises to the best of their ability.

It was voted by the Council to adopt payment according to needs.

THE HEALTH PROGRAM

The impulse to provide medical care for employees sprang from a twofold consideration: First, there was the normal humanitarian feeling; and secondly, there was the belief held by several that it

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would be economical, from a strictly financial viewpoint to provide both curative and preventive treatment for employees.

To meet various situations the Health Committee suggested to employ the services of a first class dentist. He made a survey of every salaried employee and gave proper treatment. An expert oculist was consulted who took care of the eyesight of employees. The company has gone so far as to provide medical care for dependents of workers in the factory. It is projected to have each employee undergo a thorough medical examination to discover hidden causes of trouble before they reach a critical situation. This entire program gives to the workers a feeling of assurance, it makes for greater happiness and better workmanship, it creates a finer morale in the institution.

DEALING WITH UNETHICAL FIRMS

A rather interesting sidelight in ethics arises from the problem of dealing with unethical institutions. Shall we buy some or all of our coal from one or more of the cooperating mines in Indiana? If so, under what conditions? Shall we buy meat from companies whose labor policy is distinctly unfavorable to their employees? Should we sell to chain stores, whose selling methods are unethical? No definite decisions have been reached on all of these. But the principle was laid down; Whenever a choice is at all possible we favor trading with those firms having the most liberal labor policies.

SOME RESULTS

Someone sums up the significance of this industrial experiment in a threefold manner. First it is significant to the worker himself. It makes him feel his own responsibility and gives him direct contact with the problems of business management. Secondly it is significant in proving to the industrial world that a concern which

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pays so much attention to the welfare of the people, where such a large proportion of the capital is used for increasing the health and happiness of the workers can be a "going" concern financially. Its business has increased by leaps and bounds in spite of keen competition. Improved health, both physical ly/and mentally, means an increased income for the company. In the third place, it proves that labor is actuzally capable of handling its own affairs and that the given power is used wisely.

The big thing that has been done is the freeing of the worker economically, offering him security, freedom from the carping cares about the necessities of life. Man is not here merely to keep alive but to be a live and make his contribution to the world.

SOME QUESTIONS

Whether the entire experiment is going to fail or succeed is still a matter of question. The ~~entire~~ organization is still ^{to} a great ^{extent} influenced by Mr. Hapgood who had the idea originally and who has tried to carry out the ideals of cooperation in a consistent manner. The question is what would happen if he were taken from it at the present time. Then it is evident from the various proceedings that it is just a small group that is vitally interested in the project. The larger number of workers need more education, and need to recognize their vital concern. However, the group is doing exceptionally well and with more experience as it intelligently deals with its problems will instill greater belief in the principles of cooperation.

BRIEF SURVEY OF THE TEACHINGS OF SOCRATES

Socrates, the son of the sculptor Sophroniscus, was born in Athens in the year 469 B.C. He followed in his father's footsteps as a sculptor, but soon renounced this art in order to devote himself to the art of thinking. He is said to have neglected his family and to have gone about the streets and marketplaces of the city engaging people in conversation. In a time of democracy among people he stood for aristocracy of rulership, of a society controlled by its wisest men. He took the liberty to criticise the government on various occasions. He was condemned to death because of this attitude, and because people thought a misleader of youth and an atheist. He drank the hemlock in the year 399 B.C. The oracle of Delphi proclaimed him the wisest of Greeks. It is not only his exemplary life that is so gripping, but his teachings are the basis of a further development in philosophy.

METHOD OF INQUIRY

" To inquire is the essence of virtue". Socrates was indeed a searcher after truth. As he went about the city of Athens his method of inquiry was that of questioning and searching. The philosopher takes the attitude of ignorance and would apparently let himself be instructed by those with whom he converses. " Irony " is the Greek name for the love of hoaxing and selfdepreciation. With skilfull questions he attempt to get positive statements and conclusions and accurate definitions. Socrates calls this method the so-called obstetrics or art of intellectual midwifery, because his office was to induce others to express their thoughts. A chief means in this operation was the method of induction, or the reduction of particulars to general conceptions. He would begin with some individual concrete case, get the common notions about it and remove the ordinary and trivial and get the principle. He sought for

2- Socrates

conceptions, logical definitions. He denied a conception when he developed its essence, its content. These two ideas are ascribed to Socrates then as far as method is concerned, namely inductive reasoning and the fixing of general concepts. In his method of investigation he was ready to overthrow merely accepted authority of an outward nature. He felt that the inner consciousness was a more reliable authority. No investigation, however, laborious was shirked by him. He had fervid zeal and dispassionate candor.

PRESUPPOSITIONS

Philosophy before the time of Socrates had been mainly an investigation of nature. In Socrates the human mind for the first time set itself upon itself. The problems of human institutions, of human morality became the crux of inquiry. Socrates set himself against the sophists who stood for relativity of knowledge, for mere subjective understanding, for appearance of reality. He was not subjective, although he began with the human being himself, he wanted objective knowledge and definite terms and exact definition. Self-knowledge "Know thyself" became for him the startingpoint of all knowledge. So he went about prying into the human soul, uncovering assumptions and questioning certainties. Socrates found the objective standard for the estimation of men in man's insight. "Ability, then, or excellence is insight. He only will be able to act right who has the right knowledge of things and of himself." (Windelband) " No man errs of his own free will " is the kernel of Socratism. He who knows what is right, does what is right; want of ^{insight} insight is the one and only source of moral shortcoming." (Gomperz) This statement can be only if the end of action is unquestioned, when the motive is considered, for in detailed acts this may not always be true. Every one without exception is supposed to desire what is good. It is the realization of this good that difference come into consideration,

3- Socrates

a difference which depends upon intellectual development.

SUBJECT MATTER

The main content of Socrates' teaching therefore is ethical. He lays the foundation for all future ethics. The knowledge, the insight which man gains is in itself sufficient to cause one to do good and to bring happiness. "Virtue is happiness and happiness is virtue." Happiness or wellbeing is the result of virtue. Virtue is no mere inborn or mechanically acquired power, but an act which proceeds from conscious perceptions. Since virtue is knowledge it follows that there is a unity and identity of virtues and that virtue can be taught and since it can be taught it can become universally human. He has in his teaching the idea of utility which Plato develops more adequately, for virtue is the knowledge of the good. Good is meant here not merely in an individual manner, but the being of good for something in a social way. He thus raises the standpoint of customary morality and gives back to authority her right. For Socrates there is a purpose in the arrangement of the world. He had confidence in a daimon or spirit, which was equivalent to a counseling and warning voice within himself. It is thus that god or gods gave to men guidance in difficult cases when knowledge failed. He was inclined to an ethical monotheism, but he kept faith with the ideas of the people as much as possible.

Socrates

R. Selman

B

BRIEF ANALYSIS OF PLATO'S PHILOSOPHY

Gomperz divides the philosophy of Plato into three periods as follows; 1) The Socratic period in which ethical elements predominated his thinking; 2) The dialectic period in which attempt was made to get at the final ground of knowledge and the doctrine of ideas is developed. 3) The period of "the idea" in which ideas possess objective reality and are ~~the~~ essential foundation of truth. But these clearcut distinctions cannot be drawn all the way through. Plato was the first to systematize the thinking of the world. He is a real genius in this respect.

When one thinks of the sources of his thinking one can note at least ~~three~~ ^{four} trends which reveal the intellectual predecessors of Plato. The first was Her^aclitus, who is the author of the doctrine of "the perpetual flux." It is the idea of motion, nothing is firm, everything progresses. His famous word was "No one ever passed twice over the same stream." Yet to Plato motion becomes unreality. He displays himself as an advocate of the immutable. Over against the world of flux Plato sets up a standard of unchangeable reality which becomes the world of "eternal and immutable ideas." "

"My father Parmenides" is the way ~~Plato~~ describes his debt to this philosopher. Parmenides seeks for the true "Being." He finds it partly in pure thought and thus becomes the ~~inspiring~~ voice for Plato. From the "Many to One" Plato is led in his thinking.

While Pythagoras with his theory of numbers influences Plato to a great extent, yet the influence of Socrates is much more direct and powerful. It is from him that his idea of conceptions and the dialectic is borrowed and greatly developed.

These were positive sources of the thinking of Plato.

2- Plato.

To the sources mentioned we must naturally add the influence of the Sophists. Sophistry had assumed that nothing is real, that all is appearance. Sense perception was, if at all, more real to them than anything else. So Plato set out to find out if there is anything real.

He then comes to the "doctrine of the ideas." He reduces the "Many to One." He finds one reality and that is the idea. This idea is in the back of anything at all. The idea is the general, the intellectual conception. Ideas may be defined as the common in the manifold, "the universal in the particular, the one in the many, or the constant and abiding in the changing." The idea is the inner essence of things. The idea is the universal, the permanent, the independent. The idea of a thing might be the general idea (idea) of the class to which a thing belongs, or it might be the law according to which an idea works, or it might be the ideal toward which things tend. These ideas, laws and ideals are more permanent and more real than any sense perception. Naturally the question arises how do these "ideas" relate themselves to the sensual things, to nature, to man. The idea is the causal and the creative being. The idea exerts a creative power, because it is intelligently necessary to reproduce itself, if it is to have existence at all. Since the idea is the only reality, there is nothing outside of it but non-being. The being communicates itself to the non-being. Since nonbeing is formless and unlimited it opposes and resists the form and limitation. From this resistance, from the union of the ideal and the nonbeing springs then the matter. Matter is merely a copy and imitation of the real thing. It is difficult to get away from some kind of dualism here.

The practical application of the theory of ideas evolves naturally in a proposition on ethics.

3- Plato

Plato finds the highest good in man's most perfect likeness to his supreme idea, which is God. God is the Good or absolute Justice. Man must be educated in order to attain justice and through it become like God. Since justice is the fundamental virtue it must express itself in the three souls of man. For man's mind it consists in correctness of thought or wisdom, for man's will is expressed itself in courage, man's senses it is evident in temperance. Piety is the justice of our relation to God. Justice means in other words that "the moral life of the individual is as perfect as the whole" and is a perfect whole in itself.

Based on these ideas Plato develops his Utopia of a human state in his Republic, in which he puts down detailed instruction as to the possibility of a perfect organization. The general idea is this that the individual must be sacrificed to the state and that through a series of tests men and women might be trained to become philosopher-leaders. The state must be raised to the unconditional rule of reason under the supremacy of the state.

History of Philosophy

T. Selmann

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PHILOSOPHY OF RELIGION

Chapter VI

A.M. Fairbairn

The idea and Origin of religion- Philosophy reflexion on ultimate ideas. religion somewhat older than philosophy. The difference between religious philosophy and philosophy of religion is this: the former is concerned with religious ideas, but the latter with concrete religion; the one deals with beliefs, their basis, genesis and form, but the other inquires why religion has appeared, its sources, its functions, etc. It recognizes religion as universal.

The philosophy of religion starts with man. Man always has religious ideas. We let all tribes in all ages defile before us with all their fears and aspirations. Anthropology has analysed all these feelings. It has made conspicuous the place of religious beliefs in the mind, and the space religious customs filled in life.

The material outfit for religious life was very crude, possibly a rude weapon, to the primitive man. Today the civilized man has many material objects to minister to him.

The spiritual outfit of the primitive bewildered him. His ideas as to ghosts, spirits, etc. multitudinous. Souls he finds everywhere. Solar legends, animal mythology, cosmogony mythology, historical mythology. Spiritual beliefs fill the savage life. His customs are full of belief. Wealth of spirit against poverty of material. Civilized man is in reverse relationship- wealth of material and paucity of spiritual. Savage more occupied with supernatural and ideal than with material things.

Primitive man is religious, feels kinship with divine, gropes after it and rises in manhood. Egypt is an example of the power of belief in religion- faith in life that never died. All lived for and by was religion. In India idea of omnipresent deity, the impersonal, is the main idea. In China the worship of ancestors is evident.

2- Fairbairn.

In Greece poetry, art, philosophy are all colored by religion. In Rome emperors came to be honored as deities.

Religion is not mere accident, or a nightmare, or imaginative terror, but the organized idea of society, the force which holds the whole social system together and gives it character and unity. Order is created, law is divine, oath is sacred, moral are established. Religion creates tabu, totemism, fetishism- uncouth things, but productive of greater ideas. Religion has kept nations alive, as for instance China, India, etc. Those societies that live longest and exercise wide rule are those which religion idea has created and inspired.

Religion As Universal is Native to Man.

Religion is universal. "e have many ^{sciences} ~~religions~~ and they cover wide fields. Yet religions give a deeper interpretation of them all. To understand religion man must be understood, that is why anthropology is so important. The attempt to discover primitive thought, the mystery of thought is difficult, especially when we think of the rudeness of the tools. It is wonderful that in spite of inadequacy of tools, he had his beliefs. He distilled them from his experiences. Not Nature without but nature within and behind beliefs are significant.

Religion is so essential to man that he cannot escape from it. The proof of the necessity is the spontaneity of its existence. Man try to forget religion in hour of revolt, try to interpret it away, but it cannot be done. Language is instinct with religious feeling.

If religion is such a force, what are the philosophical problems it formulates for us? Three main classes: 1) Those connected with the origin, the nature and permanence of religion as such, the religious idea; 2) Those connected with the rise, qualities and character of special religions.; 3) Those connected with historical action and generic significance of the particular religions; their worth, etc.

3- Fairbairn

The Idea and Origin of Religion

Religion is subjective and objective, personal or collective; ideal and historical. A definition: Religion is, subjectively, man's consciousness of relation to superior Being; and, objectively, the beliefs, customs, rites and institutions which express and incorporate this consciousness. Subjectively it may be thought, feeling, conscience divine command. It is not alone knowledge, nor feeling, nor conscience; it contains all of these. On the objective side the relation of man of God is mutual. Mutual relation and mutual activity interblend. Both subjective and objective go together. Mr. Fairbairn, rather harshly, altho with some degree of truthfulness, says, many conclusions drawn by anthropologists are farfetched. No people so difficult to understand as savages. He rather tears to pieces Herbert Spencer's ideas on "systems of superstitions." A "superstition" is a belief of a lower stage of culture surviving into a higher. He says savages are not as superstitious as some more advanced people, for the latter should know better. He criticizes the entire unhistorical approach.

Ethnographic and Historical Religions.

There is diff. betw. ethnographic and historical treatment of religion. The former studies features, customs, etc, while the latter studies the organism as it lives and grows, affected by the forces that surround it; the former lets the student interpret, but history binds to facts. There is difference betw. primitive form and source of relig. Many primitive forms have simply gone by the board, but religion has survived, revealing itself as something inherent in man. Religion is an invariable attitude and a development takes place that can be traced.

CAUSES OF VARIATION IN RELIGION

Religion is an organism living within its own special habitat, changing and developing as it goes along. If, however, religions have a common root, why such a multitude?

4- Fairbairn

Man is religious, not by chance but by nature, not by choice, but by necessity. He grew into religion. The spirit is ever growing. Institutions endure only by virtue of ideas read into them and we must seek the source of religion in ideas. Many categories. Fairbairn mentions the idea of race as affecting religion. Psychology of people, Monotheistic instinct in Semitic people, the Aryan more polytheistic. Place has influenced religion. Mountain people differ from desert folk. Some come to think because of surroundings as gods as transcendent, other as immanent. Ethnical relations affect people. Races of higher standing influence those of lower. The two things people most easily interchange are vices and their gods. History modifies religion. The longer man lives the stronger grows the power of the past over the present. Notion of divine immanence native to Hindu and Greek mind, in the former applied more to nature, in the latter more to man. Social, political ideas exercise much influence. Diff. conception of God if patriarchal system is prevalent, or the social and communal idea prevails. Actions of great personalities must be recognized as great factor. The religions which emphasize the immanence of God, nor great creative religious leaders appear, while those who have transcendental conception as Jews, etc. have creative personalities. God has never left himself without witnesses.

Fairbairn indeed treats this whole problem in a very interesting and vivid and vital manner. A very interesting discussion is therefore to be found in this chapter.

Philosophy of the Christian
Religion
by Fairbairn
Chapter VI

John Selman

T. Selman

THE PSYCHOLOGY OF RELIGION

J.C. Flower

The widespread phenomena of religion might be connected with original tendencies met directly, as immediate expressions of the operation, or indirectly as a result of failure to function. The universe grows in extent as we ascend the scale of mental life.

The process of religious development is due to "frustration." Religion stands for behavior and experience. To what sort of a situation would man most likely make a religious response? Mechanism of response rather than instruction as a source of religion.

Religion is the attempt of man to overcome the inadequacy of his innate equipment as he enters a larger world. The reaction takes place by means of withdrawals.

Religion is an attitude determined by the discrimination of an element of "utterly-beyondness," brought about by a mental development which appreciates the existence of more in the world than that to which one has power to respond.

The mechanism of religious responses are knowledge and faith. The breakdown of the existing equipment is the startingpoint of self-conscious orientation. Knowledge means that the new is fitted into the practical categories, while faith acknowledges the recognition of a persisting element. The chariot of progress, of which the will of man is the driver, is drawn by two studs, imagination and reason, harnessed together. The progress of civilization is a matter of releasing territory from imagery and incorporating it in experimental knowledge.

Mere inadequacy is negative. New power of discrimination must be given. If the equipment is inadequate to the situation, then the situation is taken in hand and adjusted to the equipment. A distinction must be made between dream or phantasy and directed thinking. The former is strong among primitive people.

2- Flower

Two types of religion are to be found in modern world; 1) imagination interprets problems or 2) emotional theory gives satisfaction. New religions are established when existing agencies seem to be inadequate to meet the problems. From another aspect we may divide religions in two other types, namely the traditional or priestly- depending on suggestion and social factors and the prophetic which stand in direct relation to the challenge of the beyond.

The religion of the Winnebago Indians is used as an illustration to exemplify this idea of frustration as a source of religion. The source of the holy or sacred is in the experience of frustration. Fasting is used as a means of superinducing religious feeling and also the desire to preserve socio-economic values. Fasting produces dreams and puts one into the proper mental condition.

Peyote cult~~xxx~~ among the Winnebago Indians is due to psychological factors involved in the process of borrowing new elements of culture and the psychological factors involved in giving this cult religious character. "Peyote" seems to refer to conversion.

Mr. Flower uses the story of George Fox to illustrate out of more complex civilization how "frustration" is his higher ideas led him to found a new religion.

T. Lilius

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Psychology of Religion
by
J. C. Flower

THE PHILOSOPHY OF RELIGION

G. Galloway

Chapters 1 and 2.

Philosophy is the reflection on experience in order to apprehend its ultimate meaning. The savage did little philosophizing. Religion invites philosophic thought. India is the earliest example of such religious philosophy. There it led to a strict pantheism. Philosophical speculation in Christianity does not come from within, but is due to contact with other systems. The first three centuries of Christendom endeavored to prove the content of Christianity. Faith came to be an object of knowledge. In the Middle Ages philosophy was the handmaid of religion and the church. The Reformation began modern philosophy.

Religion is an aspect of human experience. A philosophy of religion presupposes it as a living fact. Religion was not artificially invented. It is interfused with social usages. In order to understand religious history (evolution of religion) and science (gathering and classifying various phenomena) psychology is necessary. Yet religion is not merely subjective, but objective centering in a Being above.

What is the nature of religion? "Where does it begin? How can it be distinguished from superstition? Tylor says religion is a belief in spiritual beings. There is a continuity in the development of religion. Its interpretation is found in the spiritual nature of man. Does religion play a universal part in human experience? There is a general belief in a higher power of some kind.

What is the origin of religion? Our task is to set the time of its first existence. There is historical origin behind the development. What were the motives which prompted men to be religious? Man seeks to establish relations between self and the higher powers. The universality of a felt need is the secret of the universality of religion.

2- Galloway

Man's religion is, of course, colored by his environment.

The psychological basis of religion is to be found in ~~in~~ the ~~sublimis~~ subconscious, which must however come into relation to the conscious individual development. Ideas become memory images. Memory is needed for the completion of ideas. Man is emancipated through his thinking. The race development is closely associated with this whole idea of religion and the individual must fit himself into society.

We can get at religion in its psychological sources through a study of the child and the savage. The development of the child is akin to the development of the race. The primitive mind lacked real thinking power and was dependent upon environment. The primitive impulse to treat things which impressed him in terms of will can be termed animism.

The distinction psychological elements goes back to the Greek thinkers. Aristotle speaks of different aspects of the soul life. Tetens (1736-1807) made the threefold division in feeling, will and thinking. In every process all three are involved. Religion cannot be traced to one alone, but must be traced back to all elements. Feeling may be expressed in fear, or in dependence as in Schleiermacher. Will is evident in the process of selfpreservation. Impulse and feeling more dominant in the early history of religion, intellect a later development.

The subjective and the objective aspects of religion are evident. The maintenance of religious belief based on two factors; 1) social-what the group believes and 2) the expression in religious acts.

Religion developed historically from the tribe to the nation and from the nation to the universal. As religion expands it becomes more ethical. The gods are humanized and elevated above the world. Then the universal religion grew personal. Individualizing religion broadens and universalizes it.

Philosophy of Religion
Gallison

T. Schuman

THE ORIGIN OF MAGIC AND RELIGION
W.J.Perry

Mr. Perry adopts the strictly historical method of inquiry into magical and religious origins. He traces the main lines of development that led to certain ideas and practices. He claims that these ideas are a process of growth.

He begins with man back in the Aurignacian stage of culture, when he dwelt in caves. The arts, the crafts, the paintings, the implements, the funerary customs, the rites connected with the fertility of cattle and the procuring of crops; all these factors and others went into the making of the religious thinking.

The funerary customs of particular significance. Men were buried in crouching position, packed with red earth, enveloped with necklaces of teeth, stones and shells. The red matter was a substitute for blood. Since the loss of blood was the cause of death, something that symbolized blood, something red was used to convey the idea of life. The Red Sea "cowrie shell" is one of these "givers of life". This shell used the same as red ochre or carnelian to confer vitality. The teeth were worn to give protection. These implements laid the foundation of later practices in magic and religion. Men seek for vitality and for protection. In this connection it is interesting to note how Elliot Smith traces the use of gold as a "giver of life." The people who wore shells of red color gradually drifted away from the sea and could not get shells anymore. So they resorted to imitations, and made charms out of some of the yellow material which they found in various locations. Thus gold became of value as a charm at first and then a medium of exchange. The wearing of clothing grew out of the wearing of charms and amulets, because they saw the attractiveness of the body was enhanced.

One can trace the origin of religion in the caves of Western Europe

2- Origin by Perry

Europe by the many pictures of art. Many female figures found. The cowrie shell, associated with fertility and life, was the symbol of womanhood. So the shell became associated with the idea of the ~~xxxx~~ Great Mother." She became the first deity that man turned to for consolation and protection. Derivation of " Great Mother " from the cowrie shell is very evident in the pictures in the caves. Because mankind's thought of deity centered in the " Great Mother" the fact that milk was a source of great food supply was stressed. It is thus that the worship of the cow in Egypt as a god became a vital matter. The sap of trees was likewise associated with life.

The civilizations of Egypt, Sumer and Elam was founded mostly on irrigation. Water was important in the production of life and as a "giver of life." Pottery, because used as the vessel to convey water became symbolical of womanhood in Egypt, for woman was the carrier of life."Motherpots" became great symbols all over. Irrigation led to other thoughts. The earliest grains were barley and millet. They were similar in shape to the cowrie shell and therefore were regarded as the symbol of the " Great Mother." How did the change of conception of deity change from " mother god " to man?When man changed his idea from foodgathering to foodproducing this change came about. The material that was needed in Egypt was gathered from various parts of world and civilization spread. Early city created kings to carry on their cults. Kings were the sons of great mothers. Kings were connected with the digging of irrigation ditches. The floodtime was essential for irrigation and became the beginning of the Egyptian year, Royal family was entrusted with keeping of the calendar. The Osiris cult developed in Egypt, Osiris became a " Spirit. Mummification, invented by Egyptians as assurance of immortality, became one of the cults that kings had to keep up because it was also connected with the dead fathers.

3- Origins

In Heliopolis a new ~~thot~~ originated. Tombs were used to bury the royal families, these tombs were called mastabas. They developed into the pyramids of later years. But the pyramids seem to contain a solar theology. In the making of the calender the sun naturally was considered, for the flow of the Nile and its flood could be figured by the sun. The idea of a world in the sky, rather than in the earth came to be that of. The worship of the god Re demanded sacrifice or blood, so thru these sacrifices the idea of war got a foothold in the minds of men. The Children of the sun got into power. Man's idea was transferred through the sun cult from earth to heaven and the creator of ~~heaven~~ the universe was looked for above.

It is interesting to trace the early ideas of death. First the dead buried in crouching position. In the underworld was the first dwelling place for ghosts. Among the Sumerians and Babylonians no idea of immortality, but among the Egyptians there was hope. The climate helped to convey this idea. Bodies did not decay so easily, mummification became an early art. But how could life be restored to the body? Dead had to be reborn, so a life of immortality became to be conceived of. A portrait of statue could be animated by pouring libation, burning incense and by opening the mouth and breathing in spirit. But where did these living spirits live? So the idea of the Isles of the Blest and earthly paradise came into consideration. The search for "givers of life" for eternal youth send men into all parts of the world. Of course only the privileged could get to these Isles. The history of the cult of the gods runs parallel with the development of the ruling classes. It is interesting to trace how the various conceptions arose and became a part of the thought life and religious practice of men.

Titus Liliwan

Religion's Origin

The Origin of Magic + Religion
W. J. Perry.