

But in spite of a free organization and a wide-range of interest levels, the council had trouble selling itself to the totality of the religious community as a non-meddling big brother. It did not get far with relations with Rome...the popes of this period were famous for intransigency, and it did not develop much in the area of relations with non-Christian bodies. It took a continuous sniper fire from more evangelical bodies and simply hoped to weather the storm.

(d) Federal Council Personnel

This would be a course in itself and I will merely tell you that the more prominent leaders of the earlier period are identified in L. Robbins Post, IS THE FEDERAL COUNCIL A DEAD ISSUE. Further leadership documentation may be had in Carl McIntire: SERVANTS OF APOSTASY and THE TWENTIETH CENTURY REFORMATION.

(e) Some Activity notes:

I have mentioned a few of the activities of the Council under my organization notes but two of the major activities interest us particularly in the implications they made for the work of the Council with the Christian community.

/1/ An attempt was made to persuade the major broadcasting networks to allow the council to be the determining voice in broadcasting religious radio programs. Radio, at first mocked by the religious world, had become a major field for propagandizing and some of the religious programming was deemed in poor taste. Contrary to today, just about anyone with the funds could purchase time on just about any station or network. The idea in the council was that it would be a clearing house and an advisory board on whom could and whom could not be sold time, et. This was a very sensitive issue and interesting notes may be found in the book A MAN TALKED..THE WORLD LISTENED by Paul Maier. This is a biographical account of Walter Maier, founder of the Lutheran hour and in the thirties/forties, director of the most widely broadcasted program in the world. The book notes the anguish religious broadcasters endured while the council worked for this and the broadcasters worked against it. Public pressure ended the matter but I think the liberal churchmen never gave up and eventually succeeded with something less awesome and probably less efficient but nevertheless effective in limited the individualized thrusts with the Gospel.

/2/ A similar move was made with regard to the military chaplaincy at the beginning of the military draft just prior to World War II (1940). With the return of the draft there was a great need for chaplains in the military and the Federal Council sought to be the agency making recommendations for this.