

Addresses by Ben Morrell, 1953-1955

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ADDRESS BY ADMIRAL BEN MOREELL

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to the

SOCIETY OF AUTOMOTIVE ENGINEERS

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ENGINEERS - SCIENTIFIC AND SOCIAL

Tonight I would like to talk with you about engineers and their significance to our economic and social structures.

My dictionary defines engineering as "the art and science by which the properties of matter and the sources of power in nature are made useful to man in structures, machines, and manufactured products."

We engineers have learned that our unceasing efforts to perfect this art and science are essential for the improvement of our material standards of living. And I believe that we may, with due modesty, point with pride to our professional achievements.

However, my purpose tonight is not to give an accounting of the good works of scientific engineers. For I believe that we should now be more concerned with a "pseudo-engineering" that is developing to an alarming extent among us -- a kind of engineering which is quite different from that "science by which the properties of matter are made useful to man." I refer to the profession of "social engineering", whose practitioners are known as "social engineers".

A MASTER PLAN

These social engineers -- who appear to be more numerous and, at the moment, far more powerful, than we scientific engineers -- are dedicated to the thesis that, by using the force of government, mankind in the mass can be changed and molded to conform to a master plan, in much the same way that engineering materials can be processed in accordance with preconceived designs.

We scientific engineers have the unchanging laws of chemistry, physics, and the other natural sciences to guide our efforts. By means of those laws, when we come to understand them, we can predict the behavior of the materials and forces of nature. But the social engineers either know nothing of nature's immutable laws, or choose to ignore them. Instead, they have their man-made and variable laws of compulsions, prohibitions, and other restrictions on the free actions of individuals. By means of these, they claim, they can compel the behavior of men in a manner that will redound to the good of mankind.

We scientific engineers recognize that the materials we use and the laws we follow come from the Creator -- a Power of which man himself is but an infinitesimal manifestation -- and that these materials may be used and these laws observed to the advantage of mankind. The "raw material" used by the social engineers is all of mankind itself -- and the laws and rules which they follow come from no source other than their desire to remold humanity in their chosen images. Scientific engineers process their raw materials to create products for the service of mankind. Social engineers use their raw material -- human beings -- to create products designed to serve and please their own fancy -- and frequently to satisfy their craving for personal power. And often they do this by appealing to the baser traits of man - laziness, greed, selfishness and irresponsibility.

PLANS AND EXPERIMENTS

We scientific engineers do extensive planning and experimenting. We construct models in order to obtain data with which to predict the behavior of the full-scale prototype.

Social engineers also are given to extensive planning and experimenting. They, too, construct models in order to secure a better idea of how they may control the full-scale project. For example, in 1933 practically an entire State, with all of its people -- Tennessee -- was selected for what was called "a pilot plant" and "a yardstick". I refer to the Tennessee Valley Authority, a project to which its

"social engineer in charge" proudly referred as "a seamless web -- the unity of land and water and men", all under his direct authority.

The Chief of the Woman's Auxiliary of the Social Engineers is famed for her experiments with model villages and other "social reforms". From these she moved into the Planning Division of the United Nations where -- in collaboration with the master social engineers of other nations -- she has been busily planning to apply her experiments on a world-wide basis.

Social engineers who have worked in the field of agriculture have, at various times, set aside tracts of land and all of their inhabitants for test projects. Then, satisfied that they had produced a happier, healthier, and more perfect human being, they have returned to Washington and attempted to place into operation a master plan to transform all of mankind by use of the force of government.

They have built model housing developments. The occupants are carefully selected, house-broken, and taught to conform to certain behavior patterns. If the operation of the models and the conduct of the people placed in them are pleasing to the planners, they demand from government the power to force many others to conform to the standards they have set -- standards which they claim will reduce crime, improve morality, and develop a better society. But, actually, experience has shown that almost always the ultimate effects are the direct opposite of those which they claim.

These self-annoyed friends of humanity are deeply concerned about your health, your diet, your attitude toward other people, your business, and your job. In short, they believe in government-forced control of man in relation to his wages, hours, working conditions, prices, savings, insurance, drinking habits, entertainment, and a host of other problems that every person must face in his daily living.

THE RIGHT TO PLAN

Now, I do not deny to any person the right to make any plan he chooses -- whether it be a plan to fly to the moon or a plan to create a superior human being. But I do deny to the planner the right to force me, or any other person, to conform to his plan.

We scientific engineers do not need laws to force people to adopt our plans or to buy our products. I believe that each of us is willing to leave the decision to the competitive market where all persons have complete freedom to buy or not to buy, to join or not to join, to invest or not to invest.

But these would-be managers-at-large of society are not willing to extend freedom of choice to others than themselves. They must have the power of government -- the police force -- behind their plans or they are helpless. They know that in almost all cases a free people in a free market would reject their wares. That is why they want to abolish the market economy and force people to conform to their plans or to suffer the penalty of fines and imprisonment.

For example, I am an unwilling "stockholder" in the Tennessee Valley Authority. I continue to pay money into that project for the simple reason that the police force will use violence upon me should I refuse. I am willing to sell my share of TVA, and of all similar welfare projects, at a large discount. In fact, I would give my equity to these humanitarians if they would only stop forcing me to subsidize their schemes.

They claim they can "prove conclusively" that the Tennessee Valley Authority is a great financial success which regularly returns a profit to the people of America. If this is so, why do they come to Congress almost every year for additional appropriations? Why do they not offer stock in the open market where the people can have a choice?

The answer is simple: A free people would reject the stock. If this were not so, there would have been no reason to make their participation compulsory in the first instance.

These promoters with the public purse have been planning a Missouri Valley Authority and various other such authorities for many years. And they have been using your money to propogandize the gullible into believing that the projects are economically sound; that they will pay back far more than they cost. If this is so, why do they demand that the police force, government, recruit their stockholders?

GOOD INTENTIONS

Now, these social busy-bodies may have the best intentions in the world. Their personal lives may be above reproach. Their primary motive may be only to "do good for the people". I question neither their intentions nor their sincerity. But I do question their basic belief that good can be accomplished through the use of violence. To illustrate my point, let us consider the French Revolution. The people rebelled against a government that forced them to conform to its decrees on wages, prices, profits, employment, housing, and similar matters.

Now, it would be logical to suppose that the revolvers against a government of favoritism would reject favoritism and entrust their social and economic relationships to a market and a society where freedom of choice was controlling.

It is true that some effort was made in this direction in the early stages of the French Revolution. But soon there came to power Robespierre -- a man of unquestioned personal integrity and habits -- a dedicated humanitarian. He became the foremost "social engineer" of his day. Here is his master plan for re-creating the people of France:

"In our country," he said, "we desire to establish morality, honesty, principles, duties, reason, contempt of vice, pride, greatness of soul, love of glory, good people, merit, genius, truth, happiness, greatness of man, generosity, strength -- in short, we desire to substitute all the virtues of a republic for all the vices of a monarchy."

Who can disagree with those noble objectives? Certainly, I do not, any more than I disagree with those of most of our own social planners. But Robespierre had no faith in people. He rejected any thought that the people would develop those desirable virtues by their own choice if left free to do so. So, he decided to establish virtue by the use of violence; to use the power of government to force all people to conform to his plan for making them better. He became known as the "humanitarian with the guillotine". Those who refused to conform to his concepts of morality and economic behavior were fined or imprisoned or executed.

When it came his own turn to bow to the guillotine, his defense was that of all humanitarians who rely on the force of government for the accomplishment of their good works. He said that his every act had been "for the good of the people"; that he was only trying to help them to peace, prosperity, and happiness.

ADOLPH HITLER: SOCIAL ENGINEER

And so it is with all social engineers, including Hitler, Stalin, and our own domestic brand. Hitler looked upon people as clay to be molded to his purposes. Some of this clay -- human beings -- did not meet his specifications. So he destroyed it in much the same manner that a scientific engineer discards defective material. His program of social reform allowed little freedom of choice. He used the force of government to regulate wages, prices, profits, working conditions, unions, rents, housing, education, medical services, social security, production, and a host of other vital matters. And he, too, repeatedly announced that all these things were being done for "the good of all the people". That is the familiar chant of these "public benefactors". The dictator who "liquidates" a group of persons is practicing social engineering -- as is the public official who takes money from one group of citizens and gives it to another group -- in the form of public housing or some other socially "useful" project.

Both are doing what they say is "best for the people as a whole". They may differ in their approach, but if you think that our domestic brand is any less

determined than the foreign variety, just try deducting from your tax bill your share of the cost of socialized housing in America. First, you will be fined. If you refuse to pay the fine, you will be sentenced to prison. If you resist the officer who is sent to arrest you -- well, just what does happen in our country to persons who resist arrest?

RELIGION AND SOCIAL ENGINEERS

Now you may ask: Did our great religious teachers practice social engineering? Was Jesus a social engineer? Recalling that I have defined social engineers as those who would re-make mankind in the mass by using the force of government, my answer is an emphatic no. For Jesus always appealed only to individuals. He asked that each one make a voluntary choice to follow God's way. He said to the individual, "The Kingdom of God is within you." That is, it does not lie in the group, or in the mob, or in the vote of the majority, but in the individual himself. Nor did Jesus ever appeal, or even suggest an appeal, to the force of government for the accomplishment of good works. Instead, He appealed to each person to reform himself, that he might be born again. He recognized no such thing as "group morality". Rather, He taught that each individual must eventually answer personally for his own deeds of commission and omission, from which it follows that no one can divest himself of his responsibility by hiding it behind someone else or even behind our collective agent -- government.

THE AUTHORITY IDEA

All social engineers are devotees of the pagan concept of authority. Their every action shows clearly that they do not believe that freedom as a way of life will work.

They believe inherently that free men cannot possibly be adequately housed, clothed, or fed. By their actions they show clearly that they consider themselves superior in intelligence to the rest of us. For our own good they desire to force the rest of us to live and act and think as they believe we should.

Since they assume for themselves a higher degree of intelligence and morality than the rest of us, I suggest that we examine their credentials. Who has commissioned them to use us as raw material, to be molded as they see fit? Surely no such commission could be valid unless it were signed by the Almighty Himself. Apparently no social engineer ever stops to consider that this raw material he is remolding is composed of human beings -- creatures of God, created in God's image. Or, if he does think about it, apparently he concludes that God's work should be improved upon. It is my belief that God intended men to be free to make their own decisions and to be responsible for the consequences of those decisions. Thus it seems to me that it is an act against God for men to pass laws which destroy individual liberty; which force some persons to conform to the ideas and plans of other persons; which deprive persons of the responsibility for their own acts and for their own welfare.

It seems to me that there is convincing evidence to support my beliefs on this subject. And the basic evidence is found in the fact that no person is physically or mentally or morally identical to any other person. For example, we know that the fingerprints of all persons are different. And these differences -- these individualities, these inequalities -- carry through all the physical, mental, and moral characteristics of mankind.

THE LAW OF NATURE

This inequality among persons is a law of nature -- a law which is just as unchangeable and just as necessary to understand as is any other natural law, as, for example, the law of gravity. This particular law is known as the "law of variation", and from the unrestricted operation of this law comes all human progress. The law of variation permits children to be different from their parents. It permits brothers to think differently and to act differently. It permits the existence of both misers and philanthropists, saints and sinners, rich and poor. It is the foundation for all conceivable human relationships. These natural variations under-

lie all commerce and trade and exchanges of any kind -- including all the aspects of social and economic life within a society.

The law of variation permits inventors to invent, managers to manage, and scientific engineers to improve the material well-being of mankind. It permits each person to seek a job or profession which is most suited to his natural talents and his desires. It encourages a voluntary division of labor, with resulting maximum efficiency and greater prosperity for all. Without this variation -- this unequalness -- our social structure would be similar to that of an anthill or a beehive, where each member is born to do a certain predetermined job, which he does with blind allegiance to his society and with no consideration of personal interests or preferences.

EQUALITY AND POSSESSIONS

The slogan of the social engineer is "equality" and the tools he proposes to use to bring this about are the compulsions and prohibitions of government. But what does he mean by equality? Certainly I am not equal to anyone else. I frequently meet persons who are my superior in intelligence, in morality, in health, and in material possessions. By equality does he mean that we should all have equal intelligence? If so, his arguments should be directed to God. If not equality of intelligence, does he mean that one of the most important by-products of intelligence-- material possessions -- should be equalized? Or, if he merely intends that some degree of equality of possessions should be achieved, just what degree does he have in mind? If his concept of equality is what he chooses to call "adequate" housing for all, then does not the same principle apply to adequate clothing, food, medical care, entertainment, education, and work for all? And should we not have adequate religious training for all? Surely he does not intend to leave that vital subject to chance! In due time I am quite sure that he will get around to controlling that, too.

When the social engineer uses his compulsions to establish equality or "adequateness" in one area, he may deny vehemently that he intends to establish it elsewhere. In fact, he usually does issue such a denial. But it never works that way. Once it is conceded that people should be forced to conform to the ideas of others, there is no principle on which we can rely to deny the same authority in any area.

EQUALITY AND LAW

It seems to me that the only equality we can logically expect is equality before the law. In that event, no person would be subsidized at the expense of another. There could be no subsidies -- for if every person were equal before the law, then the law could not take from some in order to give to others. If we were all equal before the law, there would automatically be a free market wherein no person could use the law to force upon any other person his concepts of wages, prices, or anything else.

Equality before the law means that no person may steal from another person, defame him, defraud him, injure him, or coerce him in any way. Equality before the law cannot exist until the law recognizes the right of every person to the possessions he has honestly acquired in a free society. There is no equality as long as the law takes from one person against his will to give to another person who has not earned it.

RESPONSIBILITY AND SECURITY

In my opinion, the greatest evil of our times is that so many of us are trying to impose on others our ideas as to how they should live their lives. And when they fail to behave as we think they should, we are tempted to resort to coercion -- acting through our agent -- government. We apparently see no incongruity in the question, "How can you do good for the people if you just let them alone?"

We need not go beyond our own recent history to find examples of the demoralizing effect of depriving people of the personal responsibility of being free. In response to the urging of our social engineers, many Americans are trying to avoid this responsibility by voting for men who promise to install a system of "government-guaranteed security", a partial return to the old slave laws of some of our Southern States that guaranteed to all slaves "the right to food and raiment, to kind attention when sick, to maintenance in old age." And the arguments used in defense of this present-day trend toward the bondage of a welfare state are essentially the same as those used formerly to defend the bondage of outright slavery.

For example, many of the slaveholders claimed to know what was "best for the slaves". After all, hadn't they "rescued" the slaves from a life of savagery? Our social reformers who advocate "government-guaranteed security" also claim that they know what is best for the people and they say, "After all, haven't the American people shown conclusively that they are incapable of handling the responsibility for their own welfare?"

Many of the slaveholders believed sincerely that the "dumb, ignorant slaves" would starve to death unless their welfare were guaranteed by the masters. And the social engineers say, "Are you in favor of letting people starve?"

But let us consider the emancipated slaves. Many of them were old or crippled or sick. They had no homes, no jobs, and very little education, but -- most precious of all -- they were free. They were responsible for their own welfare. They had the privilege of finding their own security.

Now, compare the remarkable progress of those former slaves to the lack of progress of the American Indians who have been made wards of the government; who were given state-guaranteed "security" instead of freedom with responsibility. In 1862 most American negroes were slaves. Today they are about as self-supporting and responsible as other American citizens. And in the meantime the Indians, as a group, have become less self-supporting and more dependent on government. It has even been

claimed that many thousands of Indians will die of starvation unless the government feeds them. If this is true, why is it so?

MISUSE OF RESOURCES

I am aware that many social engineers justify their projects by pointing with horror to some instances of the misuse of human and natural resources in the market economy as it developed in the Western World. I freely admit and decry those abuses. My studies indicate that they were possible only because one group of citizens was able to obtain special favor from government at the expense of others -- i.e., government failed in its basic duty to protect the rights of all citizens equally. However, I see no justification in such past errors for setting up other privileged groups and thus prolonging this process which has proved so corrosive to the public morals.

I am sure few will deny that, over the years, there has been a steady, substantial, and voluntary improvement in our social consciousness and behavior. I hold that our sole hope for continued progress in this area lies in the improvement by the individual of his own moral stature so that he will know what is right and want to do it, voluntarily, not by granting, by votes or otherwise, ever-increasing power and dominion to social engineers to regulate and control our lives, our morals, and our property. That we are justified in expecting even greater developments in morals is evidenced by the current tremendous outpourings of financial and other support for our churches, our charities, our educational institutions, our hospitals, and many other benefactions. The total of the new contributions each year, i.e., not including income on investments, is now estimated to be well in excess of four billion dollars! There is no dearth of beneficence here. Our great error is a lack of confidence in the voluntary acts of free people.

A philosopher friend recently summarized this subject in the following cogent words: "An incalculable amount of harm has been done by those who have gone

forth to reform society. As a matter of fact, there is no way of reforming society except by making individuals better. And no one can make individuals better except the individual himself. If you want to be a reformer, reform yourself. That will keep you busy for a while and lend encouragement to others. Then, when there are significant numbers of transformed individuals, society will be reformed, but not before."

ADDRESS BY ADMIRAL BEN MOREELL
to the
CONGREGATION OF CALVARY EPISCOPAL CHURCH
MARCH 18, 1953

*Admiral H.R. Stark
with best wishes
Ben Moreell*

THINGS I HAVE LEARNED TO BELIEVE

I suppose that at some time in the life of every thinking man he has interrupted his pursuit of the tasks of daily living to consider these intriguing questions: "What is man?" -- "Why is man?"

If this person has studied biology and is inclined to deductive reasoning, he may conclude that man is one of a large number of animal species; that man has superior intelligence as compared to the others; but that, in spite of this, man has still retained certain animal instincts which nature impells him to pursue in a manner which conforms, more or less, to the morality of the times.

And still this acceptance of himself as one of a number of animal species is likely to fall far short of satisfying his desire for a logical explanation of man's real nature and of the purpose of man's existence.

My early life conformed to what I suppose was a somewhat standard pattern for American youth. I had a vague realization that there was a Supreme Being located in the far-off yonder; that His exact nature was far beyond human understanding; that this all-powerful Overlord had set forth certain "Thou shalt not's" which had been recorded for us by the holy ones of bygone ages; that if I were not too flagrant in the violation of those precepts, I would avoid serious trouble; that from time to time the Supreme Being would cast a cursory glance in my direction and if, at that moment,

my behavior was passably fair, I would "get by".

As for the rest of life, it was largely what one could get out of it, due respect being paid to the current standards of public conduct. In any event, it was, I believe, generally accepted that the appearance of wrongdoing was far worse than the deed itself, and that the sin lay not in its commission, but in getting caught at it!

The principal emphasis in education, especially in the professions, and, perhaps to a lesser degree, in other fields of learning, was on teaching youth how to make a living -- rather than on teaching them how to live. With some glaring exceptions, which most of us thought could not be explained logically, we looked upon the college chapel as a place to rest, or to loaf, or as a convenient excuse for avoiding a more onerous task. The church was usually appraised as a sombre place, where it was desirable to be seen on Sundays and holy days, if it were entirely convenient to go.

In retrospect, it is not strange that this materialistic concept of life resulted in what I now know to be a humdrum existence, without real meaning or purpose -- an existence which sometimes progressed smoothly and sometimes over rough spots in the ardent pursuit of personal comfort, convenience and pleasure.

But, lurking in the background there was always an uneasy feeling that somewhere en route I had by-passed a problem to which I must return and which must be solved if I would reach an understanding of the objective of living. And, since I was trained as an engineer, I knew that no program of development could be successful unless the objective of that program had first been defined.

Having enrolled in the Navy when this country entered the War in 1917, I had moved from one duty to another, many outside the continental limits of the United States. My assignments were such as to leave little time and energy for introspective thinking. At least, I thought so at the time. But lately I have begun to question the reality of this apparent lack of time and energy. I wonder whether it was not just a convenient reason, but not a valid excuse, for failure to tackle a job which conscience now tells me is the most important thing I had to do.

In 1932 I was assigned to duty under instruction at the French Government Engineering School in Paris. Then, for the first time, I decided to take the time and to make the effort to find the answers to those questions which had puzzled and annoyed me at intervals throughout my adult life, questions which could be so conveniently filed away for future attention. The questions were these: "What am I?" -- "Why am I here?"

Thus I began my search for knowledge. Since that time I have spent many hours and much effort in pursuit of satisfying answers to those questions. While I am sure that I have made only a small beginning toward the ultimate goal of complete understanding, I am encouraged by the belief that I have made progress and that in doing so I have learned to believe some things which have profoundly affected my life.

"What is man?" Carlyle suggested this definition: "Man is an animal which cooks its food." True enough. Man is an animal; and he cooks his food. I know of no other animal which does so. Certainly man looks like an animal and, in many ways, behaves and thinks like an animal. But, says Canon Bell, the eminent Episcopal scholar, in one vital respect man

does not behave like an animal. His definition is as follows: "Man is an animal which, alone among the animals, refuses to be satisfied by the fulfillment of animal desires."

He says that animal behavior is the result of an urge to satisfy four hungers: the hunger for food and drink, the hunger for rest, the hunger for play, and the hunger for sex. But these basic hungers which establish the limits of the animal urge for the others fall short of doing so for the human animal. "For," says Canon Bell, "man knows demanding hungers of a sort which are not shared by the others. He never quite succeeds in satisfying these hungers that are peculiar to him, try as he will; but try he must and he does. It is these unsatisfied hungers which drive us on toward that achievement which is uniquely human. The pressure of constant desire for extra-animal satisfactions is the thing which makes man man; it is also the thing which drives him to God." In short, one might say that man is an animal which is perpetually in revolt against being an animal.

It appears that somewhere in the long course of evolutionary growth, man alone among all the animals was endowed with a power which enables him to ask himself whether an act which he does or plans to do is good, or whether another act would be better. At that moment, I believe, began the long history of the development of conscience -- the power to choose between that which is good and that which is evil. And, as an integral part of conscience, there was given to man a sense of responsibility for the results of his choice. This, I believe, is the basic difference between God's purpose for man and His purpose for all other animals.

The question then arises: "How can I develop my ability to choose between that which is good and that which is evil and my sense of responsibility for that choice?"

I believe it is given to few men to find the answer to that question by a sudden flash of inspired understanding. Most of us must plod laboriously along the road of logic, buttressed always by strong faith, in order to approach that goal. In my own case, it was only after much thought and soul-searching that I have just now begun to see the light.

I started by asking, "Whence came this power with which man alone is endowed and which gives him the ability to choose between good and evil?" To know this, I believe, is to identify the source of all energy, spiritual, intellectual, and physical. Time will not permit me to trace my course in reaching the conclusion that there is a Divine Power which is infinite in magnitude and from which stems all forms of energy. Consider the vast complexities of our physical universe, the intricacies of the composition of matter, and the behavior of the cosmos, only small bits of which are known to our most learned scientists. When one adds to these physical wonders the far greater mysteries of human life and human consciousness, there can be only one rational explanation -- that all of this is the orderly creation of a Supreme Being of Infinite Power, the Power which we call God!

Because God is infinite and because I am but a tiny speck of humanity, it is evident that I can never know more than an infinitesimal part of Him. Yet, to know God, to know His will, is my life's highest purpose. For I have learned to believe that it is only by knowing God

that I can improve the quality of my choice between good and evil. It is only by knowing God that I can develop my sense of responsibility for those choices which He has empowered me to make. In short, it is only by entering into communion with God that I can learn what He wants me to do!

Here, then, is the problem in engineering terms: There is a source of Infinite Power which can be tapped by man if he wishes to improve his own godlike qualities. And it is only by improving his godlike qualities, by following God's example, that man can fulfill his destiny.

The question then is: "What steps has God taken that man may come to know Him?" Certainly it is clear, as I have said before, that with our human limitations we can never know more than a very small part of God. And even that small part can be known only if God is presented to us in terms that we humans can comprehend. I believe that this is the purpose for which He came to live amongst us as a man. For, as a man, we can begin to understand His meaning if we will but apply ourselves. Thus, we are able to see and to understand only as much of God as we are able to see and to understand of Jesus Christ. All of the human experiences to which each one of us is subjected, He experienced from His birth in the stable at Bethlehem, through childhood at Nazareth, as a workingman, friend, and teacher, to His death in suffering on the Cross. And from each one of those experiences there are lessons to be learned which can serve to guide us in the development of our souls -- the building of our characters.

The building of character is like the building of a great tower. In the beginning, as one builds, one may find that either the materials or

the workmanship, or both, are faulty. Then that part of the structure which does not meet the specifications of Christian morality must be torn down and rebuilt. But, as one continues to build, the ability to choose good materials and to place them with skilled craftsmanship is strengthened. Finally, one may aspire to approach the standard which He, the Perfect Craftsman, has set for us. He came to teach us how we can attain that craftsmanship. He showed, by example, that to learn we must be humble. And He gave us the secret of achieving, by faith, the strength and courage needed to develop those godlike qualities which serve the ultimate purpose.

What is this purpose? He defined it for us in simple terms -- to love our God and to love our neighbor. To what end? That we might serve both God and neighbor. For only by serving comes peace of soul and the satisfying life everlasting.

Now you may ask, "How can one know that this is indeed the road to a satisfying way of life?" To which I reply, "It can be proved by the methods of science." The aim of science is to find the truth. The basis of the scientific process is the reproducible experiment -- an experiment that can be repeated time and again and always with the same result. I have tried it and it works. It is quite simple -- one has but to follow the precepts of the two great Commandments, not merely to say, "I want to obey," but to show by actions that one has faith, and does obey!

I have tried it on many occasions and the answer always comes out the same. Have you ever felt the exhilaration which comes with the knowledge that you have accomplished a difficult task with great success? That is the test to be applied. I have found that when I devote myself

to learning the will of God and then doing that will, as I see it, I am always enriched, often far beyond my expectations, by that feeling of exhilaration and of great spiritual comfort.

One of the world's greatest scientists has given us his views in these terms: "From earliest childhood I have learned to see in Jesus the supreme example of one who loves his neighbors and expresses that love in actions that count; who knows that people can find their souls by losing themselves in something of value..... One's God is in truth the Spirit that inspires his actions -- that which gives him the aspiration and purpose -- the will to lose himself in something of value. What is that Spirit? The Christian answer is -- Love, which shows itself in deeds which help one's fellows."

From my own experience over many years and in different lands, I have concluded that it is only if we develop our capacity to live by those two great Commandments that we humans will be able to escape from present-day strife and violence.

Most great catastrophies are man-made. The greatest scourge of all is war. War not only destroys property and the lives of men, it sears their souls. There has never been a war which did not result in degeneracy of manners and of morals and of spiritual integrity. James Madison said, "Of all the enemies to public liberty, war is perhaps the most to be dreaded, because it comprises and develops the germ of every other. War is the parent of armies; from these proceed debts and taxes; and armies, and debts, and taxes are the known instruments for bringing the many under the domination of the few. In war, too, the discretionary

power of the Executive is extended; its influence in dealing out offices, honors and emoluments is multiplied; and all the means of seducing the minds are added to those of subduing the force of the people."

But let us note that God does not make war. It is we humans who, by failing to live by His Commandments, make war and thus visit upon ourselves and our fellows its awful consequences. We who believe in God must believe, too, that this greatest of all plagues can be abolished if each one of us will pattern his conduct after Him Who came to live amongst us in order to show us the Way. If this be true, is it not evident how easily all other misfortunes, every one of which pales into insignificance in comparison with war, can also be avoided?

This, then, is the great thing I have learned to believe after much effort and many trials and errors, that I must try as hard as I can to know Him, to understand Him, and to follow in His path. I am sure that if we humans were to develop in ourselves His qualities, all strife, violence, injustice, coercion, and unhappiness would disappear from the earth. And the degree to which we acquire His qualities will surely be the measure by which we can approach that ideal estate of peace on earth to all men.

Is it too much to hope that if we turn our lives over to Him, without reservation, and follow in His footsteps, we, too, in our small way, may live forever?

And now may I ask you to join with me in prayer:

Our Heavenly Father, whose infinite mercy alone can save us from our sins -- the things which we have failed to do and the things which we have done -- we ask Thy divine compassion. Purge our hearts of those twin agents of destruction -- fear and anger -- and let them be replaced by Thy bountiful gifts of faith and love. For we know that only as we are strengthened by faith and love can we stand fast in the liberty with which Christ hath made us free.

Give us, we pray Thee, humility and understanding, that we may learn Thy will and know how to follow in Thy way. Give us strength that we may endure those trials which Thou hast decreed for us; and courage that we may resist all temptations to yield to that which is merely expedient.

We know that Thou hast made us. We cannot doubt that Thou wilt heal us.

These things we ask of Thee through our only mediator and advocate, Jesus Christ our Lord.

AMEN

To Admiral Stark

The Role of American Business
in Social Progress

By
BEN MOREELL
Chairman of the Board
JONES & LAUGHLIN STEEL CORPORATION

Ben Moreell

An Address Delivered to
THE INDIANA STATE
CHAMBER OF COMMERCE

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The Role of American Business in Social Progress

SOMETIMES it is useful, even in a formal address, to revert to the colloquial in order to make a point. So, borrowing from the language of the prize ring, I would suggest that before the "main bout", we have a few "preliminaries"!

This is no abstract discussion. I have some deep convictions in this area which color my thinking. And, I want you to know where I stand.

First, I want to offer you my understanding of the American political and social pattern. I call it American, with no implication that we have a monopoly on it or that it is not just as good, true, and workable for any other people or at any other time, but merely because this is the pattern which I believe was originally embodied in the laws and institutions of this land.

Then, I want to discuss my understanding of the nature of "business", and how business fits into this American political and social pattern.

Next, I will attempt to define some of the elements of social progress.

I believe I can show you that business generates trends which help bring about and reinforce social progress. But after I get through patting business on the back, I'm going to lower my sights and give it a bit of rough treatment for just sitting around on its trends while its past laurels are withering away. Business does provide many of the

"neutral" conditions for social progress. But that is not enough. Businessmen have a further obligation—to know what should be done when a certain level of progress has been reached if individuals are to rise still further. Apparently it is a law of life that we cannot be static; either we go up or we come down.

With those preliminaries out of the way, let us get on with the "main bout".

The American Political and Social Pattern

I believe that it was the intent of our Founding Fathers to establish here a new type of government, based on certain fundamental and unchanging principles.

The revolutionary part of their idea was a new political application of certain concepts which are an essential part of the Judeo-Christian religious traditions.

Basic to this creed was the concept that God rules the universe, with its corollary, that all men are creatures of God. It follows that if men are creatures of God, each man is sovereign in his relations with his fellowmen, and therefore has worth and dignity, *as an individual*. This concept of individual sovereignty gave birth to the idea of limited government—a government which is itself forbidden to trespass on the rights of the individual and which exists only to prohibit private trespassers.

Those who launched this American experiment believed that each of us has an inalienable right to life, which includes the right to protect and sustain that life. The suste-

nance of life requires the right to control the fruits of one's labor, that is, one's honestly acquired property. Without these corollary rights, the right to life itself has no meaning.

To make those rights secure, the individuals designated a common agency, whose function would be to do for all of them, collectively but equally, that and only that which each one had a right to do for himself individually.

This agency, which they called "government", was commissioned to defend the lives, the liberties and the livelihoods of the Nation's citizens; to invoke a common justice; and to keep the records incidental thereto. Other than this the people were to be free to pursue their own interests, *provided that such pursuit would not lead them to trespass upon the natural rights of others*.

What was so revolutionary about those ideas? It was this: Never before in history had any people succeeded in establishing themselves as completely sovereign. Never before had the political power, i. e., government, been relegated to the position of a servant. Never before had there been established the inviolable rights of the individual to the fruits of his labor—to keep, to trade, or even to give away as he chooses. Always it was government that was sovereign, and any right to the products of one's labor—and often even to one's life—was a right granted *to* the people *by* the government.

But our forefathers conceived that the powers of government must be confined within narrow limits, in strict conformity with the religious concept which guided them,

Lincoln

i.e., that the rights of man derive from a transaction between God and the individual and therefore these rights could not be alienated by other men or even by government itself. These able thinkers held that it is the function of government to make these rights secure, and when any form of government fails to serve that end, it is the right and duty of the people to alter or abolish it. In effect, they were trying to set up a secular order based on their idea of the pattern laid down by God for man's guidance.

The citizens of the several states were in mortal fear of the power of centralized government. So, not content with the many restrictive provisions of the Constitution itself, they insisted upon further safeguards in the first ten amendments—the Bill of Rights—which might better be called a “Bill of Prohibitions”. They are filled with such phrases as “Congress shall make no law . . .”—“The right of the people . . . shall not be violated”—“The right of the people . . . shall not be infringed”—“The right . . . shall be preserved”, etc.

Republic or Democracy?

It was their purpose to establish a Federal Republic, not a democracy. The central government was intended to have only those narrowly restricted powers which were ceded to it reluctantly by the thirteen Sovereign States. The Constitution declares that powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people. In addition to this division of powers between the Central

Government and the States, further safeguards were erected by the dispersion of the powers of Federal and State governments into three co-ordinate branches, the legislative, executive and judiciary. *All of this seemingly elaborate mechanism was designed primarily for one purpose, to protect the smallest possible minority, one person, against oppression by the largest possible majority, all other persons combined.* This is the very antithesis of a political democracy!

I believe that when we refer to ourselves as a “democracy” we have in mind that we are a “social” democracy, in the sense that we have abandoned artificial distinctions of rank and title and we regard all men as being equal before God and before the law. But this is far different from a “political” democracy, with its connotation of a government immediately responsive to the majority will.

The present day adherents to those fundamental principles enunciated by our political forebears are enthusiastic proponents of progress. They favor change; but they want to see it come about as the result of the progress of the individual in all fields of human endeavor. They believe that if such change is to be for the better, it must be accomplished without the obstructive hand of government intervention in our personal and social affairs. They are neither “liberals” nor “conservatives”; they are libertarians”. They believe that man's true progress cannot be measured horizontally, in any direction; it is neither right nor left, it is *up!* In that direction lies man's advancement, his way out of many current dilemmas. They hold that man can move

upward only as he is free to rise of his own worth and by his own efforts; i.e., this is the only way he can ascend from the low level of mediocrity, which is the ultimate status of those whose trust lies in man-made political force, whether it be administered by the so-called "left" or by the so-called "right"!

So, when we discuss "the role of American business in social progress", let us be sure of our meanings. If we conceive of "social progress" as the elevation of the intellectual, spiritual, and economic well-being of the individual, it follows that no organization or group can, of itself, assure social progress. Just as morality, the relationship between an individual and his God, does not reside in a group, so is social progress attained by a group only to the extent that the individuals who comprise that group have progressed socially, *as individuals*.

A Climate Conducive to Social Progress

The best the group can do is to contribute to the development of what I would call a "climate conducive to social progress". Such a climate prevails when economic, social and governmental affairs are so organized and administered as to permit the individual to develop his God-given talents with maximum personal freedom of choice and a corresponding personal responsibility for the results of that choice.

In such a climate, one would expect the individual to achieve his maximum development in those positive fac-

tors which contribute to a good society—integrity, understanding, reasonableness and individuality. And these, in turn, would provide a firm base to act as a launching platform for the attainment of the higher ends of life — such as, scholarship, art, music, charity and worship. But, before the individual can attain the maximum development of which he is capable at any given time he must be *free* to direct his own creative energy.

There is also the possibility of establishing a climate which *inhibits* social progress. Most people would agree that conditions which permit the restriction of individual liberty by coercive force, which promote prejudice and bigotry, or which set a premium on irrational behavior will impede or prevent social progress.

Our society is highly industrialized. This is true not only of the business sector of our economy; it is also true of our basic agricultural production. This system provides livelihoods for 165 million people on this continent who, in turn, help support much of the rest of the world. Furthermore, with the raising of the general level of prosperity of this Nation, mass production, distribution, and consumption of goods and services has been paralleled by mass ownership of industry. How can we account for this? Our people are no more talented than those of the countries whence they came. Our country is no more favored than many others in natural advantages. Furthermore, our resources lay for centuries relatively unused, supporting fewer than a million inhabitants. We are blessed materially beyond all other people.

But I believe that these material blessings we now enjoy are not self-perpetuating. They are premised on certain cultural and spiritual conditions which this generation did not create, which it inherited, *and which it is losing.* We are using up our capital. That's the fastest way to go bankrupt in business. And I suspect that neither our society nor any other can long outlast the exhaustion of this spiritual and cultural capital.

This, then, is the larger pattern of our society into which the pattern of American business must be fitted harmoniously.

The question at issue in this address is whether American business and industry, and all that is comprised under the label "Capitalism", can contribute constructively to the establishment of "the climate conducive to social progress". If so, what steps should be taken to assure a progressively increasing effectiveness of that contribution?

At the outset let me disavow any claim that business can do more than contribute its share to the establishment of the climate. There are other important segments of our society which have equal or greater responsibilities. And once the climate is established, it is up to the individual to "upgrade" himself. For, only he can do it!

Factors Which Affect Social Progress

I have stated that the development by the individual of those positive personal factors which contribute to a good society will result in maximum furtherance of the

higher ends of life, i.e., scholarship, art, music, charity and worship. I have indicated, also, that conditions which permit the restriction of liberty by coercive force, or which promote prejudice or irrationality will impede or prevent social progress. The question before us is this: Do the forces set in motion by business and industry tend to minimize the bad traits and maximize the good traits? Let us discuss each of these traits, in turn:

1. Coercion

I believe that the greatest enemy of human progress is coercive force which is used to restrict or control the creative efforts of men. There is general agreement among political philosophers as well as the public at large that political action is coercive. What about business action; is it also coercive? I believe the answer is No. The businessman, as such, has no power to coerce. He cannot force people to buy his goods or services. He may call upon government for special privilege and thus obtain a coercive monopoly. But by doing so he forfeits his status as purely a businessman and becomes in part a politician, or at least the junior partner of a politician.

The production and exchange of goods and services is a wholly peaceful procedure. A business society tends to be a peaceful society if only because peace maximizes the conditions under which the production and exchange of goods is facilitated. And peace is essential for social progress and individual advancement.

The businessman, having no means of coercion at his disposal, must rely on persuasion, advertising and public

relations. Every other person, at home and abroad, is his potential customer; so the other persons must be cultivated if they are to become customers. The peaceful exchange of goods throughout the world paves the way for exchange of ideas and encourages personal travel. These are of the essence of business activity, and they comprise the things which make for peace. So, on the whole, business tends to reduce coercion in human affairs.

2. Prejudice

A man's judgment can rise no higher than his acquaintance with the facts. Prejudice is a premature judgment based on insufficient evidence. As applied to human affairs it implies an irrational dislike of some people based on their opinions, their nationality, the color of their skins, or their religion. What does the rationale of business do about overcoming prejudice? The clear cut answer is that, in this area, economic considerations have top priority for the businessman. In general, the businessman does not concern himself with the color of another person's skin if the color of his money is all right. Thus money may be a social device productive of great good, even though the love of money be the root of all evil.

As an employer, the businessman penalizes himself when he refuses to hire the best available man for the job because of some non-economic consideration. His business sense dictates otherwise. The same is true when, as a seller of goods, he refuses to make a sale for other than economic reasons. Thus the mechanism of trade acts to break down the barriers of prejudice.

3. Irrationality

In a good society people act in reasonable, sane, and sensible ways, and business disposes them so to act. Modern business rests on technology which, in turn, rests on science. Science and technology demand a high-level, rational pattern of thought and action. The scientist, the engineer, the business manager must all be rational. Thus, business contributes to the forces in our society which exert a strong pull in the direction of reasonableness in human affairs.

* * *

Every reduction of coercion, prejudice and irrationality in society affords more opportunity for creative individual development and social progress. The elimination of bad conditions might be said to establish neutral ground. Let us see what desirable *positive* traits are fostered by business. There are at least four important ones which I have already mentioned; integrity, understanding, reasonableness, and individuality.

1. Integrity

No society can long cohere unless people find that they can trust each other, nor can a business long endure unless its products represent honest workmanship. Regular customers, an essential for survival of any business, cannot be attracted and held without a quality product. Our entire system of deferred exchanges and credit is based on trust. The enormous network of mutual trust and confidence which underlies our system of business is a social force of great momentum, heading in the right direction. It makes for integrity in society.

2. Understanding

A hermit who grows his own food and produces for his own use consults only his own needs and tastes.

But everyone who produces goods or services for exchange must consult the needs and desires of other people. The businessman must build up a clientele. He cannot do this unless he understands the need of his customers and causes them to feel that he can be trusted to fill that need, now and in the future, for products they want at a price they can afford to pay.

3. Reasonableness

The vital stake which business has in peace tends to create situations in which men seek a reasonable adjustment of their differences instead of fighting about them.

A businessman does not want conflict with his customers, he *wants to reason with them so he can persuade them to accept his goods*. As the atmosphere of reasonableness begins to permeate all of society, people come to appreciate the variety in human life. Instead of a desire to make other people over in their own image, they want every other person to progress as far as he can "on his own steam". In a reasonable society no man tries to play God for other men.

4. Individuality

To the extent that business enables persons to take care of the economic requirements of life with a minimum expenditure of time and energy, it puts at their disposal increasing amounts of both, to be used in whatever indi-

vidual and creative ways they see fit. Not every person will use them wisely, but if the surplus does not exist, if people are bound down by unceasing toil, there can be no flowering of those higher faculties of man which I have mentioned before. Thus, business provides the condition which can release whatever potentiality individuals may possess.

Business as a Servant of Society

So we see that, in its role as the most economic instrument for providing goods and services, business can be a useful servant to society as a whole.

It is generally conceded that an individual is most productive when he has a maximum of freedom from restraint, whether his energies find an outlet in religion, in writing or in thought—or whether he is engaged in the production and exchange of goods and services. And, as a matter of fundamental principle, there is no more warrant for attempting to clamp political controls on a man's energies in his shop than there is to put his energies under political control in his church, his classroom, his editorial office or his study. If freedom is good in any one of these places, which I believe, it is good in every one of these places,—which I also believe.

* * *

I have talked about men in two distinct kinds of activity; the politician who, in the American pattern, was to stand by with a social grant of power to make individuals secure

in their rights, and the businessman who produces goods and services for which he thinks he has a market. It is at this point that an interesting development occurs, a development so important for my theme that I want to dwell on it for a moment.

Business and Politics

I believe there have been few businessmen who have not, at some time or other, found themselves with goods and services on their hands—but no market. This does not look good on the books, but business is a profit *and loss* system. If a businessman finds this happening to him regularly he'd better stop making high button shoes and get in step with current fashions. On purely business calculations he would either change his product in accordance with the demands of the market or go out of business. But there are other calculations, not always so pure.

Up to about a century and a half ago, the businessman who wanted to keep making high button shoes, or their equivalent, when the market called for satin slippers, would go to the king and get a royal grant of monopoly. This would decree that no one else in the kingdom had permission to make shoes, which meant that those who wanted satin slippers could wear high button shoes—or go barefoot. The system was called mercantilism, and by royal patents, licensing, controls and other devices, it set up a network of restrictions and made business a branch office of the crown.

It was easy for the intellectuals of the 16th, 17th and 18th centuries to see what was going on; the king and his favorites had a monopoly on all business and industry and were throttling them with their controls. Colbert, Minister of Louis XIV, in the latter part of the 17th century, asked the manufacturer Legendre, what the crown could do to help business. The answer became famous, "Laissez nous faire", he replied, "let us alone." It was obvious that if the king and his henchmen were stifling business and keeping people in poverty, the remedy was to put the king in his place. And this was eventually done.

But the producer-politician alliance *id* do not cease when monarchies gave way to republics. In every age and in every kind of political arrangement there are people who try to keep producing something for which there is no longer a market. Economic and business considerations indicate that such people are putting human and natural resources to uneconomic use, and that the penalty for not using these resources as the market demands is to be forced out of business. This makes way for someone who will use the resources economically.

But not every man who produces goods and services is willing to abide by the peaceful decision of the market place. So some appeal to government to annul this decision. If a deal is arranged, government enters the market place with the only means at its disposal, which are ways of compelling people to do things against their wills. It bans competition and arranges a monopoly so that the favorite

will have the market to himself. People are forced to accept his products or do without, whereas their preference, if freely expressed, would be to take their trade to the potential competitor whom the government has suppressed. Every restrictive monopoly, so often blamed on business, is actually the evil result of this deal between producer and government.

The market place is a true democracy. Every dollar is a ballot. The people, by their purchases or their refusal to purchase, decide what is to be produced and who is to produce it.

But ever since the 18th century revolutions which deposed the kings, people have been fascinated by the exercise of political power. Previously, this power had been wielded by king and court, and the people could distinguish between government and themselves. After the revolution, the fiction developed among the peoples of many nations that *they* were the government. At best, political power is wielded by representatives of the people who are responsible to the electorate. At worst, tyrants seize power and wield it despotically in the name of "the people". *The worst despotisms in history are the modern totalitarian states, and they all adopt the label, "Peoples' Democracies".* Thus develops the fiction that "*we* are the government." If there is a huge debt, it is condoned by saying, "we owe it to ourselves," and every invasion of personal rights is brushed aside as of no consequence because "we are doing it to ourselves."

"The market" is the resultant of the freely expressed choices of millions of consumers. The essence of the market place is the peaceful exchange of goods and services for other goods and services. It cannot function except in an atmosphere of non-compulsion. *We must keep violence out of the market place*, and that is precisely the role which government was intended to play in the American pattern of social life. But government enters the market place in republics just as it did during the days of monarchies; the big difference is that now its operations are concealed behind a smokescreen labeled "*we* are the government." When things go wrong, obviously, "*we*", who are the government, cannot blame ourselves. But we have to blame somebody, so we blame business!

As a businessman, I am frank to admit that some businessmen have, knowingly or otherwise, played the political game. For quick returns, they have accepted, and some of them have sought, political favors and subsidies. This fact constitutes just about the only argument the socializers now have in their arsenal. They want more power for unions, or subsidies to farmers, or a housing project, a dam, or a power plant, and to support their argument they point to some business which government has subsidized.

The intellectual case for socialism or communism or the welfare state is as dead as is the case for absolute monarchy. The only devices that collectivists now rely on are

the bad examples of businessmen who accept government help. Every businessman who today refuses to be guided by the popular verdict of the market place and runs to government for help, tomorrow is slated to be taken over by government, together with his fellow businessmen! This confronts every businessman with a serious moral problem; he has a heavy responsibility, not only for the future of business, but for the future of our way of life as well.

It is unfortunate that not enough businessmen have real convictions about the social conditions which are essential if business, as a relatively autonomous activity, is to survive. They think their job *as businessmen* is done if they are to pay wages and salaries to employees, and dividends to shareholders and maintain a going concern. But if we accept the thesis that each of us has a duty to preserve the cultural, social, governmental and economic structures which made our national preeminence possible, it follows that if business is misconceived as an undiluted effort for more money to the exclusion of other values, business is not good for society as a whole. In fact, it is not even good for itself!

Without a reasonable assurance of profits, the businessman could not long continue as a businessman. But there is more to his responsibility than profits. Perhaps it can best be summarized by saying that he has an obligation to keep alive and healthy the goose which lays the golden eggs.

It is an interesting concept that society is a derivative of the market place. The human community does not come into being except as men are able to exchange their surplus energies in the form of goods, services and ideas. If every man were self-sufficient, society would be inconceivable. The fact of human interdependence, as men are now constituted, implies the existence of media whereby this interdependence is manifest.

A society is impossible unless there be some exchange, and it is rich and complex in the degree to which these exchanges multiply. And they will multiply unless they are sabotaged. So we need political government to protect exchange against sabotage. But time and again this protective function is perverted and government itself becomes the saboteur.

American businessmen should know that the concentrations of power and responsibility lodged with them must be exercised in the context of American life; that if private business does not assume community responsibilities, a social vacuum is created and government steps in; that government bureaucrats are very adept at avoiding or submerging restraints which the electorate attempts to place on them; that American business must act as though it has a soul—and this is even more important in the case of the huge corporation than in that of the individual businessman. We who are in business should know that what we think, what we say, and, *more importantly, what we do*

during our working hours cannot be divorced from the responsibilities we must assume as members of society, and that those responsibilities can be discharged only as we participate to the extent of our abilities in the whole life of our community.

That these obligations are gradually being recognized is evidenced by the growing interest of business in education, public health, community development, religion, cultural activities, and charitable works.

Perhaps the most significant evidence of this awareness is in the field of education. Many corporations and individuals now recognize the mutuality of interest between business and education and, what is more important, they are willing to provide the help needed by our educational institutions.

Business and Education

Since this meeting is designed to honor the heads of the institutions of higher learning in Indiana, I would like to state here the views of one businessman with respect to the reciprocal obligations which bind business and education together.

We are all familiar with the invaluable direct help of education to industry in providing personnel and in research. And I have mentioned the growing sense of responsibility on the part of businessmen for the support of education.

There are, also, certain responsibilities of business management to its stockholders, those who have invested their

savings in the business. Included among these are—

1. Recruiting and training a labor force
2. Procuring sources of raw materials
3. Acquiring efficient tools and equipment
4. Developing economical manufacturing processes
5. Locating profitable markets, and
6. *Making a decent profit*

But more important than all these is the responsibility for preservation of the stockholders' property.

When "government ownership of industry" ideas are on the ramp, as they are now, and when the only antidote to these are "private ownership ideas", it is the duty of management to aid educational efforts which *promote private ownership ideas*. By the same token, it is the duty of management to withhold aid from those educational efforts which *support government ownership ideas*.

How does "academic freedom" fit into this picture? Does industry have the right to tell educators what they should teach? *Not at all*. It seems to me that the issue of academic freedom in privately financed educational institutions is not too difficult to resolve. I have no right to interfere with an institution which promotes economic and social ideas which are repugnant to me. On the other hand, there should be no obligation on my part to *support* such an institution. Thus, both the institution and I have freedom of choice, with commensurate responsibility for the results of that choice. This is the very essence of libertarianism.

And so it is in all other areas of social activity. For the American social organization is a fabric, the principal threads of which are religion, industry, law, political economy, education, social well-being and the cultural arts. It is not enough that American business should tell the public of its achievements in its own highly specialized sphere of production and distribution. It must contribute importantly to the process of education and to the formation of public opinion in all of the areas I have mentioned.

I believe that unless American business moves into these areas at once and vigorously, they will soon be fully appropriated by those who believe and expound doctrines which will ultimately destroy all of us. The challenge to American business is clear and vital to the future of our country. It is this: *Can we establish a conscious and vigorous leadership motivated by the highest moral principles which should govern human relations?* I am convinced that, unless we do, the vacuum created by our unwillingness will be filled by those who would take us down the road to complete statism and inevitable moral and social collapse.

I have had much to say about both the politician and his proper job and the businessman and his obligation to assume wider responsibilities for the moral and cultural foundations which undergird our way of life. I have said that when man's economic needs are satisfied he is in a better position to satisfy his needs for scholarship, art, music, and worship. These are needs of his spiritual na-

ture, and I believe that no society can long endure which denies or frustrates men in this area.

The custody of man's spiritual nature, defining spiritual nature broadly, is largely in the hands of our educators and our clergy. These two orders of men were once designated alike, as "clerks". A "clerk" was either a man in holy orders, or a lay scholar. A system of social life which does not include the spiritual dimension and assign an important place to its "clerks" is doomed.

I have a recollection that a Bishop of the early church said much the same thing. He declared that society needs three kinds of men; those who work, those who fight, and those who pray. Society needs someone to grow the wheat and bake the bread. It also needs someone to stand guard to protect the producer against marauders. But in addition to these, it needs those who constantly remind men that there is more to life than growing wheat and protecting the crop in order to grow more wheat next season. Man has a spiritual nature with needs just as real as physical hunger. He has material problems, but these cannot be resolved solely by materialistic answers. There is a meaning for human life which transcends human life. But that meaning will elude us unless society is founded, as solidly as a three-legged stool, on the three balanced supports of *those who work, those who fight and those who pray.*

**J&L
STEEL**

Religion In American Life
A Layman's Appraisal

By
BEN MOREELL

An Address Delivered to
The Committee on Religion in American Life, Inc.

New York City
January 13, 1955

Religion In American Life

This address was delivered by Admiral Moreell at a dinner following the sixth annual meeting of the Layman's Committee on Religion in American Life in New York. Religion in American Life is a national program backed by 24 religious bodies and supported by American business, in which mass advertising is put to work for religious groups of all faiths. Its sole purpose is to strengthen the place of religion in personal and community life by urging all Americans to attend the church or synagogue of their choice.

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OUR SUBJECT is religion—and its place in American life. We start with these questions: What is *religion*? What is *American life*? There are many concepts of each, with wide divergences of meaning and emphasis.

"Religion", Webster says, "is the service and adoration of God . . . in pursuit of a way of life regarded as incumbent on true believers."

St. James said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

And Karl Marx said, "Religion is the opium of the people."

These and other definitions have failed to satisfy my desire for a guide for my personal conduct. So I have prepared this one, for my own use: *Religion is the search for a satisfying way of life so conducted that, with faith and by His grace, I can approach closer to God and learn what He wants me to do.*

This concept is based on my belief that man yearns for truth, goodness and beauty. He wants to see them expressed in the specific issues of his daily living. He has learned, by trial and error, that this can be achieved only by moving toward God. Thus, he can

obtain better understanding of the laws which govern a good life.

What is "American life"? Or, better,—What is "American life" as it was intended by those who established our Republic?

I believe that this kind of "life" began long before the American Revolution of 1776. However, it was defined in certain statements of fundamental principles which were set forth at that time.

The American Revolutionary idea was founded on a new application of certain concepts which were part of the religion of Christendom.

Basic to all others was the concept that God rules the universe, with its corollary, that all men are creatures of God. It follows that if men are creatures of God, each man is sovereign in his relations with his fellow men, and, therefore, has worth and dignity. The concept of individual sovereignty gave birth to the idea of limited government. That is, the concept of limited government may be likened to the bottom rung of a ladder, the rung above is the concept of individual sovereignty and above all is the God concept.

Those who launched this American experiment believed that each of us has an inalienable right to life, which includes the right to protect and sustain that life. The sustenance of life requires the right to control the fruits of one's labor, that is, one's honestly acquired property. Without these corollary rights, the right to life has no meaning. To make those rights secure, an

agent was to be established whose function would be to do for all of them, collectively but equally, that, and only that, which each one had a right to do for himself individually.

This agent, which they called "government", was to defend the lives, the liberties, and the livelihoods of the nation's citizens; to invoke a common justice; and to keep the records incidental thereto. Other than this, the people would be free to pursue their own interests; provided such pursuit would not lead them to trespass upon the rights of others.

CONCEPTS OF COSMIC ORDER DETERMINE SOCIAL ORDER

What was so revolutionary about those ideas? It was this: Never before in history had any people succeeded in establishing themselves as completely sovereign. Never before had any people succeeded in relegating the political agency of force to the position of a servant. Never before had the idea been put into practice that the fruits of one's labor are one's own to keep, to trade, or even to give away, as he chooses. Always before it was the agency of force—government—that was sovereign; and any right to one's product, even to one's life, was a right granted *to* the people *by* the government.

As an example, I cite the Magna Carta, wherein King John stated: "Wherefore our will is, and we firmly command . . . that the men in our kingdom have and hold

the aforesaid liberties, rights and concessions to them and their heirs, of us and our heirs, in all things and places for ever"

It appears that even the barons thought of "rights" not as something which comes from God, but as something to be taken from the King when they had enough power to do so.

But in the original American vision the powers of government were to be confined within narrow limits. This vision was derived from the concepts that the rights of man come from God; that they are inalienable; that it is the function of government to make them secure; and that when any form of government fails to serve this end, it is the right and duty of the people to alter or abolish it.

In effect, the Founding Fathers were trying to set up a secular order based on their idea of the pattern laid down by God for man's conduct in society. This was in strict conformity with the basic truth that *every social order derives its sanctions from the prevailing conception of the cosmic order*. As evidence of faith in the sanction of "Divine Providence" for their actions, they pledged to each other "their lives, their fortunes and their sacred honor".

They believed there could be no divorcement of religious principle from government. They held that individual liberty must be subjected to the restraints of God's laws; that liberty without a religious foundation quickly becomes license; that license breeds immorality,

which calls forth the police power of government to restrain it. Power is insatiable; it feeds upon itself and soon becomes corrupt. The further loosening of moral law calls for more power in government. Then liberty is in mortal danger!

REFORMING SOCIETY BY POLITICAL MEANS

We have ample evidence of the unity of religion and government which guided the actions of our political forebears. There is the statement, attributed to William Penn:

"If you are not governed by God, you will be ruled by tyrants."

George Washington in his farewell address said:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be maintained without religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

And further evidence is found in the statements of a neutral observer—Alexis de Tocqueville—the gifted French scholar, who, after an extended visit to America in 1831, wrote:

". . . . , whilst the law permits the Americans to do what they please, religion prevents them from conceiving, and forbids them to commit, what is rash or unjust

"Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions;"

Thus, we see that religion is the cornerstone of our heritage. This is attested by the Constitutions of 47 of our 48 States, in which it is recognized that religious principle forms the base of political and social doctrine. It is confirmed, also, by an historic decision of our Supreme Court in 1892, in the case of the Church of the Holy Trinity against the United States, in which the Court stated:

"This (the United States) is a religious people. This is historically true. From the discovery of America to this hour there is a single voice making this affirmation."

Upon this rock, the conviction that God must be in all things, our people built a great and free nation. This was the ideal of "American life" as it was conceived by those who established this Republic.

What is our current situation? I believe there are many thoughtful persons, devoted to the traditions of our country and our spiritual heritage, who are profoundly disturbed by what appears to be a growing secularism throughout our body politic, including our churches. They are disturbed by what appears to be a disposition on the part of official church bodies to add the weight of the churches to the efforts of those who are trying to reform society *solely by political means*.

Much as I am opposed to such efforts, which have the

ultimate effect of using the church as an instrument to achieve partisan secular ends, I cannot be too sympathetic to criticisms which come from those laymen who are responsible, at least in part, for this state of affairs.

RELIGION AND LIBERTY

For, just as the people get the kind of government they demand, so do we laymen get the kind of church we demand. One must admit that, over the years, we have been demanding from our ministers many services which are largely secular. We have burdened them with endless odd jobs, instead of doing those jobs ourselves so they can concentrate on the work which they alone can do—studying, meditating, praying, searching out ways to best meet the deep needs of man's inner life, teaching us by spoken and written word to understand the moral code which should govern our relationships with God and with our neighbors, and the techniques and disciplines for coming to know more of God.

The situation is described in a letter from a father to his son, in which he says: "What does a minister do, my son? Well, his time is his own, which means that he is always on the job. The minister teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer; a salesman; a decorative piece for public functions, and he is supposed to be a scholar. He visits

the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them; spends considerable time in keeping people out of each other's hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars, 'What a job—one hour a week!'

The church does have important secular and social duties in a community, and, as an institution, it does have to manage its property, hire labor, and perform many business functions. But some of us have permitted this secular work to supersede the strictly religious functions for which the church exists. So much so, that our ministers are warranted in assuming that this is about all we want of our churches. God be thanked that some ministers have not yielded to our demands! There is important work here for laymen. It is to take over many of such business and social functions so that our clergy will be free to minister to our souls!

This raises certain vital questions—Does man have a soul? Is he a spiritual being? Does the cosmic order really sanction his traditional ethical values? Many influential thinkers during the past century have raised doubts. So long as there is such doubt, it paralyzes religious effort in certain directions and has serious political consequences. If it be true, as I maintain, that the idea of

liberty and limited government written into our Declaration of Independence and Constitution is founded on religious concepts, then it follows that a decay of this foundation will bring down the political structure erected on it.

In order to see more clearly this relationship between religion and liberty, let us trace the changes in the concepts of the nature of man over the past two centuries. For upon each of these concepts there have been erected corollary political and social doctrines. These, in turn, have influenced the thoughts and actions of those to whom we look for spiritual guidance.

CLASSIC-LIBERALISM AND THEORETICAL MATERIALISM

We can divide this era roughly into three periods, the first of which is the classic-liberal period.

Some 200 years ago, classic-liberalism gave us a picture of man as a static creature who had arrived on this planet with fully developed faculties and powers. Among other things, he was endowed with a set of natural rights. On this concept of man there was erected a plan for the ordering of society. There is much to be commended in the answers to social problems which were derived from this concept. But, unfortunately, with the passage of time the advocates of this doctrine failed to give adequate weight to the idea that there must be a religious foundation for political liberty. They were willing to accept the fruits without fully accepting the spiritual source

from which they sprang. It appears they did not realize that, cut off from its natural roots in religion, liberty by itself is too fragile a thing to survive very long in this kind of a world.

About the middle of the 19th century the classic-liberal picture of man, which resulted in a large measure of individual freedom and consequent increase in material goods, began to fade. There was evolved a new concept of man. The picture of man as a full-blown static late-comer on earth gave way to the idea that he had developed his faculties by inter-action with his physical environment over a very long period of time. The 19th century embraced the materialistic theory of evolution which was attributed to Darwin. The idea of man with inherent rights derived from his Creator had no place in this concept, so it was discarded.

The typical 19th century view of the world was mechanistic. It held that only matter and motion are real; that there was significance only in physical events, that is, events observable by the senses or measurable by physical instruments. *It seemed as though an honest reading of the facts pointed to nature with nothing beyond it, and within nature only things prevailed.*

This view, the proponents said, was supported by the most eminent scientists of the time. Professor Tyndall, in an address to the British Association for the Advancement of Science in 1874, predicted that science would eventually be able to explain everything that had happened and everything that will happen in terms of what

he called "the ultimately purely natural and inevitable march of evolution, from the atoms of the primeval nebulae to the proceedings of the British Association for the Advancement of Science." T. H. Huxley, lecturing before the same association, said, "The thoughts to which I am now giving utterance and your thoughts regarding them are expressions of the molecular changes in the matter of life."

THEORETICAL MATERIALISM AND LIBERTY

But even after men had become materialists they tried to cling to their traditional ethics, although they began to realize that their science and their ethics were in conflict. In 1893 Huxley said, "Social progress means a checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process"

Huxley urged an ethic that was opposed to the cosmic order, but his critics said that this was pure sentimentalism and that Huxley was too timid to abandon ethics as he had abandoned the religion from which they had sprung. His ethics, they said, had both feet planted firmly in mid-air, because the ethical process cannot survive without cosmic sanction.

This 19th century concept of man and the universe was not congenial to the idea of human liberty. The political idea of liberty or limited government springs from the religious idea of the character of man. So, when

men came to be regarded as mere particles of matter, fragments of the natural landscape, the idea of limited government made little sense.

The real exploiter of this new concept of man and the universe was Marxism. The Marxist dogma that all history is the history of class struggle fits in perfectly with the theory that struggle for existence and natural selection are the forces that have molded all living forms, including man. *Socialism became the bold and virile new doctrine which has had such strong attraction for many intellectuals from that time until recently.*

Wherever this belief took hold, that only matter and motion are real, serious interest in religion reached a low ebb. What effect did these new and "progressive" ideas have on the church?

In mid-19th century two Church of England clergymen, F. D. Maurice and Charles Kingsley, men of highest character, founded the Christian Socialist Movement. In America, the Social Gospel Movement was inaugurated shortly after the Civil War. What should churchmen do if they wanted to be effective among a people who were coming more and more to believe that the spiritual world and the human soul were unreal? It seemed at least to some of them that religion's new function was to reform the social order and thus provide currently useful channels for religious energies which formerly had been directed toward man's search for God. They seemed to agree with the thesis that one can change man—all of man, including his soul—merely by changing his physi-

cal environment. Certainly no one would contend that man's environment did not need improvement. It still does. But the denial of spiritual reality would appear not to be the way to improve material conditions.

Such, in brief outline, was the period of theoretical materialism—the age of the grand plans for revolutionary social action!

THE ULTIMATE REALITY

But something happened to the scientific foundations of this 19th century concept of nature and man. A new generation of scientists was coming along. New knowledge of the composition of matter was being obtained. Many eminent scientists were beginning to doubt the thesis that only matter and motion are real. They were taking a new look and were reaching new conclusions.

Let me quote from four contemporary scientists to illustrate this point. Sir James Jeans said in 1930, "Thirty years ago we thought, or assumed, that we were heading toward an ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms which was destined to perform meaningless dances for a time under the action of blind, purposeless forces and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident.

"Today there is a wide measure of agreement which, on the physical side of science, approaches almost to una-

nimity, that the stream of knowledge is heading toward a non-mechanical reality. The universe begins to look more like a great thought than like a great machine. . . .

"We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds"

Robert A. Millikan stated at about the same time, "The idea that God is not a being of caprice and whim, as had been the case in all the main body of thinking of the ancient world, but is instead a God who rules through law. . . . That idea has made modern science and it is unquestionably the foundation of modern civilization"

Arthur H. Compton said in 1946, ". . . . In their essence there can be no conflict between science and religion. Science is a reliable method of finding truth. Religion is the search for a satisfying basis for life. . . . Science is growing. Yet a world that has science needs, as never before, the inspiration that religion has to offer. . . . Beyond the nature taught by science is the spirit that gives meaning to life."

And Albert Einstein said, "God is not playing dice with the universe."

From these and other noted students of the physical universe we learn that matter is not ultimately real; that it is composed of atoms which, in turn, are formed of electrons and protons, i.e., particles of electricity, plus non-charged particles called neutrons, all of which can be transformed into energy which is itself ethereal. It

now appears that the ultimate reality is the Spiritual—that something which is both inherent in nature and beyond nature. *The supernatural has been reinstated!* This new scientific world view is of great significance for religion. It reinforces the traditional religious concept of reality and of man. And this new status of religion, in turn, vitally affects social thought.

SOCIALISM IS DYING

I have pointed out that the typical social thought of the 19th century was the socialism erected on the foundation of theoretical materialism. We have noted how Huxley clung to a code of ethics after the religious foundation of that code had been removed. In like manner, those who wish to turn men's idealism into socialistic channels still cling to their socializing efforts after the world picture from which their socialism sprang has been erased by the scientists. Professor Wilhelm Roepke, the noted Swiss economist, has stated, "While politics today noisily thrash the sheaves of the 19th century, the soil has already been planted with new seeds." The socializers have now become those with both feet planted firmly in mid-air! *With the disappearance of its materialistic foundation, socialism as a consistent theoretical system is in its death throes*, although the dismembered body is still thrashing about and doing great damage. *The heirs to this defunct philosophy are now using it solely as a means to achieve political power.*

We are now living in the third or post-materialistic period, the period of the emergent-spiritual man. The new concept of man pictures him neither as a static, fully-developed creature, nor as solely the product of material forces. He has developed in response to a non-material, as well as a material environment. He can rise to much higher grades of consciousness, if only he is free to seek his destiny. To do this he must have understanding of his inter-dependent relationship to his fellow men, a relationship based on his personal awareness of moral responsibility, and not achieved, as the socialists would have it, by group coercion. This concept of the emergent-spiritual man is founded on religion because it pictures individual life as a grand adventure in destiny.

As opposed to the thesis of the socialist partisans that man can be molded completely by his environment, we, who believe that all power comes from God, hold that *man can be changed only if he re-orientes himself toward God*. The late Dean Inge said, "In direct opposition to Marxian socialism, we are taught that from within, out of the heart of man, comes all that can exalt or defile him."

Where lies the duty of the church in this new age of man?

I do not agree with those who say that the church should have no interest in political or economic problems, for God is everywhere, and where God is, there belongs His church. But there is a vast difference between the church going into politics and the church exerting

its great moral influence in the solution of the economic and social problems of mankind. I have support for this view from eminent churchmen. The late Dean Inge declared: "No church ever goes into politics without coming out badly smirched. . . . We have seen the English church in the 18th and part of the 19th centuries identifying itself too much with the landed interest and showing small sympathy with the efforts of landworkers to secure conditions of civilized life. And now, when power has definitely passed into the hands of the masses, we see large numbers of churchmen repeating the same mistake under color of rectifying it. . . . It is notorious that political christianity excites bitter hatred against the church. . . . The choice for the church is between political power and moral influence."

And the late Archbishop of Canterbury, William Temple, an outstanding leader of the social gospel forces and friendly to Britain's Labor Party, said: "It is of crucial importance that the church, acting corporately, should not commit itself to any particular policy. . . . The church is committed to the everlasting Gospel and to the creeds which formulate it; it must never commit itself to an ephemeral program of detailed action."

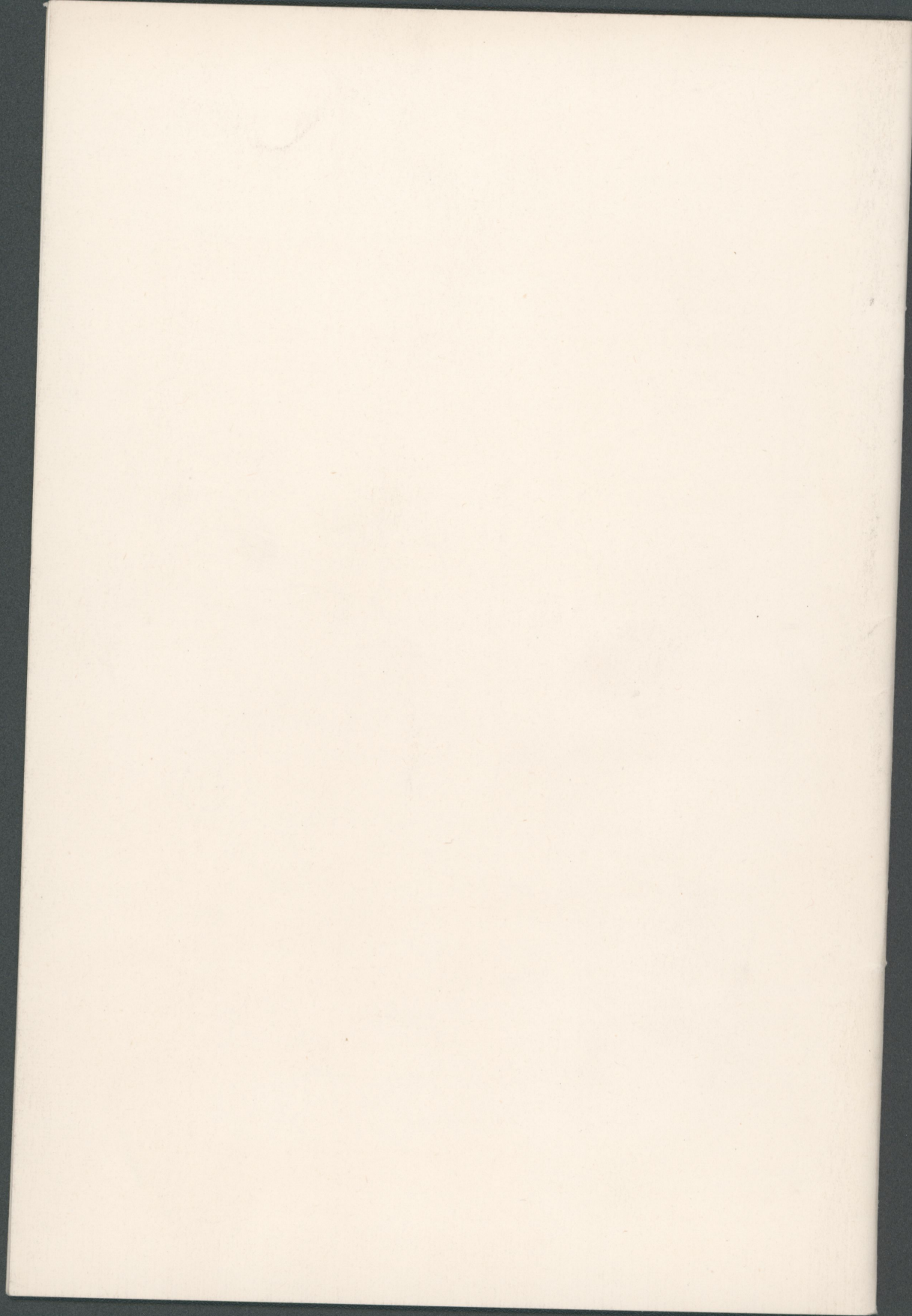
I have no quarrel with the *stated ends* of modern "liberals" of the left, nor with those of "conservatives" of the right. My concern is with the means advocated, or used, to achieve those ends. *For I believe that the moral content of the ends is inherent in the means used to attain them*. My quarrel is with those who would

use force, applied through their agent—government—to achieve social, or any other, objectives. Here, I believe, lies the great mission of the church—to *teach man that by God's power all worthy objectives can be achieved; that to know God—to know His will—should be the highest purpose of man's life! And that man can be oriented toward God only by conversion, which gains the consent of his will—not by coercion, which overrides his will!*

We are now locked in the grip of Armageddon—the death struggle between conversion and coercion, which will determine whether man can learn to obey God's laws in time to avoid destruction; whether an emergent individual morality, buttressed by strength derived from God, with resultant power to establish a true religious community, shall be the victor over a decadent group morality, imposed on mankind by the force of secular law. Men are yearning for the things which only a dynamic, militant, creative church can give them—they know now that “Man's life consisteth not in the abundance of things that he hath”, that, if they would preserve those precious things which they would hand down as a heritage to their children, *freedom and faith*, they must “seek the Kingdom of God and His righteousness”, and then, all other things “shall be added unto” them.

My plea tonight is that we so direct our efforts that all men will know when we cry out, “Back to church”, we are proclaiming also, “Forward to God.”

Admiral Moreell is Chairman of the Board of Directors of Jones & Laughlin Steel Corporation. This address has been published by the Corporation as a public service. Additional copies may be obtained by writing the Public Relations Department, Jones & Laughlin Steel Corporation, Pittsburgh 30, Pa.



Thoughts

All genuine progress results from finding new facts. No law can be passed to make an acre yield three hundred bushels. God has already established the laws. It is for us to discover them, and to learn the facts by which we can obey them.

—WHEELER McMILLEN

Laws have their proper place, but the responsibility of worthy citizenship is a personal one. We each have a separate and individual share in eradicating social evils and in refusing to perpetuate practices odious to a free nation.

—HERBERT BROWNELL, JR.

The function of play is to balance life in relation to work, to afford a refreshing contrast to responsibility and routine, to keep alive that spirit of adventure and that sense of proportion which prevents taking oneself and one's job too seriously, and thus to avert the premature death of youth, and not infrequently the premature death of man himself.

—AUSTIN FOX RIGGS

The great thing in this world is not so much where we are, but what direction we are going.

—OLIVER WENDELL HOLMES

We live in deeds, not years, in thoughts, not breaths; not in figures on the dial; we should not count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best.

—GAMALIEL BAILEY

Experience is something I always think I have until I get more of it.

—BURTON HILLIS

Education is no longer thought of as a preparation for adult life, but as a continuing process of growth and development from birth until death.

—STEPHEN MITCHELL

Morale is when your hands and feet keep on working when your head says it can't be done.

—ADMIRAL BEN MOREEL

True friendship is ever fine and beautiful, but it is not accomplished with handshaking. There must be an exchange of something rich and sweet, something that will enliven the heart with happiness. There must be some service, no matter how small, that will endure.

—BEVERLY COLEMAN

As tools become rusty, so does the mind; a garden uncared for soon becomes smothered in weeds; a talent neglected withers and dies.

—ETHEL R. PAGE

No man was ever endowed with a judgment so correct and judicious in regulating his life but that circumstances, time and experience would teach him something new, and apprise him that of those things with which he thought himself the best acquainted he knew nothing; and that those ideas which in theory appeared the most advantageous, were found, when brought into practice, to be altogether inapplicable.

—TERENCE

Great ideals and principles do not live from generation to generation just because they are right, nor even because they have been carefully legislated. Ideals and principles continue from generation to generation only when they are built into the hearts of the children as they grow up.

—GEORGE S. BENSON

There are things you can do better than anyone else can do them. The successful person is simply the one who does his best with the things he can do better than anyone else.

—MARCUS BACH

It is better to have a right destroyed than to abandon it because of fear.

—PHILIP MANN

There is no personal charm so great as the charm of a cheerful temperament. It is a great error to suppose this comes entirely by nature—it comes quite as much by culture.

—HENRY VAN DYKE

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

—HENRY WARD BEECHER

The past cannot be changed, the future is still in your power.

—HUGH WHITE

Build castles in the air; then put solid foundations under them.

—HENRY THOREAU

THINK

you alone for a second, but you'll have a most fascinating and intelligent pet.

There are not too many answers to, "What is the best pet for a small child?" Kittens and dogs are naturally top favorites, but there are many places where they are not allowed. But what landlord could object to a quiet little guinea pig, or an immaculate and odorless pair of friendly hamsters? (Except that hamsters never remain just a pair.)

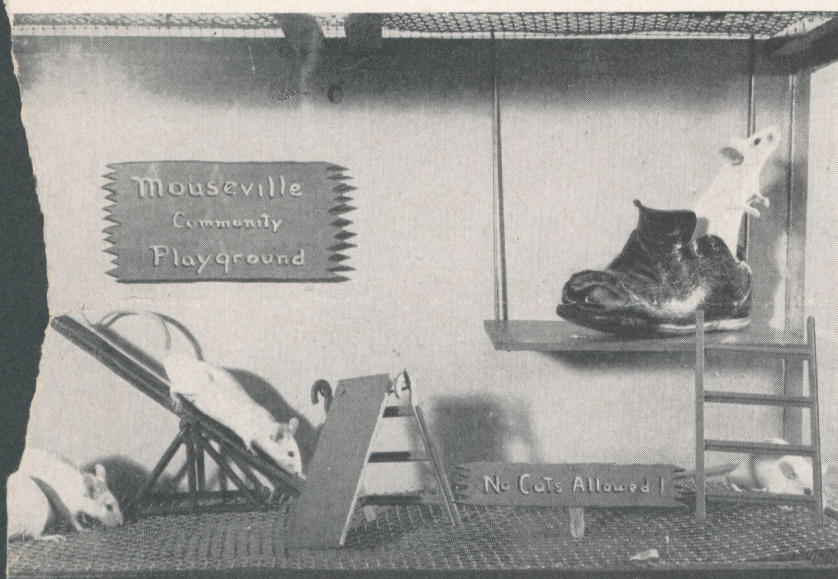
For sheer entertainment, few things can compare with a mouse house. What is a mouse house? It is a glass-enclosed housing development about two feet long, two high, one deep. In front is a playground with swings, seesaws and merry-go-round. Some of the houses are wooden, others are loaves of bread which the mice have hollowed out themselves. The inhabitants are a gang of happy-go-lucky white or white-handed mice.

Flying squirrels are good pets for children, not only because these enchanting elves are sweet-

keep it for some reason, don't just turn it loose and expect it to find its own way.

But to return to apartment pets. For shut-ins a terrarium or jungle garden can furnish hours of entertainment. An old aquarium, decorated with mossy rocks, small tree stumps, a little pool made of a bowl which can be removed to be cleaned, is an ideal home for spritely tree toads, chameleons and frogs. It is extraordinary how much character a chameleon can develop and what a personality an ordinary hoptoad can assume. Feeding is simple—flies and mealy worms which can be bought at any pet shop. Of course, the tension becomes almost unbearable for the watcher when a toad and a chameleon stalk the same fly at the same time from opposite sides!

Then there's the cricket house—the good luck omen of every Japanese household. Who can resist that cheerful sound; smiles are automatic. The furnishings are simple: a glass jar with sand at the



"For sheer entertainment, few things can compare with a mouse house," a glass-enclosed area for mice to play.



Our coati-mundi had a genius for getting into trouble, teased everyone, but made a wonderful pet.

natured, but also because they are so elusive as they plane from the bookcase to the mantelpiece that no small hands could possibly capture them anyway. Gray squirrels tame easily, but the reds are much more touchy. Chipmunks and ground squirrels are definitely on the good list.

There's one almost positive rule about wild animals as pets. They must have been caught when very young, before they are completely weaned, or they will never become tame. Don't make the mistake of trying to catch even a half-grown animal and expect it to become friendly, for it has already learned fear from its mother. Another important reminder is to check with your state game commission and find out if you need a permit for your animals, for they are rigidly protected. And, above all, if you have made a pet of a wild animal, and then find you can't

bottom, a few stones and a water-soaked sponge. Ask a friend in the country to catch a few crickets—several, so that the chances are you'll have a female. In autumn she'll lay her eggs. A short time later, nearly invisible specks will appear on the sides of the jar, and soon you can see that the specks are becoming perfect little crickets. (Cover the jar with glass or plastic. They need practically no air and will slip through the finest screen or eat through cloth.) Food consists of almost anything—a leaf of lettuce, lump of sugar, an apple core, bread crumbs.

We seem to have roamed from raccoons to crickets, but fundamentally they are all alike. There are but few animals who, given your understanding and sympathetic care, will not adapt themselves to your way of life, and repay you a thousandfold with affection and devotion.

