

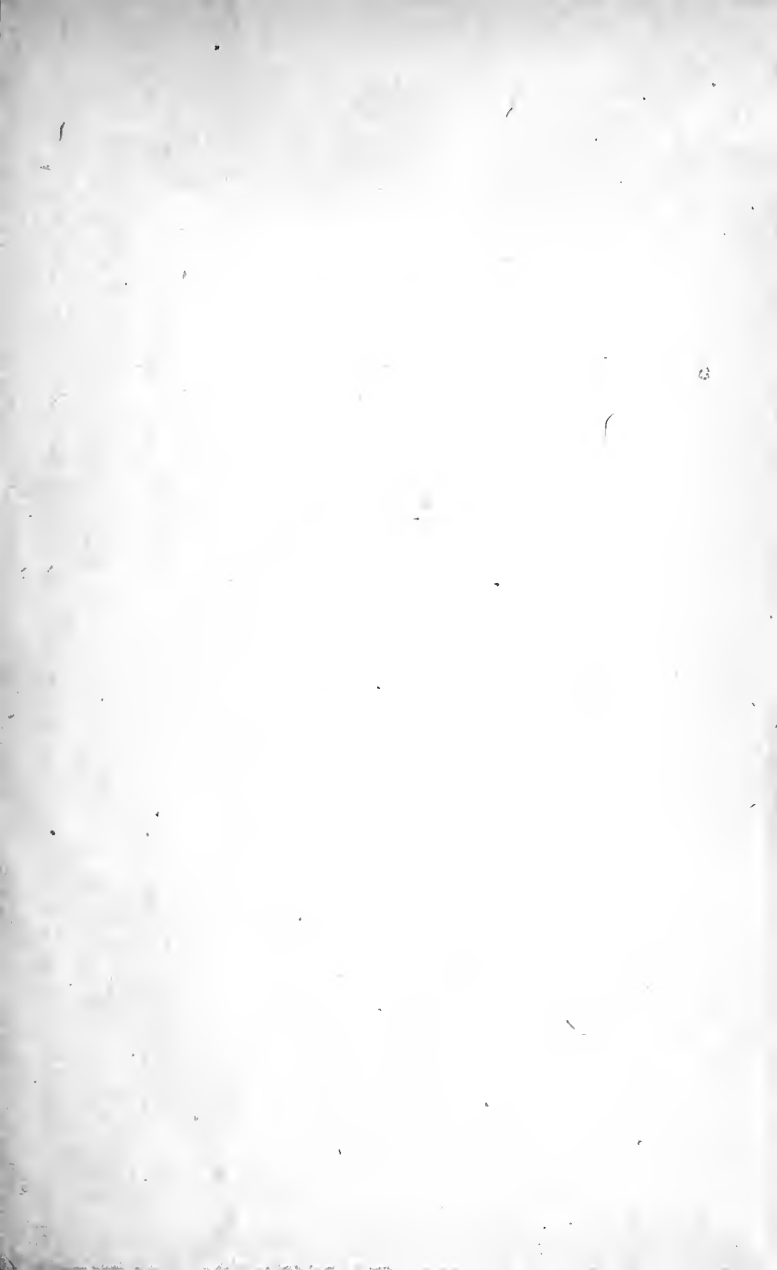
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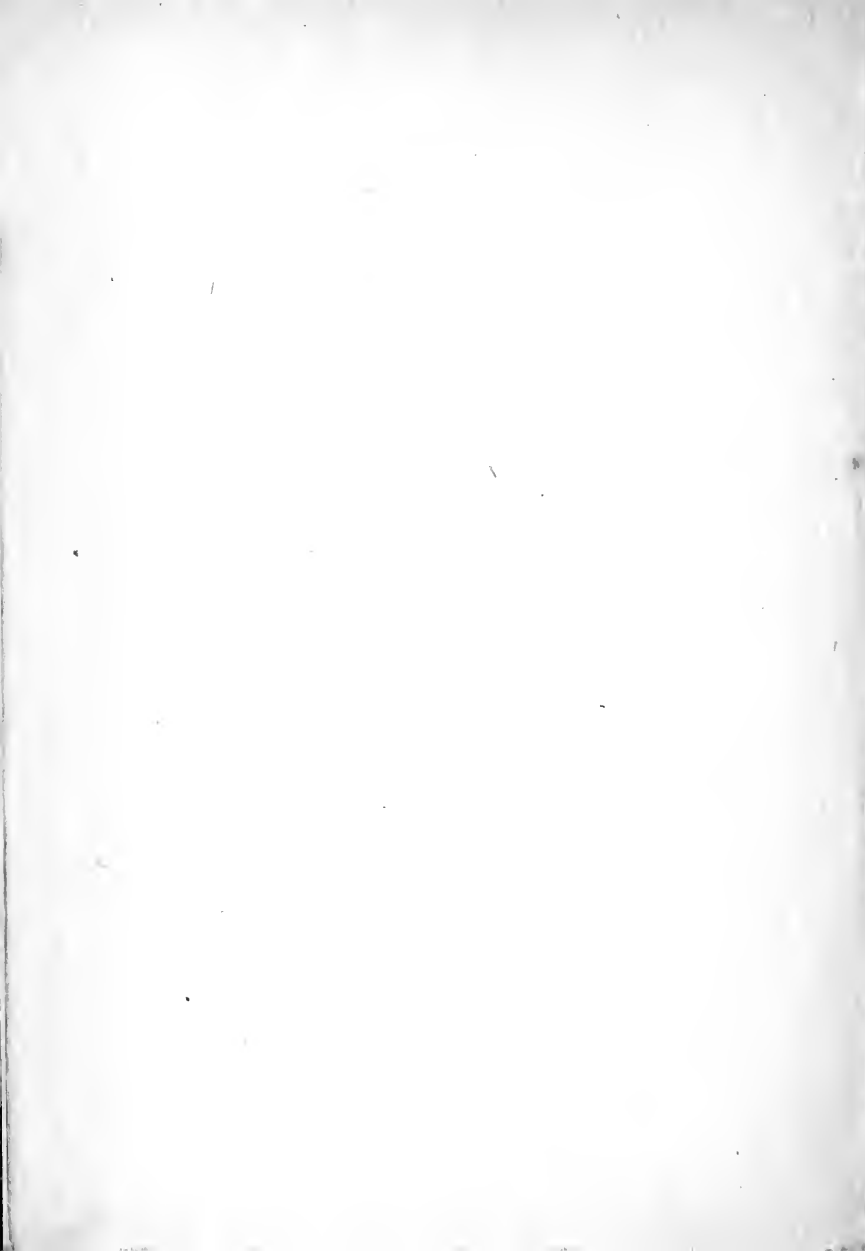
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THE SCROLL

VOLUME 1

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NUMBER 1

A fire mist and a planet,
A crystal and a cell,
A jelly fish and a saurian
And a cave were the cave men dwell
Then a sense of law and beauty,
A face turned from the clod—
Some call it Evolution,
And others call it God.
A haze on the fair horizon,
The infinite, tender sky,
The ripe, rich tint of the corn fields,
And the wild geese sailing high—
And all over upland and lowland
The sigh of the Goldenrod—
Some of us call it Autumn,
And others call it God.
Like tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it longing,
And others call it God.
A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who humble and nameless,
The straight hard pathway trod—
Some call it Consecration,
And others call it God.

—W. H. CARRUTH

FOREWORD



Great was my surprise to learn upon returning to the Business Meeting of the Institute this summer that I had been chosen to edit the SCROLL. My literary ambitions had never soared to this rare atmosphere. After considerable consideration I decided to accept for the present, experimentally. I feel that in so doing I am simply the servant of the Institute, and that my obligations are not much greater than are those of any other member, although the demand upon my time may be somewhat more extensive. I am not so conscientious as my predecessor, Mr. Jordan, who so faithfully gave his time and effort for eight years and now feels that the press of other duties makes it necessary for him to give up the editorship. I do not promise to write the SCROLL myself in case the members of the Institute have nothing to say or no ideas which they care to sponsor. The SCROLL is a co-operative enterprise, and its pages are open to all Institute men for the free expression of opinion and the exchange of ideas. It will continue to be edited as far as possible in harmony with Article II of the Institute Constitution.

The SCROLL is at the service of the members of the Institute.

* * *

The SCROLL publishes this month a short memorial of Professor Dean. Many of the Institute men have sat in his classes and have loved him. His fidelity to his work, his love of Truth, and his spirit of tolerance were but a few of his admirable qualities.

CONCERNING AN "OPEN UNIVERSE"

One must have a certain patience within him who takes the pains to point out the breach between theory and practice. He performs a function in keeping before us what is so common as to be a matter for serious consideration at most times. So easy it is to say one thing and do another! Consider the position of one preaching regeneration to men dead in trespasses and sins so that they must be quickened by the Holy Spirit acting according to His own good pleasure if not by the eternal decree of God! If one had a perfectly free choice of philosophic and theological position—a choice which did not have to take account of events or discoveries in political and social or biological and natural sciences, or any science whatever—and were going to choose the most favorable position on which to justify the most thorough-going investigation by every possible means of the development of religion, could any more favorable be found than to say something like the following: God is omnipotent, omnipresent, omniscient; Jesus Christ, whose coming was foretold by men speaking under the direction of God, is his son; we have the record of his life and teaching inspired "usque ad litteras;" the Church is the Divinely appointed institution for the salvation of the world; complete directions for doing its work is prepared for the church in the Holy Scriptures? It may yet be that the only absolutely damning atheism is that which professes such faith and denies it in action.

The spirit of our age has been especially favorable to such a conception as that of an "Open Universe." This has been both because old formulas have proved inadequate so often, and because the many marked achievements of the new methods of approach to our problems have given us a feeling of boundless possi-

bility, of inexhaustible resource. Such a time wants but a Shakespeare to fill the air with Pucks and Ariels, the personification of the forces which we have harnessed. Whoever sets a limit is an enemy of the Human Spirit whose great word is "Strive! Fight on!" "The best is yet to be, the last of life for which the first was made!"

Are we talking about a really open universe, or do we have in mind no more than "universes of discourse?" This is a most exceedingly important question, since the strenuous quality of our life depends on it. Let us say our universe is really open. Not only is there a possibility of losing the goods of life ourselves, but it is possible that the goods of life shall themselves perish. Shall we dare add that we are the friends of the Good? If friends, how shall we escape the sequence of advocates, defenders, knights, even martyrs? Does not he who makes the two statements pledge already his body to be burned? Must he not say "Woe is me if I preach not." If one who has an omnipotent God and a closed universe must come up to the help of the Lord against the mighty, how can one whose God may conceivably fail escape the role of Savonarola, if so he cares, and if he has any adequate conception of the crises which recur in the life of peoples?

The question is, are we excited enough if we have really open universe?

Man is incurably religious. The very circumstances of his life, apart from any power acting from without, produce ideal values, and set him upon the path at the end of which are moral values, religion, and God. May it not be so? It would be an interesting experiment to put these two statements side by side: "We have an open universe; anything can happen." "Man is incurably religious." Both cannot be true. It may be either or neither; it cannot be both. If we are talking about universes of discourse being open, we are emphasizing

a most important idea. Men disregard more easily than almost anything else the fact that judgment is *ad hoc* and seeks to answer some particular question. Who universalizes it, does so at the peril of abstraction. Because this is so, and because of the limits of our observation and experience, it is necessary to hold our theories subject to correction. It may be that the universe about which the judgment is, is also open. Let it be. How will you then find a place for the other statement quoted above?

That man living naturally in the immediate give and take of life develops habits and ideals which are religious and the very essence of religion, is a great idea. Religion is then one of the means which he has used, one of the weapons which he has forged to meet the exigences of life. Out of the storm and stress of life, stained with the blood and dust of life's conflict has come Ideal, and Religion, and God. "God has not been known so much as he has been used." Man is therefore religious by nature. God has been put to two different uses. He has been used as a means of safety for men; to insure crops; to ward off danger from enemies, wild beasts, and the powers of darkness; to save man from himself. A mighty fortress is our God. He is a stronger tower, etc. We have that other figure which sometimes seems to me the most expressive figure which religion has used: "the shadow of a great rock in a weary land." It is because God has been so used, because the conflicts into which man's life has thrown him have forced him to find such refuge, that it is felt to be safe to say that man is incurably religious. But He has also been used to make the Ideal safe in the world. "God reigns, and the government at Washington is safe." So has man felt in many a hard hour. If our statement of the nature of man is thought through to its conclusion it will mean almost the same as Augustine's great word: "Thou hast

made us for thyself, O God! Our souls are restless till they rest in thee." It implies a metaphysic, and it denies the open universe in any sense except that stated above. My contention is that religion cannot live in an absolutely open universe. Somewhere there must be stability. Relativity generalized inevitably destroys itself. But there are several ways of seeking the fixed religious quality. It may be sought in a divine source from which the movement starts; in the quality of the goal to which it approaches; in the quality of the movement, or the character of the thing moving. Somewhere, at all events, it must be sought, and found.

In the actual life in which we are to be engaged in the immediate future, it will make a great difference what opinions men hold. Our decisions will no doubt affect the life of unborn people. In a very important sense the universe is now open, and will be turned this way or that by our effort. And in no respect is it more open than in regard to religious attitudes and ideas. It may well be that the future of religion itself is at stake. Both by the logic of such a statement and by the contention that religion is developed from the practical activities and struggles of men, is the challenge to the prophet spoken. Let there be no mistake. The event will establish the value of the theory. That viewpoint in religion which is able to satisfy the needs of this generation, which is able to bind this dissatisfied, disillusioned, almost despairing generation of men to itself—that viewpoint need fear no rival. And if there be such viewpoint, it must get itself expressed. Those who hold the view here suggested must, above all others, speak to the democracy. If religion is of the practical and immediate activities, it must also be by them and for them. If its values arise there, they must also be tested, and tempered, and established there. *They* make no greater mistake who have so missed the lesson of the immediate

past as to believe that a people, whose blacksmiths, plowmen and peddlers have stood side by side with those more highly esteemed by those who do not understand democracy to endure the hell of gas and its attendant horrors, may be frightened by the hell of fire into a religion which does not meet their needs, than do those who have so ill understood the fact that all these things were endured for the sake of an ideal, that they should hesitate to act on the belief that such a democracy may be absolutely trusted to select and preserve any ideal value presented to them.

There are two questions which must be asked. I believe they should be considered rather carefully. The first is: can the position which has been considered here weigh rather than count those whom it satisfies? The second is: has there not been a decided tendency to weigh? We began by calling attention to the danger of failing to bring theory and practice into harmony. It is necessary to close with the same idea. If the traditional view is in danger of falling into the most patent distrust of God, which I have called the most damning Atheism, is not this view in the corresponding danger of distrusting man, which may be called, after thenalogy of the first, Ananthropism. Between these two unbeliefs, I have no choice. You must have clear heads this day if you speak for religion. The day of the Protestant is past. This is the day of the Prophet. If there be a Prophet, we may slay him, but our sons will build his tomb. In this faith let him speak.

M. R. GABBERT.

A QUESTION OF FORM

By **Ralph Goodale**

One can imagine the genial spirit of Henry Adams, in whatever sort of heaven pleases, him, watching his reviewers with some amusement. For all accusations brought against the character of any individual, the worst, to the mind of the present-day critic, is that lack of the sense of humor. No other charge creates such instant dismay. Proof is unnecessary; the indictment is its own condemnation. For if only the elect can understand the quality of humor, what can the non-elect anticipate but to hear their sentence read without understanding or hope of appeal? In this reign of terror, when anyone can denounce the mystic crime, it is easy to understand with what canny caution the reviewers speak of any humorist.

And *The Education of Henry Adams** has an especially alarming appearance. It may well be an infernal machine left here below upon the inventor's departure. Any mistake may cause an explosion of laughter and instant literary destruction. One reads the first part of the book in comfort, believing that he has found an autobiography of a common kind but of unusual quality, seasoned with the amusing assumption that the author has spent his life in the vain search for an education. Here is a man who has seen, to a simple Hoosier at least, an incredible amount of the world and of history, and who tells of it with grace and deference. Nothing could be more flattering. Even the faint tone of mockery causes no alarm; if one does not always understand the irony, one can at least sun himself in the belief that the author thinks he does. No wonder, then, that the reviewer becomes confused when the book, as it goes on, begins to wander into the desert. The comments on men and affairs give place to those speculations on the mean-

ing of history which, it seems, occupied Mr. Adams's mind in his old age. The book ends with the sober statement in two chapters of a formula of human progress. The reviewer is agitated with fear that these last chapters conceal a joke. It seems absurd that a humorist such as Mr. Adams proves to be would end his work with this sort of anticlimax.

But it is clear that Mr. Adams wrote the book as an illustration of the theory of these last chapters rather than as a humorous story of his experiences; thus opposing a current dogma of literary values, which places "life" above all theory. The reviewers are right, possibly, in claiming that the great value and interest of the book is in the author's impressions of great men. Who knows? Few men could speak so justly and independently of the great of the earth, and few could speak so entertainingly. But to Mr. Adams these things were subordinate. He had a theory; and he wrote this book, together with his earlier *Mont-Saint-Michel and Chartres*, to give it literary form.

The theory is something like this: As time goes on, society is growing more complex, and, moreover, growing so at an increasing rate of speed. The movement is like the dropping of a comet toward the sun, imperceptible at first, but of dizzy speed as the perihelion is approached. The motive force, or gravitation, in society is the love of power; power not merely over men, but over the whole of environment. As time goes on, man becomes more powerful by taking advantage of forces whose nature he does not understand—gravitation, heat, electricity, radio-activity. These forces belong to a suprasensuous world, whether a chaos or a "divine unity" we do not know, but apparently a world always ready to drop a gift into man's hand. The rate of change in human affairs has by the present time become so rapid that it is impossible for any individual

to foresee the future, or to do more than by a specialized knowledge assist in processes which he can not understand.

To clothe the theory in life, the author planned two books. One was the *Mont-Saint-Michel and Chartres*, which gave a picture of the comparatively simple life of the twelfth century. In the other, by way of contrast, he planned to show a man trying to adapt himself to the complex conditions of the present—that is, in the language of Adams, seeking education. To this purpose nothing was so well suited as the story of his own life: he had been endowed with brains and energy and the determination to conquer his environment; he had been disappointed, and as old age approached had settled back in mild acceptance of defeat. Further, he had been acquainted with other gifted men, and had seen them also helpless to control affairs. There was the further advantage in an autobiography that the very theory to account for this complex condition of society could be shown in its lifelong growth in the author's mind, and that the full statement of the theory would naturally come at the end of the story, where it was needed to complete the two books.

The author himself was aware that he had not made an artistic unit of his work. He printed one hundred copies in 1906 for his friends, in the hope of receiving helpful criticism; and he was still puzzling over the problem of literary form at his death in 1912. Anyone can easily point out (what the author understood) that while the illustration of the theory might be given the form and movement of life, the abstract statement at the end would be an anticlimax. But it is not so easy to tell how Mr. Adams might have overcome the defect. A genius of another order might, perhaps, hammer the material into form as Carlyle hammered similar material into *Sartor Resartus*. As it is, a masterpiece is

partly achieved in this book; the details for the most part beautifully designed and colored, but the face hung with a veil because the painter's imagination has balked.

And the imperfection is due to the aim of the book. A mere set of memoirs would be more perfect—and less valuable. It is a great mistake to regard the work, with our humorous reviewers, as an odd commentary on *Vanity Fair*, with some enigmatic and deplorable generalities at the end. Or, rather, *Vanity Fair* is the entire scheme of society. In the Preface, the author gravely states that the "object, in this volume, is to fit young men, in universities or elsewhere, to be men of the world, equipped for any emergency;" and he then shows by multitudes of examples that no sort of education is sufficient to prepare one for all emergencies. He himself has discarded several educations in the rapid changes of environment, and new conditions have always found him unprepared. Four years at Harvard College result in self-reliance but no education. London society prepares him for nothing. Evolution and the descent of man would be a useful hypothesis if one could accept the evidence. He shows us Gladstone "educated beyond all record of English training," yet unable to see a hand's breadth before him in the dusk of our Civil War; Palmerston and Russell appear as blind helmsman. U. S. Grant "should have been extinct for ages." Of all the intimates of Adams, John Hay alone could understand and direct; his was the "height of knowledge;" and yet Hay himself, on closer view, seems to be only the principal agent of social force that he can see but not oppose. The best prepared of all friends of Adams, Clarence King, dies defeated. Adams himself, as the twilight comes on, faces the conclusion that human affairs are beyond human control, and that for the purpose of controlling destiny education is

in vain.

At this point comes the flaw, where one has expected the climax to this superb theme. The chapters of theory are to the preceding chapters what logic is to life, as all critics agree. The only comfort is that Adams, an expert artisan, found his scheme unmanageable and could do no better. Yet, though the author does not succeed in compelling his final effect, the reader may, if he has read with intelligence and sympathy, construct it for him. The theory of history illustrated in the autobiography then grows clear, and the entire book becomes united with the winning personality and keen intellect of the author. To this reader the work must appear in conception altogether, and in execution almost, a triumph of art.

* "The Education of Henry Adams, an Autobiography,"
Houghton Mifflin, 1918.

* * *

BAILEY SUTTON DEAN

Bailey Sutton Dean, professor of history in Hiram College from 1882 until his retirement on pension three years ago, died at his home in Hiram, Ohio, September 24, at the age of seventy-five.

The career of Professor Dean markedly illustrates both the sacrifices and the satisfactions of a life devoted to the small church college. He was one of a small group of men who loyally and uncomplainingly stayed by this particular institution for the period of a working lifetime. Professor Dean's salary was always small. He was burdened not only with far too much classroom work but also with much of the outside detail work which a small school necessarily distributes among the members of its faculty. Often he was obliged to teach or preach during the summers which he longed to devote to advanced study. Only by the most carefully

wrought out system, rigidly adhered to, was he able to crowd into any day all of the work and the reading which the situation and his high sense of obligation required of him.

But all who knew Professor Dean will testify that his life seemed to be one of rare contentment. His peculiarly happy domestic life and his many friendships ran close to his college work and contributed to its effectiveness. He came into close personal relation with his students, and this persisted not only during their college life but long after the immediate connection between teacher and pupil was broken. In his infrequent vacations his journeyings east or west were marked by joyful reunions with former students, and in the hearts of a multitude of these his memory will endure.

Professor Dean was a man of broad and kindly spirit, nobly above intolerance and misjudgment. His life was rooted deep in the history of the Disciples of Christ. He was born close to the place where Walter Scott made his first convert. His family were pioneers in the movement. Two of his uncles were well known preachers, one of them being the musically gifted evangelist, of whom Scott said, before a meeting of the Mahoning Association, "Give me my Bible, and Billy Hayden to sing the gospel, and I will go out and convert the world."

Professor Dean was educated in the schools of the Disciples. He was for four years in Hiram, entering in 1861, during the presidency of Garfield, then was for one year in Bethany, where he was graduated. His short periods of university work came when he was past middle life, after the strong associations of his life had been formed.

Not only was he a Disciple by inheritance and education; he was conservative by temperament and mental habit. He was patient-minded, inclined to correct and

improve the tried way rather than to experiment with the new.

But he was no sectarian. His was a truly catholic soul, altogether free from narrowness and suspicion and with a welcome for the good wherever it might be found. He was a man of strong opinions and not in the least afraid to express them, but they were opinions, not arraignments of the opinions or motives of others. There is quoted a whimsical remark of his, made in a meeting where sentiment concerning a question of policy was almost evenly divided, "The longer I live the more reason I can see for voting on both sides of any question"—which was his genial way of saying that he was willing to give an unprejudiced hearing to the honest opinion of any man.

Men of the spirit of Professor Dean have made the small colleges of this country. Such men will live on not only in the lives of the individual students whom they themselves have taught but also in the work of these institutions, which, but for their unselfish devotion, could not have continued to live.

JESSIE BROWN POUNDS.

* * *

NOTES

Professor W. A. Parker of Pomona College, Claremont, California, has spent the past year as exchange Professor of Philosophy at Columbia University. He has been granted a second year's leave of absence from Pomona while serving as director of the War Camp Community Service at New Haven, Conn. Joseph L. Garvin is in the War Camp Community Service at Pittsburgh, Pennsylvania, as special representative of the New York headquarters.

Roscoe R. Hill has returned to the University of New Mexico as Professor of Spanish History.

F. E. Lumley spent the summer in chautauqua work

in the Eastern States.

O. J. Grainger, of Jubbulpore, India, will return to America on furlough next year. Guy W. Sarvis returns to the University of Nanking, China, this autumn, after a year's furlough in America.

The following men have recently accepted membership in the Institute: C. W. Longman, Chicago, Ill.; John M. Alexander, Marshall, Mo.; Mont R. Gabbert, Hiram, Ohio; Merritt B. Wood, Elmira, N. Y.; Edward Zbitovksy, Chicago, Ill.; B. H. Smith, Kansas City, Mo.; Leland W. Parr, Chicago, Ill.; A. Harry Cooke, Des Moines, Iowa; Ralph H. Goodale, Hiram, Ohio; Chas. W. Fillmore, Indianapolis, Ind.

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THE SCROLL

VOLUME 16

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NUMBER 2

IF A THORN WOUNDS ME

Amado Nervo

If a thorn wounds me, I draw back from the thorn,
But I do not hate the thorn!

If some baseness,

Filled with envy, thrusts me with its darts of malice,
My feet in silence turn aside and make their way
To an air of purer love and charity.

Rancor? To what end? Did good e'er spring from rancor?
Nor does it stanch wounds, either, nor set aught evil
right.

Hardly has my rose-tree time to bear its flowers;
It wastes no precious sap on pricking spines.

If my enemy passes near my rose-tree,
He shall pluck from it the buds of sweetest perfume;
And if he spies in them some vivid red,
It will be the red of blood that his malevolence
Of yesterday drew by wounding me with hatred and
assault,
And which the rose-tree, changed into a flower of peace,
returns.

THE ETHICS OF THE ILLUSTRATION

To some men in the pew one practice, at least, of speakers is a painful source of irritation. I refer to the use, or shall I say misuse, of the illustration. The purpose of the illustration should be, primarily, to elucidate a point; less often, to point a moral or adorn a speech. As an ornament, it sometimes degenerates into a string of tales hung on a flimsy thread of thought, illustrating the speaker's poor ability to "lustrate," and his inability to locate. In this latter way it is far too often, especially in our old style evangelism, oversentimental, mawkish and of exceeding poor taste. Such thin insulation rarely sheathes a high intellectual voltage.

A classic instance of bad taste is that of an evangelist who, in describing the power of Christ to purify the unclean life, told of the old custom of sending a weasel into old houses to rid them of rodents and other vermin, and exhorted his hearers to let Christ be the little white weasel who would purify their old ramshackle lives.

An attempt to compare the Christian's life to a baseball ground was more ridiculous than edifying.

During the war there has been an unusual number of what I call *ginlet* stories. They are too abundant at all times. Their main object seems to be to bore for water. Beside some of them the sob stuff of a Laura Jean Libby is as ringing laughter on a frosty morning.

The death-bed story of olden time with its purpose of showing death in life—in *media vita in morte sumus*—sounds a medieval note that harmonizes poorly with the

modern attempt to show life in death. "O grave, where is thy victory?"

Another class of illustrations raises an ethical question. I have frequently heard speakers relate as experiences of their own, incidents which I have read of other persons in books dating back many decades. It is not impossible the the passengers on the Ark beguiled the long evenings telling some of them. Some of these stories of actual personal experiences would seem to indicate a rather striking similarity of the unusual. Their impression on the mood of the hearer who knows something of their history is to make him rather suspicious of the rest of the message of the speaker and of his general veracity.

The story of the old French peasant who led a troop of enemy foragers past a field of grain to a much better field—his own, I have heard told as an incident of the Great War. I had also read it as an incident of the Franco-Prussian war, and of one of the wars of Frederick the Great. It probably goes back to an even more remote past. It is a good story and could be used without giving it too local a habitation.

As long as there is a number of pat illustrations left, (I do not mean "Pat" illustrations, the Irish have been long suffering) that are more narrowly restrained within the circle of truth and good taste, the abuse of the other kinds will continue to be indicative to some helpless members of the audience or congregation of questionable ethic and aesthetic standards.

To some of us the stock professorial joke is preferable. I have at hand an artistic little volume, a memorial of

the silver anniversary of the Hyde Park Church of Christ. I appreciate it because of the excellent photographs it contains, but most of all for the short, thoughtful articles by Professors MacClintock, Willett and Ames, among others. I like to think of the Hyde Park Church as a "church with an atmosphere," a helpful atmosphere, a religious atmosphere. Professor MacClintock is right. It is a "homey" church where righteousness, intelligence and comradeship can live and work together. Dr. Crothers once remarked in commenting on the fact that Priestley, the discoverer of oxygen, was the son of a minister, that it was improbable he discovered it in the church. He might have found intellectual oxygen in this church, although hydrogen isn't overemphasized. I have always felt after listening to one of the pastor's talks that the staleness of convention and the carbon dioxide of worn-out creeds had no place there; that there was always evident a sincere effort to understand and interpret the "mind of the Master."

* * *

Loyalty is the will to believe in something eternal, and to express that belief in the practical life of a human being.—*Royce*.

* * *

A man's restlessness is ordinarily in inverse ratio to his religion.—*Irving Babbitt*.

* * *

There is a great deal of spiritual energy in the Universe, but it is not palpable to us until we can make it up into a man.—*Emerson*.

DEMOCRACY AND EDUCATION

When Lincoln defined democracy as government of the people, by the people, and for the people, he had popular participation in government in mind much more than a political program or form of government. Too long have we and our children been taught in memorizing this definition to place the emphasis upon the prepositions rather than as its author intended upon *the people*. The language of the classicist may be used to advantage here. When we think of democracy as government "of the people" we have the genitive of origin. In *the people* is found the source of government. Government "by the people" is the ablative of agent. The instrument of government is *the people*. Democracy as government "for the people" declares the purpose of government. The dative of purpose is here used. *The people* are the source of government, the agency of government, and the object of government. The people constitute the center and circumference of democratic government. The essence of democracy is *the people*.

Such a view of democracy has certain obvious implications. "The people" means theoretically at least not some of the people, but all the people. Democracy is government of, by, and for all the people. Democratic government, as practised with us, has always a non-participating minority. Our presidents are party men. Two young ladies traveling in England a few years ago, on discovering the universal affection of the English people for King Edward in contrast to our divided support of our president, expressed themselves to the writer as in favor of a king for us. While their desire for a representative of all the people as the head of our government is thoroughly praiseworthy yet there are probably other means to its realization than the one proposed. True

democratic government then is not to be identified with government by majorities as obtains at present. Democracy is a qualitative ideal rather than a quantitative fact. It means participation by *all* to the degree to which each individual is capable in the problems and interests of all. The ideal here suggested is the elimination of the present large non-participating minority. The reduction of this group to the vanishing-point while necessitating a change in present methods is to be realized chiefly through an educational system so universal and thorough as to give every man and woman the fullest opportunity for the cultivation of his capacities and thus become increasingly qualified to share and solve democracy's multitudinous and ever new problems. The ideal is to qualify the people, all the people, for participation in and the solution of their own problems.

Judging by the reported attendance of students in our colleges and universities the country over we are experiencing an educational revival such as we have never known. In this way perhaps a step is being taken toward the type of democracy suggested in the preceding paragraphs. In the education of all the people lies the only hope for democracy. Illiteracy and democracy are incompatible. Democracy means intelligent participation. We cannot take too seriously the fact that we had nearly three quarters of a million of illiterate young men of draft age, that we have more than five million illiterates over ten years of age. Ignorance of our nation's ideals and institutions, to say nothing of evident lack of sympathy with them in many places, will tend to transform education from an affair of local interest and control into a distinctly national concern.

In our reconstructed educational program more attention will be given to bodily care and physical development. It cannot but give us concern to know that thirty-five

per cent. of the first draft were unfit for military service, that after the standards were lowered more than twenty-nine per cent. were rejected, and that less than fifty per cent. of those accepted were ready to endure the rigors of intensive training. When, further, we learn that of our twenty-five million boys and girls between six and eighteen, fifty per cent. have defects that impede their normal development, the matter of physical fitness becomes one of national comment. And to be told too that a majority of the defects just referred to in those of school age are remediable and preventable our neglect in this respect assumes a criminal character. Physical handicaps shorten one's radius, lessen one's contacts, and limit one's contribution to the common good. Physical unfitness is thus a social and moral problem.

Education for citizenship will be a central aim in the new program. It will be conceived in concrete fashion as the fine art of living together. Citizenship as a concrete experience of mutual interests, of common needs, of interaction within the group and between groups will no longer be an abstract, vaporous book affair. Education for citizenship will mean the awaking of the individual to an appreciation of the actual conditions under which his life is lived. The school, its furniture and equipment, will be seen as a community product, as socially possible. Public utilities such as water, gas, electricity, telephone, and transportation, used by him daily will be subjects of study and interpreted as socially motivated, established, and controlled. For all these his home has been levied upon in some form. The sense of partnership, the instinct of ownership, will make them his. He will exercise care in the use of his own. Citizenship now means co-operation, social sharing. Obligation and responsibility are assumed. His interests become identified with those of the group. Growth in experience necessi-

tates the extension of the limits of his local loyalties. His citizenship is not of the cave, is no longer provincial, it becomes humanitarian in scope.

Education for democracy will be marked by an intensified moral idealism. The war, if not precipitated by, has at least revealed the world's moral bankruptcy. International diplomacy professing peaceful purposes and friendship while preparing with feverish haste death-deal-in devices and planning war will be intolerable in the new order. Such hollowness and immorality cannot edure where men demand and are ready to die for what rings true. Our unselfish part in the war has expressed and yielded a national impulse toward a higher and more objective idealism. The rights and duties of individuals and of states have gained recognition anew. Democracy respects rights and recognizes duties. Our new Americanism will be centered about the moral values learned from the war. The profession of good citizenship and the practice of graft will not make for democracy. Signs are not wanting that this moral impulse may prove a passing emotion. The conservation of this fine objective idealism is the imperative of the new democracy. "For others rather than self" will be the new motto and spirit. Education into good citizenship will be wrought out through an appreciation of our social interrelationships and the doing of our full duty in all concrete modes of our living. In the new democracy good citizenship and morality will have become synonymous.

The essence of democracy is *the people*. Democracy means the participation of *all the people* in the creation of the collective will, in the fashioning of its ideals, and in the solution of its problems. Education becomes the means by which the people are increasingly qualified for such participation.

HERBERT MARTIN.

EDUCATION OR PROPAGANDA?

"I am interested in the Sunday school as an educational institution." In these words a college teacher recently replied to a man who had insisted that the Sunday school should be regarded as an agency to promote the interests of the church. The men may not have been as far apart as they thought. Education and propaganda may sometimes travel together. But my concern is to emphasize the importance of having in the church school the atmosphere and the methods of an educational institution. The child and the adult must be invited to think, each as his own experience qualifies him to think. The authority of the teacher is conferred by understanding and sympathy. Propositions handed down by the guardians of church doctrine have no place in a class that is studying religion unless they help members of the class to understand what has happened to them or what they feel impelled to do.

The church school, like any other school, offers opportunity to enlarge and organize experience. The Bible is studied in order that insight may be refined and moral values may be appreciated. Biblical study that leads a man to quote an Old Testament passage in the spirit of a persecutor is justly under suspicion. One who has listened to the words of the prophets and sages, and is thereby the better able to judge what ought to be done in a critical situation, has gained much by his presence in a church school, even though he may not know the exact date of a single prophet or be able to quote one line written by a sage.

There is a loud clamor for men of independent judgment. We are told that these are days of reconstruction and that much of what has come down to us from the past must be discarded. But who is wise enough to tell us what we ought to throw away and what we should keep? Certainly not the man who imagines that wisdom was born with him. We admit the primary importance of the present. But what sort of present? One that has no past that needs to be understood? Such would not be worthy of the attention we are giving our present. To limit experience by fixing the mind wholly upon what is now taking place would be disastrous. The temper and judgement of our time will be more admirable and extravagant statements and elusive hopes will be less common if we have a somewhat intimate acquaintance with great deed and thoughts of days gone by.

The church school has an opportunity to add to the sanity of the world. We are all out to remake the world to suit our own desires. Labor and capital have their cherished plans. Orthodox socialism is quite sure that all our troubles would end if the world could be won to its program. Efficiency experts have visions of a vast machine working without a jar. The ecclesiastic knows that the world, the flesh, and the devil will bring universal ruin unless men recognize his corporation as the one medium through which God is sending salvation to the lost. Educational reformers would diminish the troubles of youth by striking from the list of school subjects all those which the said reformer do not understand. Under these conditions, it would seem that the church school

ought to accept as a part of its mission the task of teaching zealous reformers and others to understand all sorts and conditions of men. Class consciousness is good when it means pride in good work and joy in comradeship. It is evil when it leads to the domination of a whole people by a class that sees no interests but its own. National feeling that sends men out to fight for justice for all and causes them to subordinate their ambitions to the common good is worthy of all praise. But national feeling that expresses itself in boastfulness and arrogance and in contempt for the foreigner is a liability that invites disaster to a nation. Denunciation will not abolish class feeling that produces industrial and social confusion nor will it shame the patriotism that is "the last refuge of a scoundrel." We must know what manner of men the peoples of this earth are. Our first impulse on seeing a stranger ought not to be to tell him that he is wrong about something but to try to find out what he holds dear and how life looks to him. This stranger may live in China, India, or Africa or the man next door. If the church as a teaching agency does not show us what he is before it urges us to reform him, it is cultivating class and national consciousness of the wrong kind. If it studies men and their needs and we are led to extend a hand to the ignorant and the distressed, it is promoting Christianity.

SILAS JONES.

* * *

Howard E. Jensen goes to New York November 1, to head the Latin-American Survey of the Inter-Church World Movement. His address will be 25 Madison Ave.

THE SEA-GOING PARSON

My first impulse upon receiving the Editor's request for a paper upon the experiences of a Navy Chaplain was to refuse, on the grounds that people have read enough of personal experiences during the latest unpleasantness. My second impulse, the one I am acting upon, was to write the paper, with the mental reservation that I would not mention the war, in order that the work of a Navy Chaplain might be made known to the readers of *The SCROLL*. That may seem to be a presumptuous statement, but I will let it stand, for experience, some of it bitter, has taught me that even the most enlightened are not aware of the peculiar nature of the Chaplain's ministry. Along with the picture of the sailor reading his paper upside down has gone the idea that the Chaplain's time is about equally divided between drawing his salary and killing time, awaiting the next advance in rank and pay. And, further, I let the above statement of purpose stand, for I am convinced that not one out of three of the readers of this paper knows the names of three Chaplains who were commissioned from the ranks of Disciple ministers, and that not one out of four knows the name of the Chaplain of the Disciples Brotherhood who is senior in point of years of service. Every other field of effort on the part of ministers has been exploited by experts in advertising; tales of devotion to duty and of personal sacrifice have been told without number; church papers carry notices of the change of parish or of college chair and of missionary fields, but one looks in vain for any such

news of the Chaplains. It is, then with the hope that I may arouse a bit of interest in the Chaplains Corps that this paper is written.

In the service of ordination the candidate is told that his mission is to "all sorts and conditions of men" and that he is to be faithful in preaching, even as Paul exhorted the youthful Timothy. And the candidate goes forth to his duty and soon finds that his ministry is to a fairly definitely defined group of people. In his parish he finds an average of faith and morality accepted as the standard, and if he does not find many great, as the world counts greatness, neither does he find many very bad or very good. His sermons are written for the average, trusting that the pious and the ungodly fringes may not find the discourse entirely a matter for their neighbor's consideration. In the mission field he finds that his ministry is to a localized group of "heathen," all of one sort. In a word, the young minister quickly finds that his ministry practically is not to "all sorts and conditions of men," for he has very little opportunity of reaching any save those of his own small field of labor.

The Navy or Army Chaplain just as quickly finds that his mission is to "all sorts," for in his Crew, or Regiment, he finds college men, men of no education, men who by nature are religiously inclined and men who are rather the opposite. He finds men who morally are above reproach and men who are hardly ever off the "restricted list." He finds men who have had a real home training and men who have never known the intimate, human meaning of the word home. And many of his parish

will be like the man who described himself to me by saying: "I am a man of no religion, but I have a code of morals up to which I do not live." The Chaplain's problem is to preach a living gospel which verily is good news, to such men. And in his preaching he must bear ever in mind that his parishioners are men of all faiths and no faiths and that mentally they are as unequal as the waves of a stormy sea.

The Chaplain's parish is his ship—I am writing of the work of a "sea-going parson"—and his parish is as diverse in interests and possibilities as a great city. How shall he minister to such men? How shall he be of such service that his service may be measured and catalogued? For that is practically what is required. Ideals cannot be measured, but welfare and contentment can be fairly well measured, and if the welfare and contentment of the Crew are not on the upgrade, the Chaplain's Fitness Report, signed by his Commanding Officer, will carry a mark of minus two on a basis of four! And all of this he must do for a group of men who are away from home, who are young and impulsive, and who, being sailors, are the legitimate prey of the powers of darkness. People expect a sailor to "go wrong" and therefore sea-ports need not be rid of dives which other cities would not tolerate. Verily of all ministers the Chaplain may truthfully say that his ministry is to "all sorts and conditions of men."

On Sunday morning, "weather and other circumstances permitting," The Regulations—familiarily known as the Sailor's Bible—say that the Commanding Officer shall

cause the Chaplain to hold Divine Worship. At the service hour the ship's bell is tolled, church call sounded on the bugle and the church penant flown above the stars and stripes. Then follows a service such as the early Christians had, before the days of hired choirs, pipe organs, vestments and stained glass. Hymns are sung; the Scriptures read; a brief talk given, and a prayer and a hymn close the service. Hymns are not matters of creeds—at least hymns that Christians ought to sing are not—so all may join in them. Prayer is universal. Veneration of the Bible is all but universal. But what of the talk, or short sermon? Every Chaplain has in his crew, men of Hebrew, Catholic and Protestant faiths and men of all faith attend the services. He may, and frequently does, have men present who are awaiting courts martial on serious charges, men who are on the "restricted list," men who are notorious drunks. If the Chaplain is a man of common sense as well as of piety he has a peculiar opportunity to preach to all sorts of men and in the preaching reach the men. Before such a congregation matters of creedal difference mean nothing and the spirit of Christ means everything. Parenthetically, some ministers I know in civilian life under such circumstances would have to throw their "barrells" overboard, or be thrown overboard.

Do the men respond to these services and especially to the preaching? As under no other circumstances. For when the appeal for clean living and the gospel of Jesus is made without any attempt at coercion men cannot but respond, except they willingly close heart and mind, for

within every man there is the spirit that was in Jesus. And a sailor is not of a different race, though some would have it that he is, since they still use him as a horrible example. Jew, Catholic and Protestant are at heart alike and all know that if they attend the service of Divine Worship nothing will be said that will hurt their peculiarly sensitive point in matters of faith. And from the sermon each will take that which applies to him individually and forthwith, after the service, he will seek out his neighbor that he may argue about the rest.

As the duties of the previous week lead up to the service on Sunday, so this service is the starting point for the next week's effort. And in this effort the Chaplain will need all the "grace, grit and gumption" he possesses, and, to quote the Senior Chaplain, Captain Frazier, "here is another 'G' that should be included." The reader may work that out for himself. Men will come to him about a thousand and one difficulties, many of them trivial and some of them vitally important to the man's future welfare. The Chaplain must know not only his man, but also the rest of his Crew, the officers and the all powerful Regulations if he is to be of real use to the man in trouble. And one slip means a loss of influence, for on a ship there are no things hid which will not be made known from the "main top." Once a Chaplain is "sized up" by his men it will be a long time before he will win their confidence and friendship if at first they size him up as "useless." Live and act so that men may find in you a wise counsellor and a true friend and there is no other way.

To do more than catalogue other duties which devolve upon the Chaplain would carry me beyond the limits set by the Editor. The Chaplain will have charge of the libraries aboard, of The Crew's Reading Room, of moving pictures and will be expected to be actively interested in athletics. And when he thinks he is overburdened the Executive Officer will give him a few odd jobs because he has no one else to do them. He will be kept busy with many non-religious matters and as a Chaplain he will be a failure except he knows how to make all his efforts lend themselves to his supreme task of winning the men's confidence, to the end that he may lead them into a larger and more ideal faith in themselves and in God.

If the Chaplain is a man who feels a responsibility to give the best there is in him for the good of his fellowmen he will find in the Navy such an opportunity as men pray for. Truly the possibilities are unlimited save by the man himself. And being a minister I may be pardoned an exhortation in closing. The Navy needs more Chaplains, men who have both collegiate and professional school degrees and the saving virtue of a liberal faith—one that can preach a sermon for Yom Kippur or for Corpus Christi as well as for Christmas. In the Navy there is the greatest opportunity ever present to a man to preach the faith that is in him to his fellowmen. There are many discouraging experiences and very little praise from any one, and no receptions when one joins his ship, but when the day's work is done one has the satisfaction of knowing that he has labored without fear or favor for the good of his men and that he has told the truth as God gives him to see the truth. More than this no man can ask for, or expect.

HUGH R. DAVIDSON.

PRESENT DAY PHILOSOPHIES

Harvard University has had a remarkable group of philosophers in the last thirty years: William James, Josiah Royce, George Santayana, and Hugo Munsterberg, not to mention other younger men still teaching there. Strange to relate, the Nestor of them all, Prof. G. H. Palmer, who was largely responsible for gathering the illustrious group, still lives in Cambridge and enjoys a green old age. Of the younger men, Ralph Barton Perry is carrying forward the cause of philosophy by the publication of many books and by extensive contributions to the *New Realism*. Last year *The Present Conflict of Ideals* appeared. It was prepared as a series of lectures for the University of California and is a companion volume to his *Present Philosophical Tendencies*.

The latest book is not especially technical but it furnishes a good statement of the various schools of philosophy now reigning. The *Conflict of Ideals* is popular and deals with the "moral, emotional, political and religious implications" of the current philosophies. The last ten chapters treat of the philosophy of nationality, discussing the characteristic traits of the German, French, English and American peoples. If the war had continued longer the interest in this part of the book would undoubtedly have been much greater than it is now, although for serious readers and students of human nature, it will continue to be of value. For our purpose here the emphasis falls on the first half of the work. In it is presented illuminating interpretation of the great systems of thought

in the modern period marked by the rise of the natural sciences. Ministers and those concerned with religion will find it of very great importance.

"The cult of science" has often been transformed into a materialistic philosophy. Many educated men of the seventies and eighties were carried over to that system of philosophy under the spell which the sciences produced by their remarkable achievements. If they did not go the length of Haeckel's doctrines which reduced the whole of life to physical and mechanical terms, they were likely to be adherents of the system of Herbert Spencer. That meant complete agnosticism with reference to religious matters. Professor Perry has given one of the best expositions of the fallacies of both of these philosophies. He has also done the constructive task of presenting a discriminating analysis of the scientific method, especially in its application to morals and religion. The development of the science of man is traced with fascinating clearness and authority in the various forms of socialism, humanitarianism, evolutionary ethics, and the gospel of Nietzsche.

In contrast to this type of thought there is next presented the conceptions of Kantian Idealism and the Absolute Idealism which followed upon it. Since the zenith of Hegelianism was reached we have had a pronounced revolt against rationalism and intellectualism. This has been shared by all the more recent school. Pragmatism, New Realism and Bergsonism all agree in this revolt. None of them seeks the absolute. However, they differ from each other they are united in their opposition to the

earlier materialism and the extreme form of idealism. They all stress the scientific method and they all regard life as still in process of unfoldment. None of these schools has developed the implications of its premises for the religious life, though all are hospitable to it in the views of some representatives.

Of the pragmatists, William James is more interested in religion than Dewey. Of the New Realists, Perry is more constructively religious than Bertrand Russell. Bergson has had a large following among ministers and teachers of religion though he himself has not yet set forth his religious philosophy. On the whole, as compared with Haeckel and Spencer, all the current systems of thought are more sympathetic to religion. This is no doubt primarily due to the new appreciation of the facts of the religious consciousness which have been brought to light by the two sciences of the history of religion and the psychology of religion. In his environment at Harvard, Professor Perry has been intimately associated with representatives of all the divergent systems which he expounds. He has therefore had rare opportunities of living through the many-sided conflict which he records and estimates.

E. S. A.

* * *

You must rush and run if you would fight; or if you would take the best places in the market. But there are ideas which require infinite time and infinite space in Heaven's light to mature; and the fruit they produce can survive years of neglect.—*Lagore*.

SWOLN WITH WIND

RALPH GOODALE.

In this age of intolerance and headlong dispute it is not surprising to find the hymnal in the storm belt. One man thinks that the negro songs have more real religion in them than all your fiddling church tunes. An unevangelical brother dislikes hymns with choruses. Another wants "tunes, something snappy." Another wants no reference to heaven or to personal reward. Evidently there is something wrong with the hymns or with us; and with so much contradiction and loss of temper not all the fault is with the hymns. In such a condition of affairs the best advice to the uninfluential layman is to sing, to exercise his judgment, and to be amused. There are folks who are irritated by pompadoured hair, by mannerisms of speech; by children of twenty who follow the fashions, and morons of thirty-five who do the same. But that is not wise. If the minister gives you the spirited command to "Speed away with the message of light," set to the most abject and spiritless of tunes; or if he combines religion and efficiency in "Take time to be holy;" or even if he offers you something a little above your head; why, *sing*. It will do no harm, and many a man has seen light from above or below by the process.

But the person who chooses the songs has no right to dodge his responsibility. It is well enough to be calmly amused at the youngster stealing apples—if it is neither your youngster nor your apples. But if you have influence over the selection of hymns, both apples and youngster are yours. And so, if I may add my peck of gunpowder to the conflagration, I should like to state that the choice of cheap songs means the spiritual degradation of the church. Good hymns are richly inspiring to Christian life; flashy hymns, even though sometimes chosen under

the mistaken assumption that they will be more popular, are of no benefit and are finally repulsive to serious minds.

The hymn is not a high form of art. It is limited by the average man's capacity to sing; and, in fact, I know of few hymns which, after acquaintance, the average man can not sing. As a work of art the anthem of the aria is often greater. And yet the anthem and the aria, since the congregation can not sing them, are relatively unimportant. No music can have the social value to the listener that it has to the singer; for the essence of music and poetry is in production, not in appreciation. The hymn is a result of the wish to express a common faith; in its symbolic harmony of voices it is a communion of Christian purpose, feeling and belief. The sermon recommends worship; the hymn is worship. And because it is an active expression, and because of the natural appeal of song to the memory, it lingers long, and its phrases recur years afterward. For this reason, no other element of the service seems so important. Sermons and prayers and anthems, since they are offered by deputy, may be faulty and be forgotten; but congregational songs must not be corrupted.

If the ideal of a broad-minded minister for his church were expressed, it would probably be something like this: that the church should train the child in Christian doctrine and practice; that all the associations of the church should be such as to arouse the child's growing religious emotions; that when the inevitable crisis in faith arrived, the youth should find nothing false, unreasonable, or evasive in the attitude of the church toward him, but should be still attracted by a natural affection for the church service and by associations which harmonized with his riper beliefs; and that the grown man should find it natural to love the church and should find its service richer in truth and feeling as time went on. If the hymn

is to be of value to this end, its music should be appropriate to the moods of worship. The words should stir the imagination, so as to give content to reflection when the song is sung. Further, the thoughts should be not merely moral and didactic, but religious, seeing that the foundations of life are deeper than any moral precept. Above all, the songs sung by young people in Sunday school and church should be capable of being built into the mature Christian mind; without this capacity, any superficial attractiveness at the beginning will be useless, or worse.

I remember well the envy with which I discovered that the young men of another denomination had for their communion an instinctive reverence such as I could not by any effort feel for mine. These men had had to reconstruct their religious views, their ministers had sometimes seemed to oppose freedom of belief; but the prayers and songs of their service had had a strength of poetry and suggestion that had retained their love to mature years. If, as I suspect, nine-tenths of us have had another experience, and have a taste of alum in our love for the church, we should not blame it entirely upon changes in religious views; it is more probably due to an impression of cheapness such as young people are still receiving from the church service.

Great numbers of churches are littered with paper-backed hymnals, the drift of some former flood of evangelism. The songs in these books have been chosen by that band-master of our salvation, the singing evangelist. He may sometimes be a man of deep musical and religious culture—we have no means of knowing—but the instinct of his trade is to create mass emotion with march songs and waltzes. Often such a hymnal contains some stirring selections of this sort; but for the most part the music is threadbare and the words are trash. In fact, the songs are a machine-made product, forced upon congregations

by the business methods of the evangelist or the egotism of the publisher composer. Better hymns are crowded—a few of them—in small print into the back of the book, or omitted altogether, and the starved congregation forgets how to enjoy a decent hymn.

The music is usually of the popular ballad type, with chorus, and attains about the same average of success. Occasionally there is an original idea; but most of the songs are the very dregs of hack composition. Chord of B-flat, chord of E-flat, chord of B-flat, chord and key of F; and your stanza is complete. Everything is subordinated to the melody, which is worthless. No inversions or modulations are attempted except the most self-evident; bass, tenor, and alto dwell monotonously at their respective stations, and keep up a tedious vamping during the pauses of the melody. Of the elements of song, the music is the first to please, and also runs the greatest risk of exhaustion. Music of the sort just described, without depth of sound or thought, is the first to go. A few light minds may be attracted by it for a time; no one endures it long, and it is quickly discarded without having produced one benefit. There is no time now to enquire what constitutes musical value. It is not complexity, for many good melodies, such as Rousseau's "Hush, my Babe," and Gruber's "Silent Night," are exceedingly simple. If one is unable to judge for himself, however, he may be very sure that it is dangerous to trust the permanence of his church music to hacks.

(To be Concluded)

* * *

Facile belief is of but little value; it often only means that, as certain words make no impression whatever upon the mind, so they excite no opposition to it. There are few things which Christ would have visited with sterner censure, than that short cut to belief which consists of abandonment of mental effort.—*Sir Oliver Lodge.*

THE SCROLL

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The star that once o'er Bethlehem
Filled with its radiant light the East,
Shines over all the years between
With lustre e'er increased.

The music that rang loud and clear
Over Judea's hills and plain,
With chords melodiously sweet
Rings in our hearts again.

The message borne by angel bands
To shepherds watching in the fields,
Brings to our lives the same sweet joy,
The same glad rapture yields.

We can not go with gifts like those
The Magi took to Him of old,
We can not bring Him frankincense,
Or jewels, myrrh and gold.

But we can bring the contrite heart,
The willing mind, the ready hand
And lay them at the Christ-child's feet.
And He will understand.

His advent filled the world with joy;
And peace to all mankind He brought;
Hope is the legacy He left;
Love was the lesson taught.

If in the path His feet have trod,
Our mad desires that sear and kill
Have made us falter, God, it is
Our weakness, not our will.

O Christ-child, come to us this day—
Our hearts Thy humble bed will be,
Our lives the messengers that tell
Thy new Nativity!

SELLING RELIGION

If I am ever asked "What do you value most in your work as a minister?" I think my answer is the same that it has been almost from the beginning, but perhaps more emphatic as the years go by. The thing which I value most is the *entree* which I have as a minister to talk to people about their intimate desires and experiences,—to talk to them about religion. I consider mine something of a job of salesmanship, for whatever their problems may be, I am sure that men everywhere need to add to their stock of religion. Even some who think themselves very religious would bear said of themselves such a statement as greatly surprised the scribes and Pharisees, "Except your religion exceed that of these, ye can in no wise enter into the Kingdom of God."

So I go out into my neighborhood which is new, where the people don't know each other and where they know me only casually through having been at church perhaps once. I go after dinner, starting at seven or seven-fifteen, because men have their greatest leisure then and it is early enough that I may call at several places. The first man is a young fellow who is interested in a new process for the manufacture of artificial silk. He works hard, the firm has spent a lot of money on experiments, and the business isn't paying yet, nor can they be sure that it will succeed. His wife is a member of the Christian church in another community but he never goes to church. It would be a stiff proposition to interest him in religion; he always thought it was alright for them that liked it, but it never appealed to him. Once he had a Sunday school teacher who did things through the week for the fellows. They had a basketball team and used to have parties and all the fellows were crazy to be in his class. But he went off to study for the ministry and nobody

kept up the work so they all dropped away. One thing wrong with the church in his sight is that there is too much sameness about all its work. "You're expected to go to church in the morning, Sunday school in the afternoon, church at night, Christian Association or some other meeting through the week, and you hear just the same things over and over." Another reason he doesn't like church is that he can't understand what the preachers mean. Once he heard a sermon he'll never forget. "The man read some verses from the Bible and then took some things that had just happened and showed how the Bible fit those experiences. But most preachers use words that I never hear anywhere else and they don't mean anything to me."

When I've agreed with him in part of his criticisms and told him what we are doing for young folks with our gymnasium he has promised to come to church to try us out. I have at least awakened an interest.

Then, I find a man of Jewish parentage who in his youth had attended a Protestant Sunday School. For twenty-five years he hasn't gone to church, a fact which he regrets. He belonged to a club when he was about fifteen years old that met once a week in a room of the church. But the church got a newminister who said these boys shouldn't use the building because they didn't attend the services. He believes he ought to go to church "because I should let my neighbors know I am a God-fearing man." He lives near enough that he has seen the crowds of boys using our gymnasium and he approves. He wants to help financially but isn't sure that he will come to church much. He likes to be active. It's hard for him to sit still to "be preached and sung to." I've told him that he can do a good deal in a service of worship and he has promised to try it for five successive Sunday mornings and then to tell me frankly how he feels about it.

The next man is a machinist in a steel plant, although he is a graduate of a Southern University. He used to be very active in church work, going four and five times on Sunday, but he got interested in Darwin, had read Haeckel and others, and he had never found anybody to help him make an adjustment in his religious thought. He still went to church and when he heard what he "had to believe" he was more and more distressed so he stopped going. He wanted to ask a lot of questions about the creation, the virgin birth story, etc., and when I left asked if I would allow him to come sometime just to talk things over. I'd sold him what I went out to sell and he had found real satisfaction in receiving it.

I sometimes wish that I had no evening meetings in order that I might go out every night to have just such visits. In part, I think it is due to our kind of neighborhood, where we have a majority of young, forward-looking men; in part, to the uncertainty of the day in which we live. But I have never known men so to welcome the chance to talk about religion, the place of the church, their obligations, as has been my experience in this past year. I find my greatest happiness in this kind of activity, but it does this me too. rarely, if ever, do I have such an evening does this for me too—rarely if ever do I have such an evening that it doesn't show me things I need to preach about.

—IRVING S. CHENOWEH.

* Indian women will secure the franchise ultimately; their present leaders are eager for it. Incidentally, the pardah system which interferes much with voting will be greatly altered.

* A Hindu movement, practically for "passive resistance" founded by the worthy Mr. Gandhi of Bombay. It was suspended by the movers in July; but evidences of its resumption of activity appeared again this autumn.

* Note—Is it necessary to say that "Jesus, Lover of My Soul" is not a case in point? I should not think that it was, at least in the usual settings, "Martyn" or "Hollingside." The fault spoken of is usually due to the music.

NOW, AS TO SALARIES

Labor unions have discovered the educative value of a club. A plea for a living wage becomes impressive when the pleader carries a heavy club and demonstrates his ability and willingness to use it in getting what he thinks he ought to have. A lecture on mining and miners entertains us when the miners are sending to the top all the coal we need: a diminishing coal pile forcibly calls attention to the fact that the miner is a man and that he has certain rights which users of coal are compelled to recognize. A chilly living room raises questions of justice and of comfort and health in mining towns, provided we have any qualifications for thinking in this direction.

Has the time come for the college teacher to take lessons from the labor union? Does the dignity of his profession require that he have some one go before the public and employ the arts of persuasion in order that the college may have money to pay salaries or will he show good sense if he talks about his salary in a way that cannot be misunderstood? In my opinion he ought to use the second method. It will not be necessary for him to organize unions. The one thing for him to do is to make it clear that he does not have any intention of continuing in his profession unless he receives a salary that will enable him to feel that his services are appreciated.

College teachers owe it to themselves to demand that financial agents quit talking about the sacrifices of underpaid teachers. If the churches think they need colleges, they must be made to accept the responsibility of paying for them. No self-respecting man likes to have a plea made for him. If the institution with which he is connected does not receive the proper support, he will decide that the institution ought to die and he will sever his connection with it. He may deny himself much in order

that new institutions may be built up. Educational institutions of all kinds have been brought to their present state by the sacrifices of many lovers of enlightenment. Church colleges have existed long enough to demonstrate that they are worthy of support or that they should be discontinued.

There is an abundance of nonsense written about the intangible rewards of teaching. There are such rewards. But they are not the monopoly of any occupation. They come to every one who knows that he is doing useful work. All good men are builders of the kingdom of righteousness. It is customary to emphasize the teacher's satisfaction in his work and its usefulness to the state and the church, when it becomes embarrassing to admit that the teacher is not being paid as other men are paid. One who is qualified by heredity and training to give instruction to young people is pleased if he can feel that he is helping to make strong men and women. But he makes a serious mistake if he fixes his attention so constantly upon the results of his labors that he fails to notice that the world is not paying him in cash what he is entitled to receive.

Teaching is one of the professions. Success in the classroom is success, without qualification. It is beside the mark to ask whether a teacher could have managed a railroad properly or gained wealth by running a grocery or a bank. If he has met the requirements of his profession, that is all anybody has a right to ask of him. The administration exists for the classroom, not the classroom for the administration. If the college counts for anything, it is because the teachers count. The apologetic attitude is unbecoming to the teacher. He is justified in assuming that he is worthy of his hire. He is ready to do his part if the college constituency is ready with its co-operation. He will not beg for support.

—SILAS JONES.

A PARABLE OF THE HONEY LOCUST

The behavior of the honey locust is the basis of my parable. It is quite uncertain in its arboreal mind just what path it will travel in future, or, to be a little more explicit, just what type of leaf it will have. Unlike the lilac and tulip tree which have had the same type of leaf since Caesar invaded Britain or since old *Homo Neanderthalensis* took his last nap in the cave, the honey locust is showing decided variations. Probably half its leaves are once compound, a third are twice compound and the rest show all stages between. Evidently the tree is experimenting; that is, its protoplasm is unusually unstable.

One or the other of these two types of leaf may prove more serviceable on the average of the conditions under which the tree lives and meets its competitors in the open mesophytic forest. The less serviceable type may die out; or if both function equally well, the distinctive feature may become fixed in each and we shall have two species or, at least, two sub-species of honey locust.

It might be a shorter and simpler method of settling the question of leaf type if the owner of the forest deliberately chose one and cut down all the trees that exhibited any tendency to depart from that pattern.

So it is in our churches. Analogies do not prove; they suggest. Perhaps in communities here and there the protoplasm of the colonial organism we call the church is becoming unusually unstable; in other communities it is becoming so stable that it is fast losing its irritability, the most distinctive thing about protoplasm. In the latter communities, according to its way of looking at the situation, the church has arrived; it has attained; all it needs to do is to hold on and defend the faith. There are no new methods, no changes of organization, no revision of the-

ology. According to its standards, all outside the narrow circle of its fellowship are doomed to certain destruction; those inside, assured of equally certain bliss. Its success depends chiefly upon building up a huge collective conceit that the members of that particular congregation or denomination and they only, because they stand for a certain view of things, are entitled to a hearing by the Maker of All Men. If such a church is rural, it is likely to drop from preaching every week to preaching twice a month, to once a month, then occasional preaching, and finally the only visitors who come near are the ground-squirrels who romp about in the brush and weeds of the yard, and the only faithful immovable members left are those that lie under the evergreens behind the meeting-house.

In the other type of church there is no fixed pattern. It allows and approves of a little experimenting to find out what will work in the tasks to which it sets itself. If it can't make things go with a distinctly denominational program and status, it joins forces with other like-minded congregations to do those tasks. If its members move out to the suburbs and a new population filters into the community that cares nothing for its long and honorable history as a denominational institution, it serves its new constituency even at the sacrifice of some doctrine or rite long held dear. It may sometimes even federate with a near-by congregation, admitting that this other brand of Christian is as good as its own product. It will try this method and that method as conditions change; not all its experiments will succeed, but in its very sensitiveness to the changes of stimulus from without it will prove it is alive.

So also with the social organism. Conditions change upsetting the equilibrium of the protoplasmic forces and a period of experimenting sets in. Sometimes for many

years the experiments will be modest and very limited in their scope; then come periods in which society, like the honey locust, tries this and then that. During the past century it was experimenting with democracy and autocracy in government; with individualism and collectivism in the social realm. Mounting prices and increasing intelligence bred unrest and discontent. With the coming of peace this social instability, greatly aggravated by the war, comes to the front again. Just now the social protoplasm is particularly unstable. It assumes new forms here and there as repressed characters become active; existing characters extend their field or become obsolete. The glory of mankind is that he among the host of organisms subject to the laws of evolution has finally become a potential factor in the further working out of those laws, not so much at places where they concern him as an individual as where they determine the development of the social organism. There are three attitudes one may assume toward this development. First, one may allow every impulse and tendency that comes to the surface its fullest expression with no effort at direction of the social forces. This is to allow the laws that brought man up from the Neanderthal stage to that of the Digger Indian to have exclusive possession of the field. Such a course may spell disaster. Similarly disastrous may be the second attitude, the one usually assumed by rulers and governing classes, namely, to preserve the status quo without modification. The third is for men to assume the intelligent direction of their own further growth in the social organism. The present is pre-eminently a time to adopt the third attitude.

—JAMES S. COMPTON.

SWOLN WITH WIND

RALPH GOODALE

Continued From November Issue.

It is sometimes possible for significant words to redeem colorless music. The reason is that if the words and music are not at variance in mood, they are accepted by the mind as a unit, and one supplies the qualities the other lacks. A famous example in secular song is "Auld Lang Syne." Among hymns, "I gave my life for thee," is a beautiful poem, usually set to music ("Kenosis") worthless in itself, which has, however, been made sacred to many by the association. Barnby's more elaborate setting ("St. Olave") does not seem so well adapted to this hymn, in fact because it does not hit the mood so well.

On the other hand, pleasant music does not excuse meaningless or unimaginative words. I have heard people confess that the words of a song meant nothing to them, that they enjoyed hymns only as a sort of instrumental music. But they were honestly mistaken. No one can learn a song and sing it often without finding the words recurring to the help or despair of his imagination. Who does not wish to get rid of the phrases of "Was that somebody you?" for example? The musical sequence of this song has great charm for many people; yet the words fastened by it upon the memory are the acme of impertinence and futile moralizing.

One condemnation of many songs is that they deal with external things. Moral maxims, prosaic in their detail or foolish in their generality, are substituted for the speech of worship; for a genuine hymn is a prayer.

One chorus ends:

"Let us haste away, in the early day,
To the Sunday school so dear."

Another song inquires:

"Ere you left your home this morning,

Did you think to pray?"

Still another gives the somewhat general advice:

"In the battle field of life

Be a hero."

Such sentiments are on a par with the old fashioned wall mottoes—"Keep your temper," "Smile," "Do it now," and they are about as futile. Meanwhile the great hymns are crowded out by these preachments, and the people learn none of the poetry of religion.

There is a particular tendency in many song-writers to preach the modern gospels of efficiency, sentimental benevolence, and optimism. Not that these qualities are undesirable; but the virtue of religion is that it roots all good qualities in a relationship to God, and the shallow preaching of a point of morals stirs nothing deeper than a sentiment. Many a man has tried so hard to "keep his heart smiling all the while" that his wife could hardly live with him during the resultant grouch. Give him a song of greater faith, and his temper may improve normally. And so with the invitations to "Help somebody to day," to "Scatter sunshine," to "Keep step in the march for the truth and right," to do "golden deeds." Even when we understand just what these things mean, they do not strike root in our imaginations.

Just what it means to make a hack song of this sort may be better understood if we write one for ourselves. Let us choose some resounding sentence, easily understood and acceptable to all, as a nucleus: "Speak to your friend today," or "Are you gleaning the precious golden wheat?" or "Do your duty," or "Wash your sinful hands in the water of his love." We will first write the chorus:

"Do—your—duty,

"Do it like a man.

"Do—your—duty

"At the Lord's command."

Now we must have stanzas to justify the chorus. One will be enough for our purpose:

“When the world seems full of turmoil,
“And you lose Hope’s shining rays,
“Always do your duty, brother;
“As the Bible says.”

Of course, the Bible doesn’t say it. The commands of the Bible are explicit, and its poetry is—poetry. But at least no one can object to the general teaching. We must now set our poem to music, and copyright it, and sell it to some unsuspecting church in place of a hymn. The composition of the music, it should be said, is easy; it is similar to the composition of the words, except that no leading idea is necessary.

A good deal might be said of the talismanic ideas of some songs. As savages we worshipped bundles of sticks; in the middle ages we carried about the hairs of saints; now we attach importance to phrases from the Bible, regardless of their meaning. “There’s something in the name of Jesus,” for example. (By the way, compare “There’s something about you I like.”) There is not much in the name of Jesus if it refers to the son of Sirach; the connection is everything. But this ability to find healing power in undefined phrases like “the blood of Christ,” or “coming to the cross,” is a kind of fetishism revived by superficial evangelism; and perhaps we had better avoid theological and anthropological questions. The chief fault in a great mass of hymns, after all, is not their theology, but their dullness. Few indeed can attain the level of the celebrated waltz song: “Come, friends, sing of a faith that’s so dear to me,” in whose majestic chorus no two successive sentences have any connection. But there are plenty that are occupying the room of far better hymns. When one leafs over the lean and spiritless pages of some of our cheap hymnals, he

leans back in despair. And when he reflects that congregations are compelled to sing these songs instead of Gerhardt's "O sacred Head, now Wounded," Phillips Brook's "O Little town of Bethlehem," Monsell's "Fight the good fight," Whittier's "Dear Lord and Father of Mankind," that they are debarred from such tunes as "Elton," "Flemming," "Materna," "Paradise," and "St. Margaret," then his feeling is anything but derisive.

The preceding pages are not an attack upon evangelistic songs as such. The "gospel hymns" are often sincere and sometimes beautiful. Compositions like these have given a new lyric impulse to hymn-writing, and have suggested improvements for the future by varying the stanzas and heightening the value of the music. What will come of it we do not know; the Schubert of hymns has not appeared. At present, by the simple selective action of time, the standard hymns are by far the more valuable. But it is not my purpose to plead for either class; I wish merely to point out that rubbishy songs, of either sort, are being forced upon our churches, and that the churches are paying the penalty.

Probably the greatest danger in our songs is the one we shall consider last; the danger, I mean, from those various misuses and overuses of emotion which are usually lumped together as sentimentalism. Here is the most charming siren of all. For falsely emotional songs are at first attractive, especially to young people, who are normally sentimental. Later, with maturity and experience, one of two things happens: the individual succumbs and the fibers of his mind are decayed; or, more probably, he revolts against the false sentiment and the church which has created it.

To Be Continued.

OUR NEED OF AN OLD TESTAMENT PHOPHET

The Old Testament prophet possessed keenness of vision which enabled him to penetrate mysteries and discover fundamental causes. If there were serious disorders in society, or failure in the administration of justice, he seemed to be able to point out the ultimate source of the evil, and clear up the situation by the statement of some general principle. Around 500 B. C. a prophet in Judah (Is. lvi. 11) characterizes the ruling classes as each after his gain without exception. And this gain was not a legitimate one, so Hebrew scholars tell us, but an unjust gain made by violence. Hosea preaching in the last half of the eighth century B. C. sees all Israel given up to commercialism. The supreme interest of the people was business, trade, unjust gain, with no regard for righteousness. The nation is personified as a trafficker with the balances of deceit in his hands; he loves to cheat (xii. 7). Yet there seems to be some pretense of trying to keep within the law; for the prophet lets the nation as an individual make the following boast: Surely I am become rich, I have found me wealth; in all my acquired property they shall find in me no iniquity that were sin.

Scores of symptoms may be seen in the society and government of the times all pointing to the same disease, dishonest commercialism and the excesses and indulgences purchased with its ill gotten gains. As we read the sermons of the prophets we note a few examples out of many: Bribing courts of justice, perjury, breaking faith, stealing, sin against social purity, and one murder after another. The hewn stone palatial residences of the rich, the fruits of the exactions from the poor, were store-houses of violence and robbery. Worthless young loafers living on the fat of the land spent their time thrumming

on stringed instruments, singing idle songs, and drinking wine to excess, with no thought of the burdens and griefs imposed upon the common people. Lawgivers passed unrighteous laws "to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey." The business man was eager to have the holiday and sabbath over that he might sell grain making the measure small and the price great, dealing falsely with balances of deceit, buying the poor for silver and the needy for a pair of shoes, while selling the refuse of wheat. The oath had lost its sanctity, and a contract was binding so long as nothing was to be gained by breaking it. For all this the women are made to bear their full share of responsibility. With a striking metaphor Amos makes of Samaria's society ladies thoughtless brutal cattle because they urge on their husbands to make greater exactions from the toilers under them to provide for the wine parties and other festivities of these dissolute women. Isaiah brings a stinging rebuke against the vanity, love of display, and extravagance in dress of the women of Jerusalem, and predicts their future humiliation. A century later in conditions even worse than these there were not a few who could see an era of great prosperity just ahead; for we find Jeremiah saying, "They have healed the hurt of my people slightly saying, Prosperity, prosperity; when there is no prosperity: we looked for prosperity, but no good came. With society rotten to the core and dishonesty rife in the land prosperity was an impossibility, and in less than a generation Jerusalem fell and Judah went into captivity.

But is not much in the history of Israel and Judah repeating itself in our own civilization today? Read for a week only the leading papers and magazines,

ignoring all sensational sheets, and we find the nation obsessed with the thought of business, each with an eye for his gain. The following are common-places: Now is the time to take advantage of Europe's troubles and reach out for world trade, or with our material resources and skill in shipbuilding we may become mighty on the seas. We hear little or nothing of justice. If she raises her voice, it is drowned out by the cry of the market: Great is business prosperity, and America is her temple. In domestic trade the motto seems to be: In price fixing put on all the traffic will bear; reap your harvest now, for the people are educated to pay. Each is after his own gain, and much of it is dishonest. In one of our eastern towns a pair of shoes of which the price at the factory was five and a quarter dollars was sold by the retailer less than a quarter of a mile away for twelve dollars. Probably the manufacturer's percentage of increase was fully as much. False weights and measures are common. A few years ago a careful investigation in Chicago showed that about eighty per cent of them cheated the customer. According to a conservative estimate twenty thousand dollars is stolen every day from the housewives of Cleveland by this one trick of the trade. Do not for a moment think that these two cities are sinners above all others. The manipulation of the markets and control of prices by the "big five" have become a national scandal. It matters not how many claims to the contrary they may make, the facts are against them, and the people know it. The "big five" are already masters of two hundred foods, and are trying to lay their greedy hands upon every thing that is put upon our tables, or is used for clothing. Not many moons ago a pound of rice sold for six cents, but now with the name of one of the "big five" on it it is eighteen. In the words of a prophet, "This

is a people robbed and plundered." But these men are not above the law of God, and it is self-executing. No violator escapes. Sooner or later he is brought to justice. In Scripture language wickedness and folly are synonyms. The criminal, be he big or little, is always a fool. He is as stupid as the animal which sees the bait, but not the death trap. He is without vision has an eye for his gain only, but sees not the hand raised to smite every iniquity. He can learn nothing from the experience of others. The only thing seen by the "big five" is all the land paying tribute to them. They are in the same class with ex-kaiser William who in his insane folly saw himself on the pinnacle of glory ruling the whole world for his own selfish ends. Now judgment has overtaken him, and he appears as one of the prize fools of all the ages. Zechariah in one of his visions sees a mighty curse go forth over all the land to cut off every thief; it enters his house and utterly consumes it. The prophet's style is apocalyptic, but he states an eternal truth of God. It is not only scripture teaching, but common human experience, that society, when it becomes permeated with thieves and extortioners who make unjust exactions from the poor, must either be purged or suffer dissolution.

The labor organizations of our day have proved themselves apt pupils of big business with its dishonest commercialism. Their methods are much like that of highway robbers who seek to surprise their helpless victim, and compel him to meet their demands. They have a class conscience which permits them to ignore the rights of others, overlooking the fact that an injustice always reacts against the wrongdoer. No fair-minded man questions labor's right to form unions for collective bargaining, but just as soon as they say that no one who does not enroll under their banner and pay tribute

to them can work, they are committing a crime against the law of the land and against the common rights of humanity. There are, no doubt, thousands of good honest men in the unions. But just at present they have put themselves under the leadership of criminals, and are inviting disaster. With them the closed shop for which they are contending means that no one shall be permitted to earn his bread without their consent. It comes out in the testimony of labor itself that the present steel strike was brought on by the I. W. W. members and other syndicalists whose avowed purpose is the overthrow of the government, with little or no consideration for the laboring man. You remember that one high in the councils of labor congratulated the Boston police because they perjured themselves and deserted their post of duty thus turning the city over to their fellow criminals. Mr. Gompers declares that labor will not obey any antistrike law even though sustained by the Supreme Court. In other words contracts made by labor must not be binding. In the same spirit the miners have demanded two weeks' pay for a half of a week's work, and feel sure of success. Their thought is: Whatever price we fix, the public must pay, or freeze. That is the reason why we ignore our contract, which does not end for months, and strike at the beginning of winter. If these labor unions, which are a very small part of our population, imagine that they can override all the laws of God and man, they have yet to learn wisdom in the school of bitter experience. For the public there is a limit beyond which patience ceases to be a virtue. This is another case of blind folly like that of the striking policemen. Instead of gaining control of the city they covered themselves with contempt and are now out of a job. Let striking miners and profiteering operators both give heed to a bit of wisdom found in Job xx. 4, 5:

Since man was placed upon earth, the triumphing of the wicked is short, and the joy of the godless but for a moment. Although the miners have their grievances, covenant breaking is not the way for them to win public sympathy and right their wrongs.

Methinks a message for us from an Old Testament prophet would read somewhat as follows: Hate the evil, and love the good, and establish justice within your gates. Judge the cause of the poor and needy; make it impossible for a defendant with wealth and influence to refuse justice by delays and appeals from one court to another. Put a wholesome fear of the law into criminals of all classes. We appear to be fast approaching the time when not only the scum on top of society, but also the dregs at the bottom, mock at the law and hold the courts in derision. While bringing to book the labor unions for their shortcomings, do not overlook the many grievous sins of operators of mines and mills. Put an end to the unjust exactions made upon the people, by men without conscience, and thus allay much of the unrest that is common in the land by removing its cause. Send more patriots to Washington and fewer mere politicians that we may have thinking and action rather than overmuch talking. Do not be so devoted to your idol, Business, that you will suffer millions of dollars worth of cotton to rot and other government property to go to waste, withholding army supplies from sale, that a few high priests of your goddess, with special privilege, may enrich themselves at the expense of the many. Finally, seek ye not Gain, nor enter into Commercialism, and pass not to Dishonesty, nor swear by the sin of Prosperity; but seek ye good and not evil that ye may live; and so Jehovah, the God of hosts will be with you, as ye say (See Amos V. 5, 14 and VIII. 14).

G. A. PECKHAM.

THE POLITICAL SITUATION IN INDIA

John Clark Archer

India is increasingly interesting to the western world. This is especially true with regard to the political situation there. She is no longer merely an English problem, but a concern of the British Empire, and as such a problem to herself. Nothing less than self-government within the Empire can satisfy the Indian peoples; and this ambition demands that India give to internal problems the most serious attention and prepare herself to act a worthy part in imperial administration.

The past year has been one of unusual significance. The British promise of August 20, 1917, issues ultimately in a comprehensive scheme of reform, the Montagu-Chelmsford Report, which came before Parliament last June as the Indian Reform Bill, passed two readings before that assembly, and went into the hands of the proper Parliamentary joint-committee. It does not assume to be a perfect document; it provides, as did Todar Mal's Doomsday Book, for revision every ten years. It affirms in substance that moral justification of British rule in India to be the union of India into one political whole as a nation, a union not merely preparatory to self-government, but to be achieved in part by self-government. The Bill is well characterized as "the greatest political experiment ever undertaken in the world's history," "the most momentous document ever issued to a nation."

With the formulation of a definite plan has come opportunity for interpretation and comment. There is dispute, of course, but not so much over the ends in view as over the means of securing those ends. The Report proposes the Provinces as the initial, and for the

time the only place of experiment. Most of the leading Indians insist that the India Government itself be also at once subject to it. They express the desire—for themselves and the people—of participation at the very top as incentive to ambition along the way. A certain unofficial Association suggests an experimental Republic in some auspicious center in India, its results to indicate the character and method of further action!

Over the contents themselves there is wide divergence of opinion. The Report has not only furnished political capital in England, but has afforded occasion for the official beginnings of political parties in India. Indian Nationalists criticise the document as defective because it does not measure up to all the demands of the India National Congress and the All-India Moslem League. The Moderates are generally favorable to the Report; they show some hesitation, however, on the ground of fear that reform, if its execution pass into the hands of the nationalists, might be a new form of tyranny. The first All-India Liberal Conference met last October (1918) and assented to constructive support of the Scheme.

The matter of representation is one of great concern to all parties, and to all classes. That is, shall political representation be by caste or sect, or by territorial position, or both? The All-India Liberal Conference expressed itself in favor of communal representation. This method would provide for the Depressed Classes and non-Brahmins, and for the Christian community. In November, 1918, the Council of the All-India Christian Conference submitted to the India Government a request for communal representation as a necessary pro tempore measure, Christian representatives to be designated either by election or by nomination by Government. The ultimate ideal, however, would seem to be single, national,

non-communal solidarity. This will be hard to achieve in the face of the highly sectarian character of the Indian population.

Various Parliamentary committees are at work or have reported in connection with the Reform Bill. The Crewe Committee has reported in favor of a relaxation of India Office control over the India Government, the India Council to be purely advisory and the Secretary of State for India to be relieved of finance by a High Commissioner for India. The Southborough Committee on franchise has decided Indian women may not vote.* Inquiry has been made into the administration and organization of the Indian Army and into the matter of the Commander-in-chief's ex officio seat in the Viceroy's Council.

India's "silent revolution"—unsponsored by any outstanding native figure—is winning for herself not only consideration but also constitutional reform, however tardy the latter especially may be. Mr. Mantagu himself, the prime mover in the matter of reform, has said that "the Government of India is too wooden, too iron, too inelastic, too antediluvian to be of any use for the modern purposes we have in view." In India herself attitudes may vary with respect to the Reform Scheme (vid above), and requests may be made for things beyond its present provisions, but in general, however, in so far as India is articulate, she favors the Scheme and looks in confidence for better days as a self-governing unit of the British Empire.

Political disturbances and outbreaks of various sorts have not been infrequent during the past year; some have been very violent—and as violently dealt with. Unrest is wide-spread but resort to force, however, is the exception. In March a conservative Englishman, who is well acquainted with India and well-disposed toward her, wrote,

"It can scarcely be doubted, however sadly we deplore the fact, that relations between Indians and Europeans are at the moment less happy than they have ever been." Most of the acute unhappiness came from the passage and application of the Rowlatt Act (The Anarchical and Revolutionary Crimes Act), an extension of the purely war measure, the Defense of India Act. While the Act was pending before Council intense opposition to it developed, and it was passed only by the official non-Indian majority in the Council against the opposition of the Indian minority. Indian opposition has been based, they say, not so much on the theory of the Act as on the practice of it, on the putting of such powers into the hands of "high-handed executives and unscrupulous police." The framers meant it to be milder than the Defense of India Act, but opponents have called it "unworthy of a civilized government," "an abrogation of the elementary rights of citizenship in a civilized country." Even the calmest unfavorable comment names it "an extraordinary emergency measure masking as judicial procedure." There seems indeed to be within the Act no clear distinction between criticism and sedition, between manifestations of "unrest" and anarchy and revolution. It may be of interest to note in passing that Mrs. Besant approves the Act.

It is true the Act became law at an unfortunate time, when the Moslems had first begun to feel uneasy over the final treatment of Turkey, and when the anti-Brahmin movement was on in South India. Even the Government's attempt at explanation in the schools met with protest. In April of this year, the Satyagraha movement *took up the matter and the 6th of that month was observed as a day of fasting and prayer in silent disapproval of the Act. More violent protests issued in mobs of incendiary, robber and murderous character. In Amritsar,

for example, the chief work of the mob was the looting of a bank and the murder of the two English bank officials. For these crimes twenty men were executed by the Panjab Government. It was for this "severity" that Rabindranath Tagore at once resigned his knighthood (K. C. I. E.). Prompt measures were used everywhere to suppress all disturbances and order was quickly restored. So persistent, however, was the charge of undue severity that the Home Government promised to investigate it.

Such occurrences should not make us blind to fairer things. There is in India a very wide-spread satisfaction at the recent preservation of her national integrity, and at the immediate prospect of opportunity and incentive for self-realization. When the Government of India was transferred from the East India Company to the British Crown it was officially declared that administration was to be accompanied by Ministerial responsibility to Parliament, public opinion and the Crown. Now it is declared—in the pending Indian Reform Bill—that responsibility shall be to the Indian people as well, and not merely to them, but devolve upon them. Specific steps in devolution have already included Indian representation in the Imperial War Council and at the Peace Table by the Maharaja of Bikanir for the Ruling Princes and by Sir S. P. Sinha for British India, and by the elevation of the latter to be Under-Secretary of State for India, "The most encouraging political happening in the history of British rule in India for many a long year."

New Haven, Conn., October 30, 1919.

* * *

The Executive Committee is considering Chicago as the place for the annual meeting. The time to be shortly after the middle of June. What do the members think of this plan?

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O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broad'ning way;
In peace that only thou canst give,
With thee, O Master, let me live.

—*Washington Gladden.*

SOME DISCIPLE SLOGANS

Frederick E. Lumley

Some months ago I was honored by this magazine in the publications of a brief study on "Slogans." At the conclusion of it I noted that our own people have some slogans which needed analysis. This was done in the hope that some member of the club would be induced to follow up the subject. Being disappointed in this, however, I have decided to do it myself. And while there is much to be said about this social device among us there is very little space in which to say it. Much, therefore, is merely hinted at.

My previous readers may recall that slogans were defined as crisp, unforgettable words, phrases or statements, arising out of social conflicts, political, economic and religious. Originally they were the rallying cry of the Scottish clans. They never appear in peaceful realms, but are always the product of enmity, competition, alienation and struggle. The need for them seems to be this: Issues arise, leaders are divided, the differences are often too subtle or too objectionable to be fully elaborated for followers, but since followers are needed a rallying cry is launched in the form of an attractive summation, a brilliant digest, an inclusive formula, and this does the work. The leaders may intend to state the issues and grounds of difference clearly and sharply so that "he who runs may read" and follow. Then again they may wish to becloud the issues and still have public support. But the differences here are simply differences of motive and not of result. In either case the people are taken unawares. They are united on something which, because of its inclusiveness, is capable of many interpretations, or

because of its clever substitution of a part for the whole, seems to be the last word on the subject. Slogans never will bear close definition although they seem to define closely. The leaders discourage analysis for that reveals differences, starts questioning and slows up the rallying. Slogans always have enough truth to win those in a hurry, but not enough for those who "stop, look and listen." They are a compromise between truth and expediency.

From the general fact that every sect, party, class, that is to say, every aggressive group, has slogans, one might gather that the Disciples have some. They have some that they have borrowed because they are a religious group; they have some that are peculiar to them because they regard themselves as a "peculiar people."

One which our people did not originate, but which has been launched in all ages and by all religious movements is, "True to the Faith." The emphasis is frequently upon THE faith and of course that seems to make it more clear. This is a catchy phrase. At first glance it is obvious what it means and it is calculated to instantly divide and realign religious people. It has often created a mob out of the unthinking, but cocksure, and has left in perilous isolation some thoughtful, scrupulous soul or number of souls who, out of simple honesty, wished to know first, what is involved in being "true" to anything, and then what more may be involved in being true to this particular thing called "the faith."

These frankly deliberative persons are usually of two classes; first, those who, when they have seen what is involved, give themselves with unstinted devotion to what "the faith" means to them; second, those who having looked inside want none of it. But what happens? The flocking innocents never discriminate these

people and proceed to maltreat those who are on the way to loyalty as they maltreat those on the way to disloyalty. The slow but honest find themselves branded as heretics before they themselves know what they are. No doubt the deepest anguish of many souls is suffered just at this point; just as they were about to enter they found the door closed in their faces by "the faithful." Those who have moved along in the rut of religious uniformity or any uniformity for that matter, are so readily gathered up under a new banner of striking colors and a new formula of catchy words. They are happy and assured as long as they never ask questions. But suppose they stopped for just one second to ask, "What does this phrase mean?" Perish the thought; they dare not imperil their souls by such damning doubts. Souls can be lost in a second, so they are told. The important thing is to rally.

But who knows what "the faith" means? If the contents of every man's faith were displayed, put out boldly and honestly, there would be great differences yet, as there have been great differences in the past. Church history is full of quarrels over "the faith." Up to the present hour there has been no final, universally accepted definition of it. And just so long as such is the case every man must have his own faith and it is dangerous to run under the banners of leaders who demand unreflective followers. To what, then, is one to be true? There is harmony of the spirit and harmony of the letter. Is it both of these or one of them? If a synonymous phrase is used what is gained? If the phrase is interpreted that means expansion, variation, heightened differences. When a man asserts that he is "true to the faith" it is presumed that he has given "the faith" a definite and central meaning. When asked to reveal the contents or furnishings, he is always

dependent upon words and deeds. These are the form or mould for the expression of what is within. They are incidental, not vital. And this is where disagreement begins. If you affirm that you are true to the faith—simply make the statement, and I affirm that I am true to the faith—again a simple affirmation, and say nothing more, there can be no agreement or disagreement. The speakers are just where they were when they opened their mouths. What then? If both are honest they should walk together in the "spirit," each leaving the other free to furnish his faith out of his own experiences with God.

Perhaps a more specifically native slogan is "True to the Book." Of course among Christians the Bible is in mind. But all higher religions have an authoritative book or group of sacred writings. The interpretative corrolarly among us is this: "Where the Book speaks etc." But we have the same difficulties. This is a broad inclusive statement sufficiently general to gather up all the two hundred sects of our land. Any one of them would fight if charged with being untrue to the Book.

Does being "true to the Book," mean that our lives are to be guided by its principles or does it mean that we always must express ourselves in its terminology? It is safe to say that none of us is true to it in either of these senses. We *mean* to live by its teachings. And that is all that we can be asked for no man yet knows fully what it teaches. We can grasp some of its meanings and we do. It would be absurd to ask you, who insist that you are "true to the Book," to tell me, without so much as a hairsbreadth of deviation by means of tone of voice, inflection, gesture, the use of synonyms or local colorings, just exactly what the Book says. If you could do so the Book would not be in-

spired. Appealing to actual practice, we find that the Book speaks its meanings to people in different ways. Such meanings then become personal property. We may compare meanings and we should. But we must be decent about it. A group of distinguished artists could examine a famous picture and more nearly reach agreement as to the content of its message than can the hosts of distinguished and undistinguished, literate and illiterate interpreters agree upon the full content of the message of the Bible. Yet in the one case there are no words and in the other supposedly plain words.

As a people we have "our plea" and we propose to restore "primitive Christianity." These terms are subject to all the difficulties already noted; they have never been authoritatively and finally defined. They are more or less vague, floating notions, acceptable to all, but explainable by none. The words have a pleasant sound; they captivate. They have meanings but they are just what we put into them. And of course what we put in we can get out again any convenient time.

Literally, we have a more or less uniform understanding, version, conception of "primitive Christianity." But very little study shows that our emphasis is upon the form rather than the content. Yet, so much of an understanding or conception of "primitive Christianity" as we have we are obligated to offer to the world. That is our mission, our duty, our privilege. "Our Plea" is that the whole world come and see what we have and adopt it. But if we violate the very spirit of "primitive Christianity" in our haste to have all adopt the forms, what has been gained?

It is well to remember that slogans are often big ideas in capsule form. We are required to swallow them without analysis. We are a "free" people politically and religiously (not actually, but ideally of course)

and freedom is for reflection. Freedom means time to think and to act; it is the opposite of haste. Therefore, to lose our lives, as hosts of people in the past have done, fighting for what is not understood, is no longer glorious; it is silly. To catch up a popular phrase, launched by no one knows whom, and follow it blindly is to lose our human birthright, our divine gifts. The way to cure the practice of launching slogans is to think before confessing allegiance. When people regularly do that slogans will be like darts against a stone wall. Slogans are never for instructional purposes; they are for congregational purposes. They get people "going" and from that standpoint are efficient. But they are dangerous to the careless. They are a trap for the unwary. If moral action must be deliberative, slogans encourage immoral action, whether economic, political or religious, because they demand attention, allegiance and action before reflection. They infect people—the unprepared.

SHEPHERDIZING THE LIBERAL'S VOICE

Whatever the method or equipment of the shepherd, he is called good only as he safely leads to the greenest pastures and the stillest waters; unable to do this, he must submit to the place of stranger, whose voice the sheep do not know and will not follow. Now to the surprise, humiliation, and deep sorrow of some liberals, their voice, for some reason, has been mistaken for the voice of a stranger, if not an hireling. In this distressing condition some have left the churchly flock; some call in sorrowful, but futile tones; a few damn the sheep between their calls; still others call in a liberal-toned voice that the sheep slowly recognize as the voice of a kindly shepherd. With the feeling that not a few sincere progressives may do more to shepherdize their already liberal voice, these few reflections are given.

The progressive leader must have a patient faith with some forms of conservatism. He must be keenly aware of the fact that conservatism and progressivism streak every individual and institution, though in varied proportion. Doctrinally, some people are liberal, while in social application they are painfully and cruelly conservative. Intellectual leaders themselves are often many degrees apart. The faculties of the most liberal seminaries have the inner divisions of conservative and progressive—the first and second blessing divisions, so to speak. Socialism itself has its orthodoxy and its heterodoxy. Priests are not always wholly conservative, and prophets are never completely progressive. Viewing the distance between the solitary prophet and the institution, the progressive has all too often unjustifiably doomed the organization as hopeless. He fails to see that many Philistine giants blocking the path of progress, have been slain by progressives with-

in the church, inspired by the inherent ideals of the church, and sustained by slower moving conservatives who have seen and followed the new star of hope. There has always been the second line, however weak, of conservatives embryonically progressive. Let the progressive take heart in these facts—that conservatism is not a monopolistic curse belonging to the church, but a condition of universal human nature; and that great ongoings in ideals have been possible because the seeds of progress, scattered by the prophets, have fallen on much good conservative soil. A recognition of this does not mean an advocacy of wholesale indulgences for all kinds of a standardized and plutocratized theology. But the progressive must not allow himself to be defeated in labors and crushed in spirit by the loud ravings of “full gospel” intoxicants. And the progressive leader is not proving true to the cause he represents, unless with patience and tact, he faithfully cultivates the latently liberal, those whose hearts are already liberal and far on the way to the kingdom. And this class is in far greater and increasing numbers than the progressive leader sometimes thinks. Furthermore, the time is at hand when these are willing and anxious to follow the voice that leads onward, in spite of those who are hopelessly and overwhelmingly goat. A thoughtful remembrance of these things will put more hopeful and sympathetic tones in the liberal’s voice. He will do well, too, to recall that his present thought processes came slowly, and perhaps with great labor; that there was a day in which he pondered long and could not understand. A good shepherd will not condemn sheep because, for some limitation, they are unable to keep up with the shepherd’s fastest pace.

The liberal’s voice must reveal a shepherd who knows the land, its green pastures and its life-giving streams.

To classify oneself, smartly, as progressive as an advertisement of mental eminence, while the muddled brain is compelled to lead forever over monotonous barrens, will not go far towards increasing confidence in the shepherd's leadership. The vehement and repeated emphasis upon subordinate ideas as if they were of revolutionary primacy; the statement of issues in a way at once confusing and feeble; the use of terms purely academic and unintelligible—these are things that naturally create the suspicion that the voice is that of the stranger. There may be no clear distinction between the problems interesting for mental speculation and those with a profound moral and social significance for the day. Constructive elements are so meager they fail to be compelling. The trouble is not so much the need of a greater number of liberal shepherds, as it is an increase in the number who display enough ability to come within yelling distance of the significance of a great modern idea. The constant gusto of ones liberalized shepherdhood does not lead; sheep are more interested in green pastures. Knowledge alone is insufficient, but likewise indispensable. To plead that the average minister has neither the time nor equipment for expertness, is not an acquittal of guilt; for the demand is not for technical or encyclopedic knowledge, but for a pretty clear conception of the tendencies and problems in the varied rich fields of modern investigation. This knowledge, however much of conclusions may be accepted or rejected, together with a prophetic insight into the significance of the same, is imperative for effective liberal leadership. If the conservative denies the flock green pastures because of fear, the progressive dare not deny it because of ignorance. He must rightly divide the word in its modern bewildering splendor. The liberal should do a little tarrying until endowed with a

power that can help clarify the muddled waters of the day. Those of the liberals who are without sin will refrain from casting stones, while they use their strength to lessen the sin of the guilty.

Again, the liberal voice must show a spiritual—a fiery evangelism. While liberalism cannot be dogmatic, it must be positive. Progressivism has been too much on an apologizing defensive. The role of suspicious character has been well played. He hasn't feared fagots, but he has disliked skids. Cowardly silence and weak apologies have given the impression that the progressive is the outlaw who victimizes the helpless, whereas he should act with the sincere love and natural frankness that enables the flock to see he has the healing oil for the wounds of a wolfish reactionism. But this impression is impossible in a halting and feeble ministration. Why not a reassuring confidence? If possessed of positiveness, the voice has in many instances been without spiritual fervor. The modern viewpoint should give the enthusiasm of "We have found the Messiah," for has it not proved a saviour in the long quest of faith? Need the progressive be like the one who confessed that he first had heat, but little light; now there was light but scarcely any heat? Neither conservatism nor liberalism as such will save, but a profound spiritual life will; and the liberal shepherd must show that his leading is by way of the greatest spiritual riches—and there will be a response. The liberal shepherd must spiritualize his message with an evangelistic passion that convinces that his way is the way of salvation, the way of the abundant life. Ghosts would thus have a marvelous way of revealing themselves as saviours. Why should the liberal view leave one bereft of all spiritual glow? Are poetical visions, mystical communions, and evangelistic yearnings incon-

sistent with the modern viewpoint? If so, the liberal has no advantage over the railing conservative who leads up some blind alley for he in his bereavement, simply conducts an ecclesiastical sight seeing trip up some dry-bone filled valley. The sheep are becoming suspicious of both kind of leaders as strangers. This spiritual glow may be fanned by seizing for emphasis the results of the modern method that have an interpretative value for our morally and socially torn world; any other course will result in an impotent intellectualized individualism. With an intelligent underlying passion, some things will have a minor place, while others will be brought from their cold abstractness and made to serve as comforting and illuminating lights to ever greener pastures. The liberal shepherd can, if he will, use scripture with a clearness and a passion that can put to rout the modern "kine of Bashan," and cause some standpatters to allow the slogan "where the scriptures speak," to fall into "innocuous desuetude." But no one can glow over two Isaiahs when "most people do not know there was even one."

Oh, the spiritual depths and heroic passion lacking in so many liberal voices when their position should naturally reinforce these qualities! May the tribe of liberal shepherds who lead grow in numbers. Let the cynical or disheartened liberal be quick to see and patient to lead the hopeful conservative. Let the provincial liberal increase his knowledge of a greater number of more satisfying pastures. Let the coldly intellectualized liberal pray for a social passion and a spiritual devotion in the task of leading—thus will the voice have a little more of the accent of the good shepherd.

—*Fred S. Nichols.*

A MONTH'S MINISTRY

November was a most enjoyable month of opportunities, some of which I seized in passing. From my file I report the following items. I made sixty calls on my members, and seventy on non-members, making a total of one hundred and thirty calls. I received calls from one hundred and one members and eighty-two non-members. Total of one hundred eight-nine. None of the above calls by the preacher of the "Other Fellow" were merely social. There were many such during the month, but I did not count them.

None of the weddings were "swell" affairs, and no rehearsals. Most of them were in the church, and only one or two attendants. One groom lost his ring, which rolled out beneath the door and onto the stairway before he could get it. Another tried to put the ring on his bride's thumb. One wedding occupied about ten minutes of my time, and from it I received ten dollars. There was another for which I used up two hours altogether and received one dollar. One couple was put in "Position Facing the East" by a spinster aunt, while another bride had to walk around the groom three times and finally fixed his necktie before the vows were "administered."

All the funerals but one were conventional and sad, and it should have been, but the "Knights and Ladies of Security" and "Royal Order of the Moose," got their wires crossed as to who should do first honor at both the home and the grave. The newly made widow went into hysterics, and it seemed for awhile that we would have to resort to some act of personal violence to quiet her. It not only rained that afternoon, but it poured. The automobile hearse went dead on the street car track, and stayed dead for twenty-two minutes, just after the procession had formed. At the grave one of the woman "potentates" of Security, slipped and would have landed on the casket, or possibly in it, had it not

been for the strong arm, and the big foot of the "officiating clergyman," and then as a concluding phrase of the lodge ritual, given by a well poised and unduly dignified "most worthy Matron" we got this: "Father, we deposit this evergreen as a precious token of *immorality.*"

Those eighteen speeches included Chapel Talks, addresses to preachers, chamber of commerce, rotarians, lodges, strikers and salesmen on a widely varied list of subjects. Some of them were given thorough preparation and study. Others were made almost extemporaneous, two of them were prepared while I was driving from my home to the place of meeting.

This month's experience has given me some good lessons and I know of nothing better that I can offer just now, than to pass these lessons on to you.

1. "We preachers need to be one of the folks." However brilliant, or well trained, or handsome, (I get this only by observation) we may be, we must be available, approachable, and as near the needs of the people as was the Master. Anything else spells failure. If being "a wearer of the cloth" creates any self-imposed halo or contributes toward self-assumed dignity, or adds to the atmosphere of aloofness, we "clergymen" would better get out and let some "ministers" have a chance. Terre Haute has about sixty-nine "ministers" and three "clergymen." I hope that my fellow citizens list me with the former group. The crowd of people today are hungering for genuine friendship, and a fellowship in which they are not patronized.

2 About two-thirds of the weddings ought not to occur. When we preachers get to the point where we love unborn innocence more than a five dollar wedding fee, and are willing to suffer some harsh criticism in order to be square with the couples contemplating marriage, there will be fewer divorces, and the number of mormons, epileptics, and other defectives will be materially

lessened. I've refused to officiate at four weddings since coming here, and I am happy to say that I still have the license of one couple on file and expect them never to marry. They had a big heart-break, but are quite happy in their decision. Another couple came across two states, a couple that I never had seen, that I might "Tie them up." They told me they made the extended trip only because of the stand I had taken.

3. Funerals need to be simple, and as free from personal remarks as possible, except where such remarks can be made and bring good cheer and hope. There are only two reasons for having a funeral service. (a) To teach a needed lesson to the assembled relatives and friends. (b) To lift the sorrow stricken people out of the shadows. Any word or song or action that does not meet these needs is worse than superfluous. It is an "abomination" unto the Lord.

4. In only one of the eighteen speeches do I think I was addressing a group in which I knew more about my subject than all or any of them. I know this is a serious reflection upon the intelligence of my fellow Terre Hauteans, but I believe it to be true. So seldom do we preachers appear for public discourse, but that there are a few present, at least, having so much knowledge, experience and culture than we, that we need to be very humble. Knowledge, culture, refinement and accomplishment, are well nigh universal, except—in the old fundamental big things of the Kingdom, in both virtue and service.

We preachers need to study as never before. We need to associate with our fellow human beings as never before. We need to pray as never before. We need to forget our own self interest as never before. We need to give ourselves without reserve as never before. Talk about privileges and joys and opportunities, there is none to compare with being just a common minister in Jesus' name.

—V. W. B.

SWOLN WITH WIND**RALPH GOODALE**

Concluded

It is not, of course, that there should be no emotion in songs. No one can complain of the intensity of feeling in any rendering of the Fifty-first Psalm or of the fifty-third chapter of Isaiah; the subject demands intense feeling. But the harm comes with the passive enjoyment of emotion, as in the old hymn:

“And he’s a son of Heav’n who *feels*
His bosom glow with love.”

Or it comes with the association of “expressive” music with meaningless words, or the forced association of religious ideas with words that would be emotional without them. The purpose here, as in most sentimental appeals, is to stir the heart—“reach the higher nature,” as it is usually put—by some external means. If one is excited by a story or song, it is thought, no matter what the subject, he will do whatever you suggest. Talk about mother until the sinner is melted, then command him to enter heaven, and in he goes. Arouse a pleasantly autumnal feeling by singing about the “little brown church in the wildwood,” and maybe the church at Forty-sixth street will become dear by the association. Perhaps. But be careful if the singer learns to think.

A few days ago I heard some little girls delightedly singing that silly song and pretty waltz, “Rose, Rose, Rose, Prettiest Flower that Grows.” It did no harm at their age; their pleasure was but the symptom of a natural process. But they thought it was a religious song because the name of Jesus was dragged into it. Wait until they grow up, and ask what they think of Sunday school!

“I tell you,” a young man remarked to me once, “I don’t like to go to that church. I was raised there; and

it seems to me the people are always looking through their tears and enjoying it."

I groped about in my memory, and at last found the song:

"While looking through my tears one day;

I saw Mounty Calvary."

Now the composer of this is a good fellow and a talented musician. Why should he seem to tell the young man the evident falsehood that Christians are given to mournful revery?

In an acute stage, sentimentalism replaces heavenly love with earthly. The words retain a religious reference; but by some sentimental emphasis—for who can describe the soft Lydian mode of modern music?—they cast the same emotional spell as a love song. The singer, who is usually a girl approaching maturity, revels in romantic sentiment without finding it in the music or even recognizing the fact.* We are on uncertain ground here, to be sure; the test is entirely subjective, and argument is impossible. People addicted to these songs would probably resent the charge hotly. But if the reader will examine the effect of such songs as "Jesus is all the World to Me," or "My Soul is so Happy in Jesus," I believe he will find in them not the high devotion of a follower of Christ, but the self-abandonment of a lover. If he should find this quality in some of the hymns of his church, he should remember the inevitable history of a love song too often repeated; strong attraction, satiety, and disgust. It is safest to let such a boomerang alone.

Sentimentalism is also the usual cause of a practice so gross I hardly need to mention—the setting of religious words to well-known secular music. The suggestion of the music is inevitably that of the more familiar words. To use the "Sextette from Lucia," or "Forgotten," or "Juanita" is to introduce the comic or the sentimental

into the spirit of worship. "I Love Him, I Love Him, Because He First Loved Me," sings the congregation; but every member also hears "Old Black Joe." One "arrangement," "makes the children laugh and play" by setting the words of the Lord's Prayer to the tune of "Home, Sweet Home;" at the end there is more music than words, and the gap is filled with "Prepare us, dear Jesus, for Home, Sweet Home." I have even heard "Rock of Ages" sung to the tune, "Just A-wearyin' for you!" It is ridiculous, but it is done. Religion is surely dull if she cannot produce her own music.

"But," an objector says at once, "I know hundreds of Christians, good Christians too, who sing these 'trashy' songs and prefer them to your over-intellectual stuff." And it is true that there are many downtrodden Israelites who make bricks without straw and have forgotten that straw may be used; nay, might even resent the offer of straw in place of their usual weeds and stubble. But there are several things to be said to this. First, there are many who know that their songs are trashy, and yet, to their honor, endure them. And there are others who remain away from church because of a feeling that the service is uninspiring and cheap. Even if it is true that the majority can not appreciate good hymns, there should be some consideration for those who can; the brainy also need salvation. But one must protest against this undemocratic assumption, so often made under the name of democracy, that the base herd has no brains and can not improve; an assumption that would lead to an esoteric religion for the few and Billy Sunday for the many. Discernment in music and poetry is largely a matter of social opportunity. And lastly, this is not a question of greater or less intellectual subtlety in the hymns. It is a question of finding simple and harmonious compositions that express the feelings and ideas of worship, instead

of flashy songs that are vicious or tiresome. So far as mental capacity is concerned, the congregation has enough to learn either sort.

It need hardly be said that a wise song-leader will not wrench from his people by force the songs they have learned to enjoy. A toy may be to some minds a symbol of the Infinite. If a change is needed in some places, it should be a change accomplished gradually and tactfully. Yet it is not so difficult a change as many would fear.

The claim is also made that young people must be given what they wish; that is, songs of cheer and courage, but not of any deep experience. This argument leaves out of account the needs of the mature mind. But apart from that, it is based upon an entire misconception. The mind of a growing child is not the pure, untroubled sunshine it seems in retrospect. If it is normal, the mind of an older child especially is filled with a luminous haze, in which are represented gigantic figures of fear, joy and despair; and by these figures the experiences of mature years are shown with extraordinary vividness, whether experiences of triumph, torture, devotion, luxury, death, love, or whatnot. It is precisely during these years that all the sentiments and ideas of the child, for good or bad, are most easily touched. Now is the chance to arouse his religious emotions; now and at no later time.

Further, the youth does not reach out for jolly experiences only. In fact, no such generalization can be made as to the tastes of youth, for youth has no established tastes. There is a desire for sentimentality, due to the approach of the mating period; otherwise the growing boy or girl will enjoy exactly what society seem to direct him to enjoy. Just now the popular songs indicate that beside the perpetual love-sentiment, he enjoys cynical merriment. Use that in a hymn if you can!

Not that a child should necessarily sing the same songs

as a grown person. He can, to a greater extent that is usually realized; but the solution is not simple. It is no solution, however, to say, as a man once said to me, "Good hymns are all right for church, but these songs are good enough for Sunday school." Good enough! We feed our children doggerel, and expect to interest them in religion thereby. A wiser plan is followed by teachers of secular music and literature. They do not overwhelm the children with the intricacies of *Paracelsus* or a Brahms sonata, nor do they spatter them with jazz music or Tupper. What the child learns may necessarily be simple, but it still feeds his imagination when he is mature. The grown man is not distressed to find phrases of *Sir Galahad* or *Among the Hills* floating in his memory of schoolboy days; nor would he be distressed to remember "O Little Town of Bethlehem," or "Fairest Lord Jesus."

It is not so easy to understand the other objector, who wants march hymns alone, because "the Christian life should be full of joy." True enough, Christianity is full of joy, but not the joy of mental intoxication. Christianity see clearly the strife of the world; it fights, and has peace—the "peace that passeth all understanding." Its music, therefore, is not the hypnotism of cornets and drum, nor the poetry of an unreal imagination, but the song of one who faces the world and rejoices. And of such joy the hymns of real Christian experience are full.

Finally, it is a fact that childish tunes and words, chosen for the sake of popularity, are not popular. I mean that they have no great hold upon Christian minds of maturity and depth. To be sure, children like marches and sentiment, and untempered converts are much taken with home-and-mother songs. But the tinsel wears off, the tune grows flat, the sentiment, and with it too often the religion, becomes unpleasant. As a consequence, in many localities the churches have no affection for their

own songs, and do not learn better ones. A man from such a desert place recently said to me, "That's a funny hymnal; the songs are all so new that I don't know one of them." The book referred to contained hymns twenty, a hundred, six hundred years old, such as this man had the right to know; but a committee with a theory of what the public wants had blocked the way with rubbish.

The situation seems to be that some ministers, in order to attract the people, have cheapened their worship; like the teacher who could always interest a class in algebra—she told them fairy-tales! One might remark upon the futility of burning the house to attract the guests. At the end the congregation is found to have no liking for better hymns, is not improved by its own hymns, and has the opinion that religion itself is a matter of sweet sentiment and feverish revivals.

"The hungry sheep look up, and are not fed,
But, swoln with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread."

And it is all a useless sacrifice. Perhaps it is necessary to stimulate criminals with "Tell Mother I'll be There," and the like; I do know. But average humanity does not require psychotherapy. Hymns are never difficult, and the best of them are not unpleasing even at first to one whose religious impulses are stirred. The only distinction is that some lead toward emptiness and others toward growth. Which shall it be?

FINANCIAL NEEDS

In view of the increase in dues of co-operating and regular members to three dollars per year, which was voted at the last annual meeting, the Executive Committee feels that all members of the Institute should be fully informed as to the financial needs of the organization for the current year, as well as to its receipts and disbursements for the year just closed. The budget required for the year 1919-20 will be approximately:

Estimated cost of the <i>Scroll</i>	\$400
Secretary's Office Expense, (Station tionery, Postage, Stenography etc.)..	\$100

	\$500
Income from dues.....	\$500

	\$500

A summarized financial statement for 1918-19 follows:

Paid for printing <i>Scroll</i> , July 1918- July 1919.....	\$209.32
Due on <i>Scroll</i> , and unpaid.....	140.25
Expenses Secretary's Office.....	56.15

Total.....	\$405.72
Cash on hand July 27, 1918.....	\$ 7.95
*Receipts from dues.....	245.00
Receipts from <i>Scroll</i> subscriptions..	32.00.
Deficit, July 27, 1919.....	120.77

Total.....	\$405.72

*Receipts from dues contains the following items:

B. Walters, \$2; C. Lockhart, \$4; O. M. Cope, \$2;
A. L. Wills, \$2; A. H. Seymour, \$2; C. F. McElray, \$1;

W. F. Barr, \$2; C. U. Collins, \$1; G. I. Hoover, \$2; R. C. Flickinger, \$2; F. L. Schooling, \$2; J. A. Serena, \$2; S. Jones, \$2; A. W. Taylor, \$2; L. E. Cannon, \$2; F. K. Deming, \$1; E. E. Faris, \$2; H. O. Pritchard, \$6; R. Dickinson, \$1; F. Cowherd, \$1; A. Holmes, \$2; C. R. Wakeley, \$1; C. A. Burkhardt, \$2; O. A. Hawkins, \$3; F. A. Henry, \$1; T. E. Winter, \$2; F. L. Jewett, \$2; H. T. Cree, \$4; A. L. Cole, \$4; B. A. Jenkins, \$2; A. G. Webb, \$1; G. A. Campbell, \$2; R. R. Hill, \$2; R. A. Nourse, \$1; J. M. Philput, \$2; W. C. Payne, \$2; T. Dean, \$1; W. E. Minor, \$1; E. M. Todd, \$2; C. H. Swift, \$1; J. C. Archer, \$2; J. C. Hill, \$2; G. A. Ragan, \$2; H. B. Robison, \$2; H. Martin, \$2; F. C. Lumley, \$2; J. R. Evers, \$2; T. C. Howe, \$2; C. B. Coleman, \$2; W. H. Trainum, \$2; H. McCormack, \$1; F. F. Grim, \$2; W. S. Rounds, \$2; B. F. Baily, \$2; B. T. Warren, \$1; W. E. Garrison, \$10; J. E. Wolfe, \$2; W. E. Duncan, \$1; I. S. Chenoweth, \$2; C. E. Rainwater, \$8; A. L. Chapman, \$2; W. L. Carr, \$2; H. L. Willett, \$2; W. D. Ryan, \$2; L. W. Morgan, \$2; O. B. Clark, \$2; W. F. Rothenburger, \$2; W. M. Logan, \$4; G. A. Peckham, \$2; H. D. C. Macklachlan, \$2; H. W. Cordall, \$2; I. L. Parvin, \$4; S. J. Carter, \$1; B. L. Melvin, \$1; L. A. Hotaling, \$2; W. A. Crowley, \$2; V. T. Wood, \$1; L. Marshall, \$2; H. P. Atkins, \$2; A. L. Ward, \$2; W. B. Bodenhafer, \$2; C. C. Morrison, \$2; H. M. Garn, \$2; C. O. Lee, \$2; L. D. McClean, \$2; C. C. Rowlison, \$2; S. Kincheloe, \$1; H. R. Davidson, \$2; R. E. Park, \$2; G. B. Stewart, \$2; A. Braden, \$4; E. B. Hutchinson, \$1; E. Gates, \$4; G. W. Garvis, \$6; E. D. Jones, \$2; H. H. Guy, \$2; C. L. Waite, \$2; H. J. Loken, \$2; F. O. Norton, \$2; D. W. Moorehouse, \$2; J. L. Garvin, \$2; M. Hall, \$2; J. S. Compton, \$6; T. J. Golightly, \$2; C. Trusty, \$2; C. H. Winders, \$2; C. R. Stanfer, \$2; J. P. Givens, \$6; Total, \$245.00.

It will be observed that, in view of the present high cost of publication, the increase in dues provides no margin to apply on the deficit. This must be provided for by the prompt payment of arrearages, while we are dependent upon the incoming receipts to care for the current budget.

While the records of the Institute show that the number of members who have remitted for the current year is about 40 per cent larger than normal, yet we believe the foregoing statement will bring an even prompter response from those in arrears as well as those indebted for 1919-20 dues.

To save clerical labor and expense, no receipts are sent to members remitting by check unless especially requested.

By Order of the Executive Committee,

HOWARD E. JENSEN, *Sec.-Treas.*

300 Greenhut Building,

New York City.

THE SCROLL

VOLUME 16

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NUMBER 5

THE BUGLER

God dreamed a man;
Then, having firmly shut
Life, like a precious metal in His fist,
Withdrew, His labour done. Thus did begin
Our various divinity and sin—
For some to ploughshares did the metal twist,
And others—dreaming Empires—straightway cut
Crowns for their aching foreheads. Others beat
Long nails and heavy hammers for the feet
Of their forgotten Lord, (who dare to boast
That he is guiltless?) Others coined it; most
Did with it—simply nothing. (Here again
Who eries his innocence?) Yet doth remain
Metal unmarred, to each man more or less,
Whereof to fashion perfect loveliness.
For me, I do but bear within my hand
(For sake of Him, our Lord, now long forsaken)
A simple bugle such as may awaken
With one high morning note a drowsing man;
That where so e'er within by motherland
The sound may come, 'twill echo far and wide,
Like pipes of battle calling up a clan,
Trumpeting men through beauty to God's side.

F. W. HARVEY.

THE HABIT OF SOCIAL CHANGE

I suppose that ever since the time of Adam, Pithecanthropus erectus, or whose ever vested interest it was that was jeopardized by the first great social change, each generation has felt that it was living in the most unstable of times. That practically all social forms, institutions, and attitudes are suffering a social change during these unsettled times is one of the most obvious of observations. That, many, if not all, of these social changes are inevitable is also obvious. That practically all of these changes are being resisted is almost as obvious. Some of them but slightly and feebly and by few people. Others most violently and by practically all people. It seems almost paradoxical that we should forever be in the process of social change, and yet that practically every social change should be resisted.

If change is inevitable, why is it resisted? Is it inevitable? For one to assert that a thing is inevitable is to lay himself open to the criticism of being a fatalist unless he carefully define his term. To say that a thing is inevitable in a scientific sense, is to mean nothing more than that it is a natural effect from a known and observable cause, or from known and observable causes. If, however, a result follows naturally from observable causes it would seem that there is no excuse for a paradox, born of resisting that which is natural. The paradox lies, not in the working of the factors and trends from cause to effect, but in the fact that people sometimes resist that which is natural and inevitable. In fact, the paradox, if such it is, is itself inevitable or natural.

It is just as natural for individuals and groups to resist instability as it is for new facts and new combinations of old facts to cause instability. It is upon the resistance to factors which cause instability that the integ-

rity and even the survival of groups depend. It is upon the accumulation of advantageous changes that the progress of society depends. Societies need both to maintain their integrity and to progress—therefore the inevitable paradox. To cite some of the problems which this paradox present: Free education has naturally led to individualistic education. Society now wants socialized education. Organized religion has led to formal creeds and church dogmas. Social progress demands dynamic and progressive relations ethics. Organized government led to autocracy. Society wants democracy. The doctrine of liberty and equality has been a cause of race riots and Bolshevism. Society wants social harmony. Socialized Education, Dynamic Ethics, Democracy, Social Harmony are the present moment's demand for progress, i. e. advantageous social change. The attempts to get them have broken up school curricula, thrown the church in the balance, broken down governments, unstabilized society. Society needs all these changes, yet society cries for stability. How resolve the inevitable paradox. To explain it is easier.

Any social form to have wide utility must be sanctioned by society. Any social experience to have utility must assume some definite sanctioned social form—must become institutionalized, or at least become a part of the mores. After the mores—social attitudes—and institutions are established, they come to be unconsciously accepted by the great masses. Not solely because the masses recognize their utility, but partly just because they are an ever present part of their environment. The attitude of mere "traditionality" or acceptability may even go so far as to refuse to question the utility of mores and institutions which have in truth become obstacles to progress. Witness ancestor worship in China; Low wages for women; the English House of Lords;

The Monroe Doctrine, as examples. If these things were good yesterday, however, why are they not good today? Why change them? Again the inevitable paradox. They were good yesterday because they crystallized the experiences of day before yesterday into tools to be used by the men of yesterday. They stabilized society by institutionalizing and traditionalizing it. They made it a going concern. This is not to say that when education in order to become free and universal, had to train people to learn, that it did not at the same time establish in its universal freedom a demand for training for citizenship, i. e., a demand for socialized education. In fact its very existence as a public school system, offering enlightened and expanded contact to all the people, is what above all other things gave rise to the demand for socialized education. Thus the demand for change in, or the break-down of, the old system is naturally and inevitably a product of the old system. The same is true of systems of government. One of the chief functions of government is to stabilize society, to establish social control. When government touches the masses in any immediate way the masses become cognizant of the government and sooner or later demand participation in governmental affairs, i. e., democracy, socialism, or some other governmental machinery which offers participation in the group control is inevitably sooner or later product of government itself—witness Russia, Mexico, China.

All this above prattle is not mere casuistry. It is but an attempt to say that each age has through all time been wise enough to so organize its experience and the experience of previous ages into system of action and systems of thought by which they could live, move and have their transient being, and that each succeeding age has been wise enough to reinterpret and recognize their

systems of action and systems of thought. If the age in which we live has made no new discoveries or inventions, if we have made no new experiments, had no new experiences, then of course we can not be expected to have any new ideas. If present systems of education, present religious organizations and creeds, present governmental forms and doctrines, given to us out of the world of yesterday—a world then scarcely half discovered—perfectly comprehend all the possible experiences of men, then of course we would do well to die, if need be, in their behalf. At least we had just as well die, for there is left no new activities to perform, and no new vision to catch. If, on the other hand, there are those living in our day, as there have lived in all preceding days, who believe this generation has something new to contribute to the next and all succeeding ages, then we might do well to recognize that our present day life is chiefly crystallized into five great sets of institutions, each with its halo of mores, viz., the family, the church, the government, the school, and industry, and that it is barely possible that some or all of these institutions may be marked for modification and change. Indeed, if any one of them escape radical change during the present excitement, it will be for one of two reasons: Either because it is a gift from past generations that can not be improved upon, or this age is different from all other ages.

The chief trouble with the old hen, so much excited when her newly acquired family of ducklings entered the toad pond, was that she had lived in such "splendid isolation" as not to be able to think in any but hen fashion. If she had known more about "toad ponds" and "ducks" she probably would have been less excited. Some people are like the proverbial old hen.

CARL C. TAYLOR.

THE RELIGIOUS SITUATION IN INDIA

John Clark Archer

The spirit of swift and radical change which exists in India regarding administration is seen also, although in less emphatic form, in matters of social import. For example, there is strenuous advocacy of wholesale inter-caste marriage and the break-up of the joint-family system. Indians are beginning to realize that village-loyalty and caste- (or sect-) loyalty may harmonize only in one supreme loyalty to the nation as a whole, to humanity, in fact. There is hope that democratic government will aid in the achievement of democratic customs, and that caste and karma may not prove insuperable barriers.

In South India caste-feeling grew very intense during the year. Non-Brahmin effort toward communal representation has led to anti-Brahmin demonstrations. The effort is far more than political; it was likely forced into being by Brahmin inertia and opposition to social reform. It has its organ in the new Madras "Justice," but is certainly wrong in its conception of all non-Brahmins as forming a "community;" and it is too pronouncedly a *Dravidian* movement. Its leader, Dr. T. M. Nair, recently died suddenly in London, whither he had gone to espouse the cause.

On the other hand, new signs of inter-group fraternity have appeared. Sir Sankaram Nair is a leader of both Brahmins and non-Brahmins alike in South India. Two Indian Christians have been elected to the Madras legislature by Hindu majorities. Caste is held in little esteem by the Bombay Hindu Missionary Society. A Bengal Vaishnavite movement has started in the interest of inter-dining and inter-marriage among castes. At the twenty-fifth anniversary dinner of the Madras Hindu Social Reform Association, Brahmins and non-Brahmins

ate together. The League of Liberal Brahmins readmits to Hinduism converts to non-Hindu faiths, and gives aid to "untouchables." At Jamalpur a Moslem presided at a Hindu religious gathering and laid the foundation stone of their new temple. A Hindu spoke for the first time from the pulpit of the great Friday Mosque in Delhi, and Moslems have been permitted inside Hindu temples in Bombay, Patna and elsewhere,—all this due, however, to the temporary fellow-feeling engendered by anti-British propaganda. On the ground that public school funds are for all, the governments of Travancore and Mysore admit Depressed Classes to the state schools and do not isolate them in separate institutions. The Patel Bill (now before the India Legislative Council) provides for inter-caste marriages,—phenomena which have been actually occurring in all parts of India.

This Bill is criticised for not touching child-marriage and Polygamy and because it may lead to a multiplication of castes by the formation of new castes from the progeny of mixed marriages. Christian missionaries and other progressives favor the Bill if it be made to insist upon monogamy, civil marriage, and marriages between different religions as well as castes. Among conservative Hindus their own marriage-reform is reducing the cost and time of the ceremony,—a community gain, as well as religious concession.

An India Government Commission is now in America investigating prison administration. Which leads us to note that the Government is renewing its social program which the war interrupted, and which includes not only the improvement of the penal system, but also the reclamation of criminals, measures to deal with charitable and religious endowments, and the protection of the poor and ignorant from usurers.

The ancient Syrian Church of South India has awak-

ened to new life, "has harmonized its divided elements." Some 30,000 members met in convention, listened to Dr. Eddy and others, and enlisted by thousands for Christian service. Priests and bishops have planned a program in the interest of the lower classes, whom they have so long ignored. During the convention a coolie outcaste was admitted to fellowship.

Protestant missions continue to baptize converts at the rate of 10,000 a month, and that only a tenth of the available number. Evangelistic efforts of note have occurred during the year, some purely denominational, some of more personal character, e. g., those of Tamil David, and of Sunder Singh, others co-operative. Among the last were: the Mission of Service, under the leadership of Dr. Eddy and a composite party, at various centers; a series of meetings for both Christians and non-Christians at various points in Calcutta. Other aspects of union effort appeared in the conference (Tranquebar, May, 1919), between the South India United Church and the Anglican Church which recommended "that the S. I. U. C. choose men who should be ordained by Anglican bishops together with ministers representing the United Church;" in the union of the Basel Mission of Malabar with the S. I. U. C., and the Church of the Khassia and Lushai Hills with the Presbyterian Church; in the transfer of the Hermannsburg Mission to be a "mission of the Joint Synod (Lutheran) of Ohio in the U. S. A.," and the Leipsic Mission to be the Swedish Diocesan Mission. In this last body a holding company was formed and a movement begun to organize a national Indian Church. The Chhota Nagpur Mission has become autonomous under a committee of the National Missionary Association. For the first time an Indian presided at the S. India Wesleyan Synod. An Indian, Dr. S. K. Datta, has been elected Principal of Forman Christian College. Many Indian Christians

—seven in one party, including a deacon of the Syrian Church—have come to America for study.

In non-Christian India, the Satyagraha Sabha (vide THE SCROLL, December, 1919) was a Hindu religious movement, but for political ends and to promulgate *swadeshi** vows relating to trade. Its suspension was preceded by the withdrawal of many leading Indians from membership. They were not quite sure of its value as an instrument of protest, however, cordial they might have been toward Mr. Gandhi himself, in whom the masses also have great confidence. Hindus by the hundred thousand resorted to Allahabad on the occasion of the Kumbh Mela (a once-in-twelve-years' festival). The second All-India Cow Conference met in Calcutta, ostensibly in the interest of cow culture, but a symptom as well of an extensive movement which is being organized secretly against cow-killing. It is a movement of the Brahmins, who, unlike the Samurai of Japan, refuse to renounce any right to special privilege. A chair of Comparative Religion has been established in Calcutta University. An indication of the extent of Hindu charities may be had from Bombay's record for the year: \$8,500,000 spent on 759 objects, such as temples (\$3,500,000), medical relief (\$750,000), and education (\$2,500,000). A new phase of religious sanction for social reform has appeared in the policy of certain Indians to reinterpret Karma to fit the newer needs. In the words of one of them, "only when Indians as individuals and as a nation realize the full significance of this great doctrine will India be finally purged of all her social and other evils, of which the chief is caste." This is interesting to the Christian not only as an effort to root social reform within Hinduism, but to universalize Hinduism.

* Boycott of foreign goods.

Yale University,
January 15, 1920.

HENRY ADAMS AND HIS EDUCATION

Whether it is my conservatism, timidity, or only laziness, it usually happens that the new books are quite *passee*, which is French for out-of-date, before I hear of them. And they have often ceased to be talked about before I read them.

This explains this belated tribute to Henry Adams. If it cannot qualify as philosophy, perhaps it may be admitted to the pages allotted to history. Henry Adams was a medievalist anyway; which alone accounts for the fact that at length I caught up with him.

It is now sixty days since I read, and forty since I parted with the volume entitled, *The Education of Henry Adams*. Any book that can retain an influence over me, that persists through and underneath an integument of persistent, miscellaneous reading, by that fact evinces some bold, irregular, irreverent or sacrosanct character. For some time it has been a caprice of mine to set down after a period has elapsed, what I remember of a book or a man that has so impressed me. I find time enriches most men and books that I count worth remembering. The effect is somewhat like that of twilight in the landscapes of Baggott or of winter stories in the sketches of Joseph Pennell. Anyway, here is a half-forgotten, and also well-remembered sketch of the education of Henry Adams.

Like the childhood that I remember, Henry Adams' memory was a gallery of vivid pictures. He became conscious of yellow; as a little child, he remembers sitting on the floor, bathed in a flood of soft sunshine. Like Richter, and Max Mueller, and Guyeau and Wordsworth and Charlotte Bronte, Adams' awakening came suddenly; and his youth is a succession of vivid moments, of moods of lightness and darkness, with long lapses of forgotten commonplace between. Who can

match that quaint contrast of his, between Boston and Quincy, winter and summer, school and liberty, town and country, church and out-of-doors? It rivals the make-believes of Mark Twain; and while perhaps it is not more sincerely autobiographical, it is surely a more individual experience; for the childhood of Henry Adams was austere, unsocial; and the contrast was therefore his own.

The child was heir to a great tradition. Sitting in the family pew he looked straight beyond the bald head of his grandfather, John Quincy Adams, to a tablet on the church wall, bearing the name of his great grandfather, another president. The presidency ran in the Adams family. The old gardener told the shy lad: "You'll be thinking you'll be president, too." And Henry tells us it had not occurred to him to doubt it. How the doubt arose might be called the theme of the book. Disillusionment is perhaps the largest element in the education of Henry Adams.

The father of Henry was Charles Francis Adams. "The ablest of the Adamses," is a phrase which I have heard ascribed to Lowell, anent the career of Charles Francis in Europe. One finds much to sustain the tradition in the education of Henry Adams. The tribute Henry pays his father is as weighty as it is sober and restrained; none the less it glows with enthusiasm. Perhaps it is the one expression of family pride the book contains; and if we accept John Hay and Clarence King, it might be said that Henry Adams was enthusiastic about nobody, except, possibly, some ideal of womankind whom he never met.

After that first flash of yellow, Henry Adams became an observer; and his impressions are as vivid as the glare of the New England sunlight that revealed them. His majestic old grandfather appears suddenly, inter-

venes in a quarrel between Henry Adams and his mother, and leads the reluctant, helpless youngster, in silence, a mile to school. All his life Henry Adams remembered that walk, and the awe that forbade resentment. The gameness of the old gentleman won the boy forever. His grandmother appears, looking like the fine old furniture she loved, her fair, delicate face chiselled by a thousand tragedies the child vaguely guessed, but illuminated with tragic fidelity. Germany, where he studied in his youth, marked him for all time, with her disdain for democracy and her passion for specialization. Washington, the home of his presidential ancestors was nevertheless guilty of sheltering slavery; and its languorous atmosphere, and its unkemptness stirred revolt in his childish soul. Already the artist, the idealist, the provincial abolitionist, the Puritan had arrived; the child was father of the man.

I cannot help regarding it a great autobiography; one of the most notable self-revelations which a man has made of himself. I have recalled the few great confessions that I know, and I think none compares with it in sincerity, candor, and originality, save that of Augustine. It is unlike Augustine, irreligious, self-deprecatory, sometimes morbid. But it is none the less a searching and courageous story. At times, Henry Adams seems to be the Socratic hero, the ideal man of courage. At other times he is seemingly a boaster, vain of his cowardice, and inclined to whine a little. He was a timid child by nature; undersized; lacking in vigor; and he bore none of the outer marks of the man of courage and power. But though he trembled before the bullies of Boston, as a boy, and before the unseen forces that threatened diplomatic defeat to the Union in European capitals, as a man, he stood his ground. He was an uncommon combination. There may be men as much

ashamed of their lack of masculine qualities; there may be a few who boast of their humility; but few elaborate and festoon that trait in themselves the way that Henry Adams does.

Few books are so clever, so quaint, so severely witty. He described the national capital as "a scattered group of Greek Temples, separated by stretches of gravel pits." Sumner, and Stanton, and Seward, he sketched in lines equally picturesque and effective. Roosevelt gave a dinner, at the outbreak of the Russo-Japanese war, and talked grandiloquently; justifying his title, as "the most indiscreet man on the planet, except the German Kaiser" and one other I cannot remember. The wit of Henry Adams was almost his only weapon; but the man was well armed, for all that.

Many of his characterisations were less severe. He met Thackeray in the street and fixed him in a memorable attitude of commonplace, as exquisite as that of Pendennis, Gladstone, Palmerston, Russell, Whitman, Swinburne, John Hay, Clarence King, are like so many cameos in a collection. Swinburne formed the center of a company, in whose midst he sat on a bed and talked like a god, a whole night through; and Huxley—well Huxley endowed him with a talisman, the key to evolution; it was the troglodyte.

Henry Adams slightly overworked the troglodyte, as Spencer did, "persistent outer impressions" and the "simple-to-the-complex." Adams reduced the poor protozoan first to an adjective, then to an adverb, and made it do all the work of evolution thereafter. It became his obsession. He honored it as a near relative, and not as a mere ancestor. It was a sort of pre-historic William of Orange. Its portrait alone is lacking from the book.

As history, the volume is invaluable; or seems so to one as little informed as I, concerning the details of

European diplomacy during the Civil War. During those mad four years, while his companions were marching and fighting and dying, Henry Adams was secretary to his father, at the Court of St. James. His account of his father's single-handed fight against Palmerston, Russell and Gladstone over the Alabama, and British Naval Policies is great reading. It reveals Charles Francis Adams as a statesman, and a fighting man in one. The insight into the popular distrust of Lincoln at that time; and into the slow emergence of that man from the background of distrust to the foreground of power and confidence, is an epic of the times, that "adds great splendor to a great name." The Anglophobia of Henry Adams, acquired in these years, was never overcome. Later professions of friendship for America by Britain, seemed insincere. Their *raison d'etre* was the growing power of the Teutonic empires. "Britain was frightened by Germany into America's arms."

The animadversions of Henry Adams on education are not highly instructive, despite their prominence in the book. Disappointing to many of us, are our educations. Customs fixed, and events recorded by the past but poorly prevision us for the future. But Henry Adams' education was intended to fit him for a kind of leadership he had neither the quality nor the inclination to exercise. He was unsuited, because of his delicate constitution, and his social aversions for political leadership in a democracy. He was further unfitted by an aristocratic education in Germany; he was still further isolated by four years of Harvard, in the fifties; anti-English, anti-French, anti-Western, anti-Southern, one wonders why Henry Adams was anti-slavery at all. Perhaps it was a matter of anti-south, rather than the principle of democracy, that governed him.

Then the Civil War period marked the disappearance

for a generation, of New England leadership from the politics of the country. After Lincoln came Grant, Hayes, Garfield, Harrison, McKinley, men of Ohio, Indiana and Illinois. Them and their language, Henry Adams could not understand. He admits he came from Quincy, rather than Boston; from New England; from Unitarianism of the Frothingham succession; from the eighteenth century; it is little wonder he was lonely in his generation.

The image of Adams, haunting Washington, building a house overlooking the political drama he was trying to understand, is an interesting picture. The artist, so weakly endowed with the feeling for the group, so satirical of political indirection, could not live apart from it.

His ideas of a more general sort are startling, too, in their *naivete*. He confused Darwinism with progress; he dreamed a mechanical philosophy of force, and evolved the outline of a philosophy of history in terms of it; and he experienced an illumination, late in life, when confronted with the implications of a doctrine of relativity, in the language of Karl Pearson and the pragmatists.

But the *bete noire* of Henry Adams was the political career of President Grant. Grant was to him the signal of the fallen republic. What his disappointment was, he does not say. One seeks in vain for an adequate cause of so profound and complete a revulsion, save in the refinements of the artist's soul. What he saw of political corruption, was disheartening enough. But what he could not comprehend was that the selection of Grant was the nation's pathetic quest of a man to continue the work and the spirit of Lincoln; nor that this desire recurred again and again, in the same generation; and established the supremacy of the middle west in the

politics of the country, until the accession of President Cleveland and the rise of the opposing party to control. But to Henry Adams, Grant was the signal of the fallen republic, the abortion of history, the doom of patriotic hope. Only Garibaldi seemed to Adams as stupid, as dangerous, as Grant. He compared the two, in words that bite and burn.

Adams lived, however, to see the Atlantic states regain a measure of their lost leadership in national politics; to see John Hay elevated to power; to see his own father's diplomatic ideals vindicated by Hay on a world-wide scale; and to share in the splendors of that achievement, to an extent little revealed in the book. Adams taught seven years at Harvard, and produced a brilliant book for each year of that time; he enjoyed the friendship of the cultivated people two continents; he was endowed with patrimony sufficient to make him free from anxiety; and he justified that patronage by a life of arduous toil.

Of his marriage, Henry Adams was almost wholly silent. He mentions it as "entrance upon a new phase of experience;" and the death of Mrs. Adams, he refers to, only by a quaint remark about her monument: "I went out to see a statue that St. Gaudens has been erecting for me." The education ends with stoical calm; the lack of faith, but not the end of courage. All great living is a quest, and not a finished attainment. A broken column is its immemorial symbol.

But whether life is better expressed by Henry Adams' philosophy of force, or his romantic pursuit of the mysteries of the Great Mother; whether man is of force the source of the product, it would seem unnecessary that pessimism whilly supervene upon our gladder moods in a world wherein great living, high thinking, calm courage are possible; such living, indeed, as that of Henry Adams, and the two friends his volume so richly reveals.

W. A. PARKER.

THE OUT-OF-DOOR MIND AND DEMOCRACY**By Frank Wallen Allen**

Speaking of signs of the times, nothing more plainly makes manifest the thought and deeds of men and generations than the words and phrases of which they make most frequent use. Perhaps the two terms which the period has raised to most significant prominence are *new* and *democracy*. It is the *new* democracy, the *new* republic, the *new* religion, the *new* education, the *new* politics, the *new* poetry, ad infinitum. Or it is the *democracy* of religion, *democracy* and education, *democracy* and architecture, *democracy* and art, *democracy* and industry, etc.

The importance of this is recognized when it is remembered that the significance of the word lies in the fact that it is the symbol of thought, and that the beloved thought of today will be the deed of tomorrow.

A significant phrase in current thought is: "The out-of-door mind." Just what does it mean?

A great deal of our scholarship is merely bookish. It is learning for learning's sake rather than for life's sake. It produces an animated encyclopedia of knowledge unequal to the ordinary tasks of life and citizenship. It produces the indoor mind.

Again, a great deal of our social theory is "dreamed" with quixotic disregard of the immediate life and tendencies. It is the indoor mind refusing to take stock of conditions.

At present, for instance, the indoor mind is either of one of three opinions:

One: The world is quite all right, just police it a little better and then forget it.

Two: The world is "on the toboggan" bound for the "everlasting bow-wows," and everything is quite hopeless.

Three: If the people were just permitted to vote on the matter the millennium would arrive the day after election. (The "matter" to be voted upon, of course, is my pet theory!)

That is, the indoor mind is the standpat, sit tight, all is right; the "what's the use?" get what you can from the wreck; or the push-the-button for Arcady, order of intellect. (Upon reading this you will readily recognize a lot of *other* people who are described by one or more of these divisions.)

The out-of-door mind is the mind without walls. Its sense of freedom and the possibilities of life and man is without limitations. It is the mind unwedded to any ism, ite or ology, but stands forth untagged, accepting the good, in good faith, everywhere. It is the mind that knows the sun and the wind and the rain of daily duties, beauties and conditions. It is aware of past and present facts, considers them, works from them, but is not trammled or hindered by them from truth.

The out-of-door mind is the open mind, the unwall'd mind, the free mind, the practical mind of fact and faith and progress. Its mission is not that of a propagandist with a theory to promote, but of a disciple of truth with life to set free.

The only fundamental interest of the out-of-door mind is life itself and its promotion as justice, love and beauty. It will have nothing to do with wealth-caste, lineage-caste, or hollier-than-thou caste, but recognizes as superior, both as to men, measures and institutions, only that which promotes most perfectly a free and full life for all. It recognizes that happiness is quite as much the right of man here and now as is justice; that joy, creative self-expression and doing good—which is the only goodness—are but different facets of the same jewel; and that loveliness cannot be thrust upon the people from

without, but is an unfoldment from within.

That is to say: The out-of-door mind is the democratic mind in touch with truth freeing the people that they may have life, and have it abundantly.

LIVING NEXT DOOR TO A GOD.

My introduction to "His Excellency," as he likes to be called, was rather unusual. As I was standing in the operating room of the Government Civil Hospital at Haifa, Palestine, all gowned and gloved for an operation, the Syrian nurse on the lower floor came in. She was evidently a bit excited and announced: "There is an important visitor below wishing to see you, sir."

"He will have to wait," I said, "for my patient is just ready. Get him a chair, please."

"But," said Rahiel, the nurse, "you should go to see him at once, Captain, he is important, he is a god."

"Then get him two chairs," I replied and began my work. In a moment I looked up to see an expression of shocked surprise on Rahiel's face, so I sent a softer answer. "Present my compliments to the effendi and explain that I am just beginning an operation. I regret that it is impossible to leave at this moment. Will the effendi wait? I will be engaged for half an hour. Or, perhaps he will call tomorrow (bouchra)."

I knew by Rahiel's countenance that I had said the right thing—that the "Hakim Effendi" had returned an answer which would pass muster with the polite and suave Easterner.

True to my promise, in half an hour I appeared below, but my visitor had gone. He would call again. "Who was the gentleman, Rahiel?" I inquired.

"It was Abbas Effendi, sir; he is a god, you know."

No, I did not know, but finding silence a satisfactory cloak for such ignorance, I bided my time. Neverthe-

less, I did some wondering why the nurse had called this man a god. Perhaps I had misunderstood her—no, she had told me twice. I had a vague feeling that I should know Abbas Effendi and tried to remember whether he was one of the many effendis who had called on me at different times, each usually wanting something which he thought I could get for him. But I could recall nothing about the man and returned to my billet for tea.

The British Military Governor dropped in for tea that afternoon and in the course of the conversation, I said: "By the way, Major, can you tell me who Abbas Effendi is, and what important position he holds? Is he one of your officials?"

"Can I tell you? Oh, rawther!" said the Governor, "He is the Bab, ye know."

Then it all came back with a rush. We were actually living near the headquarters of a religious movement fairly well-known in certain circles in America. But Acre had always seemed so far away that one was constantly forgetting to orient one's self. And this was not Acre anyway, and Abbas Effendi should stay at home if he wished me to remember him.

"His Excellency" called the following day, and as I was not engaged, he was ushered upstairs by the Syrian nurse much as she would have brought in the King of Hedjaz. I saw approaching me a small man about seventy years of age, clothed in expensive silk and satin robes which would have been improved by a visit to an American dry-cleaning establishment. He wore a rather elaborate white turban on his head and looked more like the Sunday school pictures of the "Wise Men of the East" than anyone I had yet seen. As it was cool weather he wore an outer cloak of very beautiful material lined with some kind of light fur.

This was unclasped and floating about him as he made a rather stately progress down the hall-way to my office.

My visitor stopped a few feet away as though he expected something. I received the impression that he looked for some unusual or special greeting from me as a right that belonged to him. Through my mind came the recollection that a good many of my fellow-country women, and a few of the men, had made pilgrimages to Acre to see this man, kiss his feet, and leave fat pocket-books with him as offerings. He might be excused, therefore, if he thought all Americans were more or less mentally bereft. "This is all the more reason," I thought, "why my greeting should be most formal." His small black eyes searched my face keenly as my eyes were appraising him. Then we bowed and touched our hands to breast and forehead.

"Will Your Excellency be seated," I said, and was instantly aware that I had pleased him by the title, so continued to use it. We talked some time in the roundabout fashion of the East. He did not state his business at once and I did not inquire. Perhaps he was waiting for the inevitable cup of coffee or other refreshment which should be offered a guest. But that was not forth-coming since we had determined long before not to begin that practice at the hospital as there would have been little time for anything else. Had he called at my house it would have been very different, for there we served our guests in accordance with the customs of the country.

Presently the distinguished visitor stated his errand. He wanted a special room for one of his trusted servants, the custodian of his palatial residence and gardens north of Acre. It must be a nice room with a window open to the east. There was only one unoccupied room and its window opened to the north so it was not satis-

factory. He looked at the rooms on the east side and indicated one which would suit him. His attention was called to the fact that it was already occupied. He very coolly suggested that I move the patient out to make room for his servant, and was quite surprised when informed that it was impossible. Very evidently he had been accustomed to getting the things he wanted. As delicately as possible he let me understand that it could be made a profitable transaction, and his little black eyes had a peculiar glint in them as he looked at me. It soon dawned upon him that the tactics he would employ with a Turk or a Syrian were not the ones for this occasion, and he engaged the vacant room on the north.

I had several short visits with the Effendi when he called to see his patient, and so came to feel somewhat acquainted. He was very considerate of his servant, who had been in the family for years. He wanted the patient to have every attention, comfort and luxury, regardless of expense. I found that he exercised a sort of paternal oversight over all of his followers in the community. Several times he called me on his own responsibility to see the sick among his flock. If they were already in the care of a native physician, he requested that I be called in consultation. I have been told that he very often rendered financial assistance in these cases.

Abbas Effendi was not without his political influence during both the Turkish and English regimes. This was shown in a very marked way in the case of a young Persian physician, a capable and well qualified practitioner graduated from the Syrian Protestant College at Beirut, who had been ill for some time and in the care of one of his college friends practising in Haifa. Abbas Effendi came to ask me to see the young man in

consultation. It proved to be a case of malignant tertian malaria and under appropriate treatment soon began to improve. Then I learned that the young doctor was about to set out for his home in Bagdad, his wealthy father having arranged for camels and an escort to bring him from Damascus across the desert. It was too long and arduous a journey for him and he was so advised. The Effendi came to consult me about it and said there were reasons why the boy should go soon. "Could he go by sea?"

"Most certainly," I replied, "only you know, of course, that it is impossible for a civilian to get permission to travel, or even to book a passage at this time. I have seen all sorts of pressure used and to no avail."

"It might possibly be arranged," he said quietly. Very evidently it was possible, for the doctor went to Egypt in a few days, then by a British government steamer through the Red Sea, Arabian Sea, Persian Gulf, thence to Bagdad.

During the young doctor's illness, I asked him if he had been forced into the Turkish service, as practically all other Beirut graduates had been. He said that he had not, whereupon I expressed surprise and asked how he had escaped. He replied, "Well, Abbas Effendi has a way." So with both the Turks and the English "His Excellency's" "way" seemed to be quite effective.

Shortly after the first meeting at the hospital with Abbas Effendi, we met again in a committee at the office of the Military Governor. There were present representatives of all the religious groups in the city—Jewish, Mohammedan, Babist and five or six different kinds of Christians. The purpose of the meeting was to consider relief measurers for the poor in Haifa, and as the Americans were engaged in relief work also, I represented them. In that meeting we brought forward

a plan to have the wealthy people of all religious bodies assist in caring for the poor by contributing to a common fund from which assistance would be given to the needy regardless of their religious affiliation. This plan was quite revolutionary for that country, and the fact that it was generously supported and succeeded was due in some measure to the support and generous contributions of Abbas Effendi. He showed a fine public spirit in a country where such a thing as public spirit is scarcely known.

In that meeting I had my first glimpse of the Easterner's regard for place on such occasions. The chairs were arranged in a circle beginning on the left of the Governor, but his desk was so placed that the chairs did not come around to meet his on the right. Arriving early I took a seat at some distance from the Governor's desk. Abbas Effendi came soon and after looking carefully around, took a seat on a sofa, the nearest seat to the Governor's chair. Some priests came in and seated themselves as though it might have been by some pre-arranged order. But when the Mohammedan Grand Mufti came there was a hitch. After the salutations all around, he swept up to the sofa where Abbas Effendi sat and tried to squeeze in between that worthy gentleman and the arm of the sofa. This would bring him nearest to the Governor. "His Excellency" was a bit too quick and slipped over against the arm so the Mufti almost sat on his lap. It was with some difficulty that the Mufti maintained his dignity and sank into the second seat. He scowled about the circle, evidently much displeased. I thought the little black eyes of Abbas Effendi danced a bit at the Mufti's noticeable discomfiture.

Our Governor was a man quite well versed in the
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THE CASTLE

I built my castle on a summit high,
One of those peaks where eagles love to nest.
One window I left wide toward life's unrest;
The sounds, as of the far sea, rise and die.
There I shut up my dreams, beneath the sky—
Poor wandering caravan that haunts my breast.
Cloud girt, like some old mountain's hoary crest,
That far, strange stronghold greets the gazer's eye.

My dreams wait there till I shall close the door.
They will behold me from my home of yore
Cross the still halls, to be their guest for aye.
Latching the doors, the bolts I shall let fall,
And in the moat that girds the castle wall
Some night shall proudly cast the keys away.

—*Gonzalez Martinez.*

THE OTHER AMERICANS

As North Americans, our ignorance of our Spanish neighbors and of their countries is both deep and extensive. It is fostered by much misinformation published in certain daily newspapers which would be glad to manipulate the general public for private ends; it is encouraged by certain men in public life whose motives are not above suspicion; it has grown because of our disinclination to inform ourselves directly about our brethren to the South. Few of us indeed could name a single Spanish-American author, although there are several who are outstanding and are recognized as such in Europe. Some of us cannot tell a *llama* from a *pampa*, we are so uninformed. And who of us knows of Bolivar, of San Martin, or of Benito Juarez? As a result, a distinguished Peruvian had a right to say: "We have been misjudged, we have been misrepresented at all times. And all because our critics have failed to look into our early histories and ascertain the why and wherefore of the present state of affairs."

I am glad to see the increasing interest in the study of Spanish, for, although much of it may be due to dreams of a practical commercial use, it cannot help furnishing some sympathetic understanding of Spanish America, if properly taught. When I say "properly taught," I mean that foreign language study should, in addition to giving some knowledge of the spoken tongue, introduce one to what the English call "Modern Studies," that is, to the cultural, literary, historical, geographical and general background of a people. It should be a guide to sympathetic intellectual penetration.

Some information can be acquired, it is true, even without a knowledge of the language. There have re-

cently appeared several interesting books dealing with Spanish America. I mention four: Coester's *Literary History of Spanish America*; Robertson's *Rise of the Spanish American Republics as told in the Lives of their Liberators*; Trowbridge's *Mexico Today and Tomorrow*; and S. G. Inman's *Intervention in Mexico*. This last is the immediate cause of these reflexions.

Mr. Inman's book is an informed and informing discussion of the Mexican situation. It is based upon knowledge and experience. It tries to tell the truth. I believe that it does tell the truth. It recognizes that "Our understanding of the problem is complicated by our lack of knowledge of the history and geography of Mexico and of her internal political currents, by the difference between Anglo-Saxon and Latin Psychology, by the difficulty of separating the question from our own political and economic life, and by the false reports which we get through the press." (p. 41) Mexico, thinks Mr. Inman, is passing through a real social revolution and is making progress toward a new order, and he presents encouraging evidence in substantiation of his belief. Carranza he considers "a man of clean life, of high moral purpose, intensely devoted, though sometimes mistaken in policy, to the interests of his country." This estimate can, I think, be confirmed by anyone really informed.

Spanish Americans have often viewed us of the North with distrust. Calderon (*Latin America*, p. 312) fears that "the United States aims at making a trust of the South American republics, the supreme dream of their Multi-millionaire conquistadores." Ruben Dario's characterization of us: "One thing is lacking—God!" was not entirely without point, although later Dario said: "I do not think now, as I did when I wrote those

verses." In the writing of Manuel Ugarte and of Blanco Fombona, there is evident suspicion of the United States, and some propaganda against us. After our entrance into the World War there has been a change of attitude toward us in many quarters of Spanish America, and we are being viewed with less suspicious eyes.

Mr. Inman's solution of the Mexican problem is, I feel certain, the true one. At least, it should be tried. The Mexicans need education, but education which first of all looks to character. Roosevelt's words to the Brazilians are aptly applied to the Mexicans. "Character must ever outrank genius and intellect. The State can not prosper unless the average man realizes that, in addition to taking care of himself, he must work with his fellows with good sense and honesty, and a practical acknowledgment of obligation to the community as a whole for the things that are vital to the interests of the community as a whole." (p. 214)

The distinguished Spanish novelists, Blasco Ibanez, seems to feel that some such thing is the need of the Spanish mother-country. In his "Cabin," "Blood and Sand," "La Bodega," he inveighs against the ignorance of the Spanish people as the source of most of its woes, but in "The Cathedral" he seems to imply by the catastrophe of his story, that intellectual evolution alone is insufficient unless development of moral stamina and character accompany it.

Mr. Inman holds that "the new education in Mexico must not only seek that ideal combination of the cultural and the vocational which is one of the most pressing educational problems of our day, but must unite with the genuine patriotism a passion for universal brotherhood." (p. 215). That brings one up against the

paradox of cosmopolitanism, of which the French Revolution is an illustration. At present, our humanitarian talk of the Great War seems to be reacting in a rather nationalistic manner. Our talk of military training is a symptom. A military man as President would mark progress in the disease. I am not thinking of individuals, but of principles.

Since writing the above I have learned, on good authority, that certain influences are being brought to a focus with the intent to destroy the circulation and advertisement of Mr. Inman's book. I hope that those who want the truth to be known will recommend this book to their friends and will not neglect the opportunity of becoming better acquainted with our Mexican neighbors by reading it themselves.

I have just acquired a copy of a very recent book by Isaac Goldberg. This volume, *Studies in Spanish-American Literature*, is a kind of pioneer. It gives a rather full discussion of the Modernista movement in Spanish-American letters, and then studies more in detail several of the more important contemporary authors of South America. I hope later to review this book at greater length. For some time I have been fairly familiar with the writing of many of the authors mentioned, and I feel sure that an appreciation of the worth of their ideas and ideals is necessary to any one who would really understand South America.

L. E. C.

THE COMMUNITY CHURCH

By Irwin S. Chenoworth

The experiment of John Hayes Holmes in New York City has given content to the term "Community Church" so that we think of it as an independent organization not attached to any of the regularly organized communions, offering its services to all in the community, regardless of former denominational affiliation and seeking to unite in its membership the entire community, not on a doctrinal platform, but in a program of worship and service.

There are probably between one and two hundred such churches, existing chiefly in small towns throughout the country. Their handicap as expressed by their own leaders and so judged by observers, is their isolation. They need the inspiration of fellowship with other churches both for the sense of stability the organization has through its connection with some body larger and more powerful than itself, and for the inspiration that comes through co-operation in the great missionary and various benevolent enterprises of the church. There is no general desire on their part to form a union of community churches and it is undesirable in that it would simply mean an addition to the list of denominations. While in itself, the community organization is an attempt to decrease their number.

The recognition of this weakness is in no sense a denial of the need for the service rendered by these churches. We are all familiar with the little town with four churches, two of which have part time preaching, and all of them working under poorly trained leaders because of their inability to pay decent salaries. They may have occasional union meetings and talk about the

farternal spirit which exists between them, but they still do nothing in the way of united service for the community. Needs of their families, the need for better roads and other improvements are not discussed in their meetings. The young people are neglected and then are frowned upon because they don't go to church to hear Catholicism and Higher Criticism denounced on Sunday. We can picture the opportunity before a united church with an efficient leader in that community, with a building suited to an educational and social program. It seems a solution for dying churches in many rural and small town communities.

It is true, too, in our cities that the church having the greatest success often is successful not because of a brilliant preacher, but because that church meets a real community need. It may be so fortunate in its location as not to be forced immediately, into competition with other churches. There will be around it a certain territory legitimately its own and people in the community just because of its proximity, think of it as theirs and call upon its pastor for services and make gifts to its work, even before they think of becoming members. The minister must be genuine and faithful, but he may have no great ability and the church grows rapidly, finding the chief reason for its growth in the fact that it meets a neighborhood need and is really a community institution.

Often a church less fortunately situated will, because of its vision, ability or equipment, render a more acceptable service than a near neighbor and by this service break down denominational barriers and become a real community church.

There is no communion that has not such churches. In one community the Baptist church has rendered that service, in another the Luthrean, in another, the Methodist and so on, and these will be numbered among the strong churches of the communions, but their members have not come to them because of a conviction as to the superiority of doctrine or ritual. Many a Methodist joins such a Baptist church, saying: "I do this because I like this church and I think I ought to belong to a church in this neighborhood, but if I would ever move from here, I'd join a Methodist church." There the community idea has made its appeal and won.

If the denominational Boards would recognize this need for community churches granting assistance to them, allowing them to minimize distinctly denominational practices, such organizations could still have fellowship with the regularly organized communions.

Such a church was started in our community a few years ago by a Lutheran clergyman who also taught in a Baptist Nudogical Seminary. He called it "The Boulevard Community Church" and enlisted about two hundred people as members regardless of former denominational connections. It flourished up to the time when he appealed to the Luthrean Hom Missions Board for aid and received a gift of five thousand dollars if he would put "Lutheran" in its name and use the Lutheran ritual in a service once on Sunday. It became then the Boulevard Community Lutheran Church and began to fail from that day. Now there is no such church.

I don't know where there could be found a more appealing atmosphere for such churches than in the message of the Disciples. We can go into a community saying to the people there: We are here to serve, we

want your co-operation. You can all come into this church for we have no denominational name, we have no creed, we believe in the union of all the churches. We are congregational in government and can make our work fit the needs of the community without any control of a higher authority. We are united with a great number of such churches in missionary and benevolent work and we hope our existence will do much toward bringing all the churches together for the distinctive thing in our organization and message, is our desire for the union of the church. We want to be just the Christian church of this community. That is what the people want; they accept it, they are ready to co-operate in the upbuilding of such churches. Have we the courage to be such Christian churches? Or are we so much a denomination that we must say: "But you must interpret the scriptures as our people interpret them?" Most of us know that is the polite way or introductory way of saying: "You must be immersed." That attitude in most communities today handicaps a church and often kills it as the name Lutheran and the introduction of the sectarian spirit killed the church of which I spoke.

The community church idea appeals to people today and it offers to the Disciples a great opportunity if we have the wisdom and courage to accept it.

LITERARY GOSSIPS

By Ralph Goodale

"Having always a companionable feeling for my reader, and being prone to live with him on confidential terms," begins the genial Irving. May the tribe of all writers increase who "live upon confidential terms," with their readers! They drop in upon us without arrogance or constraint to spend a pleasant evening. No sense of duty makes us receive them; they would go in a

moment if they thought they intruded. There are other writers who must be received in state, in less neighborly fashion. Carlyle lays down his stick and gives his views with the authority of an old gentleman to whom we once went to school. It is enjoyable—but we draw a breath and loosen our muscles when he is gone. To read Sir Thomas Browne is like entering a church. Matthew Arnold appears before us as a lecturer in evening dress. And we enjoy a sort of recital from Spenser or Keats or Tennyson, with dimmed lights, a hush, and gloved applause. This is all well enough at times. There are other times, however, when we want no ceremony, but a quiet fireside visit with friends who eat our food and laugh at our jokes; then we want Irving, or Lamb, or Thackeray, or other good companions who make the gentlemanly and flattering assumption that we understand everything as quickly as they do. Our grand company tires us; and we like to think that the personal friends among our authors have all the wit and wisdom of the rest, with perhaps more of modesty.

Of these jolly and congenial spirits, there are a good many who fill whole chapters with weather, toothaches, fires, anecdotes, puns, scandals, suppers, concerts, and petty events of all sorts. They are the true literary gossips. You might read for an hour from one of them without getting a single note for a thesis in history, and without receiving one uplifting sentiment. But what of that? There are enough professionals whose business it is to supply you with uplift. These folks merely give you the substance of interest in human life; for ninety-nine per cent. of our daily interest lies in the shop, the weather, and the human show; our achievements, in other words, our lack, and our observations on society. The best friends we have talk of nothing else, and we

are glad to have them call; it is surely a harmless and engaging trait of our friends in books to continue in the same sort of conversation.

You may accept or reject any such authors without compunction. No one will ever say to you: "Young man, for the good of your soul you ought to read Saint-Simon," or, "I hope you have not failed to improve yourself with the letters of Lamb." For that matter, not all confidential authors are bound to be welcome. George Moors is personally unpleasant to me; one out of his numerous autobiographies is sufficient display of his vanity. Others may admit him; indeed, others do, or his last disclosure would not have sold for twelve dollars (or was it twenty?). Henry Crabb Robinson gives me the fidgets. He and his friend Southey have an irritating sense of the special holiness of their class and their sect and their respectability. But then he is a confirmed gossip, and his Diary has all sorts of yarns about Lamb and Hazlitt and the Wordsworths. It would not do to cut him—Yet it is strange that Pepys's stories of his wife's indigestion are interesting, while Robinson's fitting of glasses is a bore.

Pepys is probably the first of all gossips. To be sure, Boswell's anecdotes of the great Johnson are richer, inch for inch. But Boswell does not let the conversation drift, as the light-hearted Pepys does; you know from the beginning that his talk is modulated to the end of letting you know Johnson—letting you "see him live." But there is no purpose in Pepys' Diary except to record whatever is entertaining; and everything is entertaining to him—everything from the fall of a minister or a king's mistress to the dialogue of a judge and a sailor, each trying in his own special dialect to make the other understand. Till the end of his life he was as entranced by the passing show as if he had come to London the

day before.

If you intend to read the Diary, by the way, you may profit by my misfortunes. I read the cheap Everyman edition, supposing in my innocence that all editions were about the same; and incidentally I wondered why it was so flat. At last I learned that all cheap copies of Pepys are reprints of the original Braybrooke edition of a century ago; and that Lord Braybrooke, for family reasons, omitted everything that might lessen the writer's dignity (imagine lessening the dignity of Pepys!). To read Pepys, look up the Wheatley edition; the Bohn Library and the cheap editions give us the dry apple pulp without the cider.

One might conclude from their reputations that Pepys was a trifler and that his friend, Sir John Evelyn, was a prig. But this would not be fair to two capable servants of the king. Evelyn's *Diary* is less lively than Pepys' because Evelyn stands more upon his dignity. Moreover, in the account of his youthful travels, he scrupulously records every wonder of art or science that he sees. But for the most part, one may spend a very pleasant hour with him; all the more pleasant because the talk is of the trifles of a bygone age.

Other gossips exist in plenty. There is a well-known class of essayists who are little else. They are, to be sure, artful; but their whole talk runs upon their like and their pleasures, their opinions of men, and the minor points of moral that every talker is fond of. Here you may have your choice of good company—Johnson or Stevenson, the wise Hazlitt, the mischievous and noble-hearted Lamb, or Irish Goldsmith. Here, too, are various critics who take their tasks easily and smile at their own performance—Sainte-Beuve, Lowell, Huneker—a various assembly. More like the diarists, because less on their guard, are the letter-writers. Even during

the past eighty-five years, when letter-writing was below par, there is a good deal of entertainment to be found in the letters of Thackery, Fitzgerald, Lowell and fifty others. But to go back to the time when a letter was an artistic achievement, nothing could be more delightful than to be in correspondence with Lamb, or Cowper, or Gray—or that fantastic lady, Margaret, Duchess of Newcastle. Cowper is best of all, perhaps because his lifelong concealment from insanity taught him to shun ambition and to value the commonplace. At the present time there is a cult of the letters of Edward Lear, the illustrator of Tennyson and author of the famous *Nonsense Verses*; and to anyone who loves a temperamental genius who can play the fool, his letters are a treasure. It is Lear who gives us the picture, both in pencil sketch and in words, of Edward Irving walking about Middleton Square and “reading the Bible over the head of his baby;” and who reports of a certain “Vernon fibber” that “he had seen two cherubim on Mt. Ararat, and that he fired at them; one flew away with a whizzing sound and an inestimable perfume—the other was wounded in the wing. The sportsman took him home and kept him alive for six weeks on milk and eggs—but just as he was getting strong, the cat ate him.” I’ll quote no more; read Lear for yourself if you are not scandalized.

There are also the biographers, who, since the time of Boswell’s *Johnson*, have adopted gossip as the approved method. For example, see the diverting material of the life of “Abe Linkhorn” that Arthur E. Morgan has brought from the Ozarks for the last *Atlantic*. Some time ago I had the lucky impulse, given, no doubt, by my admiration for Elihu Vedder’s paintings, to buy his autobiography. The title is: *The Digressions of V, Written for His Own Fun and that of His Friends*,

and as the title implies, the book aims to show all the bypaths leading *away* from Vedder's busy life. His serious interests are merely touched; we see the writer only by reflections from his mind, as we might perceive a river by the play of reflected sunlight on the leaves.

A book that succeeds in such an aim—as this does—is the quintessence of gossip. Here is no too intimate confession, and no stiffness. Vedder appears among his friends—and one has the privilege of friendship for the accident of buying the book—with the aim of passing a pleasant time. He will not intrude embarrassing disclosures, but keeps a certain reserve, as friends do; and yet he never spares himself in an anecdote. From the tone of the book one judges that he is slippered, wears his artist's smock, and leads in the laughter like a jolly old gentleman. It is a pleasure to have found him, he has such a store of experiences, has so clear and amusing an estimate of himself and other people, and has even the grace, rare among men, to forgive himself his own folly.

There is the story of Martin and the plants he was busily painting into the foreground of a picture. One being asked what plants they were, he answered: "Why, don't you know that plant?—that's the foreground plant; I use lots of it."

The "foreground plant" is a proverb for the remainder of the book. "V" is sketching in Maine, and has selected a location with a good supply of foreground plants; on returning the next morning, he finds a farmer leaning on his scythe.

"Seein' you was goin' to paint here," says the farmer, "I thought I would slick it up sum fer ye."

There is also the Jewish friend, Simmit, with his "varied and valuable" cafe lectures on Astronomy and Natural History. On lecture always begins with the

statements that "the moon revolves around the earth at right angles and at great length;" the other ends with a "fact not generally known—namely, that the elephant gives birth to its young in large and carefully corded packages."

Or you might be more interested in "V's" remarks upon an enigmatic sketch that he picked up in Rome and reproduced for his book. It shows a room crowded with figures—of rabbis, possibly—all gesticulating, in every phase of debate; the picture gives me the impression of one of the unearthly "nightpieces" of Schumann. "V's" comments are interested and keen, but end with a question mark: "They argue, dispute, and differ—but most of them simply yell. If it is not about religion, what is it about? Spelling?"

Elihu Vedder was a lost soul, no doubt. He had a symbolic imagination, but was not born in the Middle Ages; and he was so versatile that he could do everything but the one thing that versatility sometimes forbids: He could not be a supreme artist. And in this liking for gossip, no doubt, there is something purposeless, like Vedder's own life. We might call it dilettantism. Well, human life is interesting. I, for one, thank a kind Providence for stocking the world with chatty books that one may read but does not have to. Some day, when salaries rise, I expect to buy a copy of the *Anatomy of Melancholy*, for half-hour amusement, in print large enough to read. I also expect to plunge into the letters of the Walpole and the *Memoirs* of Saint-Simon. After that, we shall see; there is enough left for a lifetime.

RALPH GOODALE.

THE PASTORAL CALL

V. W. BLAIR.

Can you relate that phrase to the work of Peter, James, John or to the man of Nazareth? All of them rendered an abiding and personal service as they worked among the people. We are convinced that there was some very sympathetic, practical and personal influence in Jesus' Ministry, but can you include that in the phrase: "Pastoral Calls!"

My file for December shows that I made sixty-four calls on church members and forty-five on non-members, a total of 119. I received fifty-five calls from members and sixty-three calls from non-members, a total of 118, the totals showing unusual closeness to equality. The calls upon me ordinarily out-number those I make. None of these counted are mere social calls. Some of them occupied hours, while some lasted only a few minutes, but all in all this pastoral relation consumed much of my time and a big hunk of vitality. More than 95 per cent of the calls made upon me were of importance to somebody, and, consequently, were worth while. On the other hand probably not more than half the calls I made gave results justifying the expenditure of time and energy. Probably more than sixty calls I made seemed to be necessary only because of ignorance, prejudice, and wrong custom or ideal. Jesus is known as Teacher, Sheperd, Rabbi and Master, but can you think of Him or any of the Apostles as "A Pastoral Caller?"

Whence the Idea?

In the earlier days the work of the ministry was done by traveling preachers, practical apostles of the good news. These would stop at one of the Christian homes and make that home their headquarters during their evangelistic activities in that community.

"Racoon" John Smith with his old horse and saddle

bags, illustrates the type of "circuit riders" whose service and fruit-bearing was less than wonderful. But this is not the day for "Saddle Bags." Why hold to the old idea of pastoral calling? Why do people allow a situation in which most of a minister's time is burdened with an outgrown custom? Those were the days of ignorance, isolation and conflicting church fellowships. Today enlightenment is general. The telephones, the free mail delivery, newspapers, good roads and automobiles, interdenominational fellowship and a universal hunger for sympathy have so changed conditions that the peculiar service which formerly was essential almost, today is superfluous.

The Teaching of Jesus

In His wonderful stories and parables and the natural incidents of His ministry, and also in the words from His lips which reach the climax in the judgment story of Matthew 25, the duties, opportunities, obligations and privileges usually implied in our overworked phrase "pastoral call" applies to all Christians, and not to the "pastor" alone. Why the majority of the church membership has thrown the whole job, so rich with fellowship and possibility, back upon the overworked preacher is a mystery hard to fathom. Jesus put in more time fellowshiping with Publicans and other sinners in their homes, than he did with the Disciples themselves. The fact is that with the exception of a little trip to Hermon, and a few other incidents, Jesus gave very little time to those of His own group, apart from the multitude. The same may be said of the early apostles and the evangelists.

The Needs of Today

Our unchurched multitudes are hungry, yet distant, over critical and "offish." At no time in the race's history have sorrows, troubles, burdens, disappointments

and prejudices been more keen and heavy than they are today. When have the chances for Christian helpfulness been more numerous? When has neighborliness been more productive? When has the church been more nearly essential in the solution of imminent world problems than now? Do you think the "pastoral call" will meet the need?

Sore Members

In the Master's plan and in the dreams of the early church leaders, every Christian, and it should include every church member, should be an evangel to the ones unsaved, to the persons in distress, to the neighbor in trouble, and only special cases of extreme delicacy or difficulty should come to the "pastor." Every church member should be ashamed to demand the time and energy of the pastor merely for selfish enjoyment. Please do not misunderstand the writer. Do not think that he does not want the social evening, the dinner party or the special group of friends in which he can be perfectly free and forget his problems. He welcomes this and the more that his membership enables him to enjoy such evenings the better off he is, but bear this in mind, that no church member should be hurt because the minister refuses to take part in such, occasionally, from the fact that greater opportunities are weighing him down. When a church member feels disgruntled because the pastor does not call, it indicates a wrong attitude, a flimsy spirituality or a kingdom barrenness.

The Minister's Task

It is big, it is wonderful, it is glorious. It needs many tongues to tell the old story, many brains to think through life's intricate problems, so delicate and deep, many hearts to absorb the hurts and sins of the wayward, many feet to run errands of mercy, many hands to extend to those who are struggling upward, many more

hours in each day to follow up the special opportunities and countless footpounds of energy to expend in these vast and uncounted needs. But what has he to meet these needs—The one tongue, the one tired brain, the one burdened heart, the two hands and feet, only twelve or fifteen hours each day and a little energy at his command. Is it right to demand of him that he exercise himself merely in keeping church members in a good humor? Not when so many are stumbling and falling, blighting their own futures and daming their souls for want of a friend. The answer seems plain, but the fact of the matter is, that a great amount of the minister's time and energy and heart-power actually is expended in no greater service than in keeping discordant church members tuned up to concert pitch, and it is criminal thus to waste his time and vitality.

Probably there is not one minister in a thousand but what wants to know every member and neighbor and fellow citizen personally. He wants to spend hours almost in every home. But such a thing is impossible. He sees big city and community problems, social issues, economic questions and industrial groups going wrong, when all that is needed to straighten out the affair is a "little bit of love," and a touch with Jesus of Nazareth. But in so many of these opportunities he cannot even enter.

The minister always is happy to look back over a week or month or year, to be reminded of the many calls he has been able to make, but how much greater is the value of those fellowships which have developed through others calling upon him for the solution of some peculiar problem or the sharing of a great burden! A few hours spent in the latter way bears more fruit for the Kingdom, than whole weeks spent in ringing door-bells, talking about the weather, in looking at the baby's latest tooth,

in putting salve on some delinquent church member's sore head, or carrying fresh milk to certain crying, drooling church babies.

And when shall the minister study and rest and enjoy his family? A downtown church of 1200 or 1500 members should have at least three celibate priests and each one with a secretary—unless the church members themselves respond to their high calling and seriously regard these God-offered opportunities.

Concluded from last month

LIVING NEXT DOOR TO A GOD

H. C. HURD, M. D.

Our Governor was a man quite well versed in the ways of the East, and did not appear until it was certain that every person expected was present. Looking about the circle he bowed to each person, then calling an orderly had another chair placed between himself and Abbas Effendi and asked me to please take that place. He did this deliberately, as he explained long afterward, because he expected our staff to direct the relief work and he was thus serving notice on all present that he placed us and our work in importance above all others represented at the meeting.

The impressions gained of Abbas Effendi at this committee meeting were interesting because he was surrounded by the official representatives of the other religious bodies and I saw him contrasted with various types. While others talked much, discussed all proposals at great length and wandered far from the subject in hand, he spoke infrequently and usually only a few sentences. Involuntarily those present listened with respect and consideration. His remarks were made in

a condensed and striking way. He sat with his eyelids half closed while his small black eyes were moving restlessly from face to face. One received the impression that he was trying to think up some bright, unusual saying of an epigrammatic sort to hurl out suddenly and impress us with his uncommon ability and personality. His views, when he could be enticed away from his oracular method of speaking, were quite practical. His confidence not only in the plan, but in those who proposed it and would administer it added greatly to making possible the only piece of locally supported relief work carried on in Palestine or Syria.

Shortly after the meeting with the Governor I made a discovery. Standing on the balcony of my house, I had often looked down over the high stone wall surrounding a beautiful garden next to our own and admired the masses of gorgeous flowers, the orange, lemon and other fruit growing there. The fact that the garden was irrigated by water pumped from a well by an American Wind-mill added somewhat to the interest. While enjoying this view one evening, I was surprised to see our friend Abbas Effendi taking a walk in this garden. It was my first intimation that he lived next door. Having occasion to interview him regarding some of his followers, I was invited into his garden; enjoyed its beauties and carried home flowers, oranges and pomegranates. He was especially fond of a small orange, called out there, Yusuf Effendi, quite like the tangerines in our markets. Among the flowers he had roses in great profusion, very beautifully colored and of great size, but like most of the roses I saw in Palestine they had little or no odor.

In addition to this residence in Haifa, "His Excellency" maintains a large and impressive mansion in

Acre, and a palace with enormous gardens in the plain north of Acre. This later is one of the show palaces in Palestine and probably the largest and most magnificent in that country. In fact, I saw nothing to equal it in either Palestine or Syria. The people of Acre and vicinity quite calmly inform you that this palace and garden were made possible by American money sent or brought by followers of Abbas Effendi and his father, The Baha, who was the really able man under whose leadership the Babist movement grew rapidly.

As I became somewhat acquainted with "His Excellency," I felt free to question him regarding his religious position. I put the direct question as to whether he or his followers claim that he is God, or an incarnation or manifestation of God as averred by the people of the community. He denied that he is God, or an incarnation except as all men might be considered incarnations of the Spirit of God. When pressed as to his exact position, he said that he is 'Abdu'l Baha (The Servant of Baha). He is also called Ghusn-i-Akbar (the Most Great Branch), and Akayi Sirru 'llah (the Master, God's Mystery). And there is much of mystery about the man; he has power over his people which is almost absolute; he influences the people about him who do not believe in his religious pretensions; he obtained remarkable favors from the Turkish and British governments; he has supplanted the brother who was expected to succeed his father, the great Baha; he has wealth and great properties; he has a large number of American followers, and the greatest mystery of all is what they can find in this keen, calculating, crafty old man which would lead them to the foolish acts of worship ascribed to them.

Abbas Effendi does not pretend to be the Bab though

some have erroneously given him that title. One very intelligent critic confidently predicted that he would so announce himself some day, or assume some other name which would indicate that he is the particular "Manifestation" for this age whose revelations should be recognized for the guidance of mankind as the revelations of Christ and Mohammed (according to Babist doctrine) were meant for their day and age.

The "Master" talked freely about the history of the Babists, and his secretary I found to be particularly well informed. This young man was educated in the Syrian Protestant College and speaks English fluently. The more I saw of him, the more I was led to wonder whether the "Master" said all the clever things ascribed to him or whether this exceedingly clever youth should not be given a portion of the credit. I concluded to credit him at least with putting the Effendi's statements into uncommonly striking English.

They related the history of Babism in some detail. I was interested only in that part which led up directly to the present leader. After the Bab (the Gate) suffered martyrdom, Mirza Yahya succeeded him with the title Subh-i-Ezel (the Morning of Eternity) as a sort of pontiff. The general management of affairs, however, fell into the hands of his more forceful half-brother, Mirza Husayn 'Ali, who was called Baha u'llah (the Splendor of God). The Baha became more influential and finally declared himself to be "He Whom God Shall Manifest," and whose coming the Bab had prophesied. This caused a split in the ranks of the Babists, but the majority recognized the claims of Baha.

Both leaders were banished at the request of the Persian government to Adrianople. Later Subh-i-Ezel

was sent to Cyprus and the Baha to Acre, from which place he directed the activities of the sect in Persia and America for over twenty years. Upon the death of Baha, Abbas Effendi ('Abdu'l Baha, the Servant of Baha) was recognized by the majority of the Baha'is though his brother, Mohammed 'Ali, contended that the will of Baha had named the latter as successor. This caused another split, but Abbas was eventually recognized as "the Master" by nearly all. The brother retired into a mysterious seclusion in a palace near Acre. The American devotees were at first followers of Mohammed 'Ali, but Abbas Effendi saw the desirability of winning these very profitable followers to his standards and sent several Persian missionaries to convert them. He made one visit to the United States himself and undoubtedly cherishes the hope of coming again to these hospitable shores.

According to his own statement, Abbas Effendi is not God, nor a god, and who should know better than himself. After several months' acquaintance I am quite ready to agree with him. There is nothing particularly god-like about him. He is a very pleasant, interesting, human and humane, old gentleman who has a profound conviction that it is his great mission in the world, to teach a somewhat different doctrine regarding revelation in religion, and issue prophecies now and then. While I think he understands how to make the promulgation of this idea profitable, I am also convinced that he is wholly sincere and would hold true to his beliefs and ideals at any cost, facing persecution and death, if need be, as so many of his followers have done in both Persia and Turkey.

THE SCROLL

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HEM AND HAW

Hem and Haw were the sons of sin,
Created to shally and shirk;
Hem lay 'round and Haw looked on
While God did all the work.

Hem was a foggy, and Haw was a prig,
For both had the dull, dull mind;
And whenever they found a thing to do,
They yammered and went it blind.

Hem was the father of bigots and bores;
As the sands of the sea were they;
And Haw was the father of all the tribe,
Who criticize today.

But God was an artist from the first,
And knew what he was about;
While over his shoulder sneered these two,
And advised him to rub it out.

They prophesied ruin ere man was made;
"Such folly must surely fail"
And when he was done, "Do you think, my Lord,
He's better without a tail?"

And still in the honest working world,
With posture and hint and smirk;
These sons of the devil are standing by
While man does all the work.

They balk endeavor and baffle reform,
In the sacred name of law;
And over the quavering voice of Hem
Is the droning voice of Haw.

—Bliss Carman

THOUGHTS ON EDUCATION

HERBERT MARTIN,

The school is an organization socially evolved and constituted as the trustee, the bearer, and administrator of our racial inheritance to the coming generation. In some such terms must its function be conceived, Racial experience has yielded certain human values. To the conservation and development of these racial values is the school dedicated. The profit and loss account of the race is of tremendous proportions. Its successes and failures we preserve as a set of sign-boards or sort of "blue book" indicating and describing the different routes to each series of travellers along life's unfamiliar way. Race experience may be viewed either intrinsically or instrumentally. My interest here is in the instrumental interpretation.

Students of the philosophy of education are just beginning to help us realize in slight measure the social-historical significance of the curriculum. How vast the wealth of this inheritance from the race. Increasingly do educators and teachers appreciate the curriculum as the form in which this racial wealth is to be transmitted to the young of each generation. The course of study will some day cease to be regarded by the teacher as a thing that as a matter of course is always with us, and by the pupil as a device, lacking rhyme or reason, which must be patiently endured until outlived. Those of us who interpret the curriculum in social terms, as the actual experience of our elder contemporaries and predecessors and who feel that all teaching is largely futile that fails to interpret this race experience socially must not rest content with our attainment. When we have learned that the subjects of the curriculum are forms of race experience short-circuited and symbolized; when

we conceive our function as the reinterpretation and presentation of these symbols and subjects in terms of life; when as teachers we think of ourselves after the fashion of the prophet of the earlier day who was commanded of God to go down into the vally of dry bones which, by the way, "were very dry" and to breathe into them the breath of life and cause them to live again; when we have so seen and served we have not done all. More is needed.

To transmit our racial inheritance is not all. Education is something other than a transfer of the past to the present, than the perpetuation to the present and future of a system of values belonging to an earlier period. If this were the ideal of education it would not suffice for the present need. It could satisfy and yield only a static civilization. Such conception of education served long in China where the national educational ideal found express in the prayer: "Thy Kingdom *abide*." The ideal of Christian education is "Thy Kingdom *come*." Educational curricula and practice vary according as the golden age of a people is in the future or in the past. Those who look to the future, who face forward, will not be content to think of the educator's function as the production of a faithful transcript of the past. Needs, circumstances, and times change, *et nos in illis mutamur*. Normal souls are in unstable equilibrium. Time makes ancient good uncouth. Education is quite as much productive as reproductive. It is essentially creative in function. To attempt to make it wholly reproductive is to lay the cold, dead hand of the past over the present, is to disesteem history, to deny progress, to throttle intelligence, and to declare our conviction that we live in a static rather than a dynamic world.

Nor on the other hand are we either to disesteem or disregard the past as such. The function of the educa-

tive process is the creation of mental power, of soul capacity. The purpose of education, as all purpose, is future. It is inescapably forward-looking. My own function as a teacher is not that of a mere chronicler or reproducer of the past (a phonograph would better serve such a purpose). Nor is it that of the insistent imposing of my own thinking and temporary conclusions upon the less experienced minds of my pupils. It is rather the development of capacity for independent insight, appreciation, and response through the stimulation of the youthful mind by selected values from our racial inheritance. The mind must not be freighted and weighted down, chained to an indiscriminate past. New problems arise; new values appear. Under the perpetual revaluation of values many old values are made to stand out stronger than ever, many retreat into the background, while others disappear. Because of this the curriculum changes as social and racial values change. The past has value as it bears upon the present. In the solution of the problems that confront us we are interested in as much of the past as is serviceable, as will give us our cue in the present situation. New problems cannot be solved satisfactory by old methods. Hence, the need for creative minds to whom older values will serve as stimuli, as impulses or flying starts towards more adequate thoughts and solutions. The goal of the educative process is capacity for independent thinking rather than the providing and bestowal of a definite and final content of thought or deposit of truth. The intelligent teacher will so conceive and interpret his mission and function.

In the light of the foregoing our current effort to nationalize education presents a problem. Is it not a fact that much of our educational activity has been in terms of furnishing a content rather than the cultivation of capacity. The French and German national educational sys-

tems of the last half century furnish us the maximum expression of education in terms of content, each after its own interest and need. So much of our educational effort has been "loaded." Our motives have been political, or religious—in fact any other motive than that of the development of capacity on the part of the individual as such. We have sought to make conformists or propagandists. We have been so zealous for our values and their perpetuity that we would so degrade the coming generation as to make it the mere bearer to posterity of our scheme of values. It is not true that we hate the non-conformist; we rarely, if ever, in our educational practice entertain the thought of the possibility of his species. He simply does not exist. This is the danger in our present Americanization movement. Some super-patriots have already indulged in excesses of which intelligently controlled people, perhaps even they themselves, are heartily ashamed. The virtue of nationalization in our industrial and commercial life is as yet an open question. The value of the nationalization of our schools will depend upon the degree to which the movement shall concern itself with the content of our teaching. By emphasizing a minimum of content and a maximum of capacity we shall develop a purer Americanism. By the reverse method, democracy shall become a "cult of incompetency;" it may degenerate into an oligarchy whose limit is autocracy.

THE TEMPTATION OF A SLUM WORKER FRED S. NICHOLS.

The warbling of the bluebird today betokens the coming spring, the time of poetic exuberance and rural seed-sowing. And yet in the place that is supposed to be the poet's paradise and the weary traveler's Oasis, the mind dwells upon the slums. But these slums are

not those of paved streets, sweat shops, tenement houses, and exploited humanity; rather they are the slums where corn grows, cattle thrive and hogs grow fat—and also where churches are anaemic, schools but feeble symbols, libraries sub-microscopic, playgrounds and recreation centers in the darkness of chaos, and where the social life is scummed with stagnation. Of course these slums, like many others, are undergoing transformation, so that by and by, those who have idealized this territory inversely as their distance from it, will have a fairly accurate picture. We may hesitate to refer to these areas as slum districts for this reason—We are a rural people. The rurals are slums. Therefore, we are a slum people. But we must accept the fact that villages, idealized by some as places of church going people, permanent residents, and social equality, are in the light of world development, a slum area—in some instances slowly emerging, while in others still fast asleep. But now it is not my desire to prove, programize or purify, but record several temptations that come to the workers in these slums, where even many ministers hesitate to live with their families because of the social and religious conditions. The minor temptations must be passed over, such as the giving our affection six days in the week to Collar Celluloid, while bestowing on Collar Linen only one; or the attempt to kill the high cost of barbers' supplies by masking ourselves most of the time with a luxuriant alfalfa growth; or the persistent refusal to give any distinguishing color to our foot-wear. Since it is only man who looketh on the outward appearance, we are justified in passing over these temptations to the more serious ones.

One of these temptations relates to the use of time. The city man groans under the pressure which robs him of time for many of the things he considers of seri-

ous importance. He envies the rural village worker his leisure time for these pursuits. Granted that this matter of leisure is a village monopoly (though I think the city man's lack of time is often due to his mismanagement and a wrong emphasis), the thing looked upon as a blessing, may prove a very insidious temptation. For while a crowded life has its dissipation, the leisure life is not without its dangers. Without the outside pressure of compelling demands, one is thrown back entirely upon his own initiative and resources in the matter of time; a condition that carries with it the very serious danger of husk-feeding. Especially is this true when conditions are absolutely prohibitive of a complete community work. Time for calling? That is true, but here the temptation is to monotonous repetition and loafing degeneracy. Promote community activities? But denominational hysteria, spiritual astigmatism, family grievance and Divesian blissfulness sometimes create a "no man's land" of larger community activity. But the time for reading and sermonizing. True again, but the fact is, though I have no formidable statistics to support me, my slum working brother does not do any more valuable reading than his city driven brother. I am not excusing this, only stating the fact as indicating a temptation of somehow failing to use the time. There are no public libraries handy, in which he may bury himself without money and without price. The salary in many instances has been insufficient to buy any large number of the more valuable books, or to subscribe for many of the best magazines and periodicals. It is pathetic to see some of these libraries, more moss covered than the old oaken bucket. Not only his separation from public libraries and his financial inability to buy, produces this poverty, but the isolation that denies him the constant brushing against men who might spur and d

to an adequate and fruitful work in this line is another cause. Nor is time utilized to the full in a careful and masterful sermon preparation either in material or style. He frequently yields to temptation. Well, what does he do with the time? Do not ask me. Perhaps while his city brother is patronizing St. Vitus, he, in turn, is busy weaving cob-webs.

Another temptation is that of aspiring to be a community expert in soil, crops, stock and social conditions in general, forgetting that Ames and Champaign might relieve of some of these burdens. Sometimes this ambition has led to the writing of scientific articles for agricultural journals, articles germinated in the fertile soil of a weedy imagination and fully matured by encyclopedic drizzles. The spirit is good—it is the desire to serve. The church must function in service. It is to be a question of the survival of the fittest, with the fittest this time as the one best serving. The confusion arises, however, over the content of service. Without making a plea for certain forms of ignorance, or urging a clean bill for the seminary courses as now constituted, it is well to see that the present condition of church life in these small communities is more than a matter of a lack of training in the so-called every day studies. The overchurched condition, the transition in the business life of the village, more efficiently organized rural life, the complicated situation, constantly getting worse, of landlordism and and tenantry—have created religious and social conditions for which no one class of men is entirely responsible, and to meet which, will require more than simply an added study or two. Some of the death of today will be revived, not by a brief training in a practical study or two thought to be a complete panacea, though that may help, but also by a more adequate and modern religious interpretation. As religion occupies a large place

in the life of man, there is practical service in religious ministrations. The trouble is not in the principle but in inadequate and medieval interpretation. Why not a greater proficiency in the interpretation of the things of the spirit by more comprehensive thought and attention to the studies that make possible the work of such an interpreter? It might not be a crime if our parishioners knew more than we about corn and cattle and hogs; it would be a calamity if they could not look to us for leadership in clear and courageous interpretation. Substituting a smattering of superficial practical expertness for such foundations will only lead us to camouflaged cities of refuge where rest the bones of suicides. Any supplementation must not mean displacement. "One Book" Limiteds and Omnibus Experts are birds of a feather, or if you will, two branches of the same Narrow Gauge System.

One more temptation—the pull of the larger place. This tug does not always originate in the desire for a larger work in order to enhance a reputation. Knowing that these slums are often served by the physically and mentally indolent, sometimes by those on the decline after a long and useful work elsewhere, and again by others who stop a while on the way to higher altitudes, and last, by those who cannot by any conceivable manipulation get away, it is not strange if in some cases there should be the feeling of the physician who said: "Why shouldn't I get into the swim with the other fellow? Just because Smith lives in the city is no sign he knows more about the practice of medicine than I do; as a matter of fact, I know darn well he doesn't know as much." Somehow a man of promise or ability is expected to turn cityward; he is referred to as being in a small place long enough. It is looked upon as a good place to be for a few years in order to fill mental reser-

voirs from which copious flows shall come in the later city years. But, after all is said, it is not an affair of crass materialistic ambition. Plainly, the village slum has very little appeal in itself. The retired farmer is there to be near his land. The doctor practices there because of good returns, while his desire may be to the city later. The teacher is just a nomadic visitor. A city physician recently inspired me by stating that a minister in a village could serve as many people as a city pastor. So could many doctors, but why don't they? One thing, doctors and ministers both, are palled by sure isolation and probable stagnation that awaits in village slums. Any one class, especially if the class is a little prosaic, is apt to produce an oppressive sense of isolation, and moreso if the worker is unable to get away frequently for a different atmosphere. And when this class is naturally conservative in a way to stifle initiative within the distinct church organization, and that in a field whose other community opportunities are far from legion, it is not strange that the Lord calls him to a larger place!

But it is a wonderful field, this slum district of our land, and its greatness is not because of singing birds and blooming flowers and ivyclad buildings and saintly hosts; rather it is in the need of the kingdom of God. And those three church bells sounding in turn each Sunday morning—"No hell, no hell"—"Brimstone, brimstone"—"Our plea, our plea," each clang going to the ear of its warrior devotee for a repledge of allegiance,

as the devil smiles in rapture at the music of the bells, are becoming a little more timidly apologetic; their morale is diminishing. Yes, these slums call for men of good preparation, clear thinking, prophetic vision, courageous faith, saintly love, unfathomable patience, and the prospective longevity of Methuselah. Men of the Institute, come over and help us; at least pray for your lone two or three men out on the far battle line, that they yield not to temptation.

THE CHURCH IN THE RURAL COMMUNITY

Alva W. Taylor

The average rural community has from three to seven or eight churches. This means there are too many churches to make it possible for all to thrive. The result is they have only occasional preaching, no pastoral oversight and each lives to keep itself going instead of serving its community.

Here are two pictures standing in striking contrast. One is of a rich community in central Missouri where the first church established, recently celebrated its centennial anniversary. The farms are rich, there is a stone road, an up-to-date school house, everybody rides in autos, gasoline trucks and tractors are coming into use and there is a high grade of intelligence. Three churches stand by the side of this stone road within a distance of one mile. One of them has forty-two resident members, another twenty-seven and the other has

ten. In other words the three churches have a total of seventy-nine members living in the community with a population of 180 families and 800 people. They have a union Sunday school meeting around in all three churches in which the average attendance for the past summer was twenty-four. There are only three girls and two boys under twenty-one in the membership of all three of them. One of them gave nothing to missions or benevolence the past year and the other two gave fifty dollars. Not one of them has had an accession for two years and all of them together raised only \$350 for local work the past year, having preaching in all on three Sunday mornings per month. Here is a well-to-do community in which organized religion is almost dead because of too many churches.

In an adjoining county is a like community with the exception that it has a small village of 200 at its center. Thirty years ago there were four churches in this community. Today only one of them survives and it so ministers as to beget the co-operation of all Christians in the community. The result is they have built a handsome brick edifice with raised floors, quartered oak furniture, art windows, choir loft and a gallery. There are twelve rooms for Sunday school classes and the meetings of various church organizations and in the large concrete basement there is not only a modern heating and lighting plant, but a large club room where the pastor gathers the lads to do those interesting things that keep boys out of mischief and leads them into the church.

It serves also for community suppers and other extra-religious meetings. This church serves the whole community and as a result, has raised its budget to support a resident pastor, has a Sunday school of 200, a membership of 240, and gave \$300 to missions the past year. Organized religion is quite efficient in this community.

The modern rural community has a rural Red Cross Nurse, a Farm Agent, a good roads movement and is agitating for, or has voted for a consolidated school. It has one set of roads, one school, one telephone system and in no other institution does it waste its strength by duplication except in the churches. The one institution that is founded to promote unity and brotherhood is the church, but in the rural community it is the only one left to divide it. We shall never get together by controversy. Knocking heads does not conduce to amity. Nor will we ever cement a real unity by compromising convictions. There seems but one way that leads toward unity and that is the way of co-operation for the attaining of the big objectives of our common Gospel. There is not enough in our differences to save a single soul, but there is enough on which we agree to save the world if only we would join forces for the campaign.

The rural churches need to forget their sectarian shibboleths and to co-operate in community service. The former have had their day and should rapidly cease to be. To save the boys and girls, to drive out evil and anti-social influences, to cultivate neighborliness and a community spirit, to, in other words, serve the community in all ways that promote the common welfare, offers a program that challenges all right thinking Christian people, and it draws people together in the name of the common good. The mending of the situation in the rural field where there are so many churches that re-

ligion is suffering loss lies in constructive programs for community service.

AMERICANIZATION AND THE CHURCH

By Robert E. Park

The World War has given a new definition to the problems of the immigrant.

Up to 1914 immigration and the immigrant was regarded mainly as an economic and an administrative problem. The competition of foreign cheap labor, it was said, tended to lower the standard of living of the native born workmen. Immigrants from Asia and from areas in which all the problems of community life, poverty, crime and disease were complicated and intensified. We were concerned with the wear and wastage of life and the general demoralization of our political and social existence. But these were matters for humanitarian reform and administrative control. We had not yet raised the question of the effect of immigration on the morale of the nation, upon its capacity for action in a national emergency. The question of the loyalty of the immigrant had not arisen. Americans were not concerned about the opinions and attitudes of adopted citizens.

It was assumed that the "melting-pot" was functioning adequately and that in some fashion or other all the people, with all their memories and all their inherited traditions and predilections, political and social animosities, would very soon boil down in the crucible of American life, to like-minded, middle-class Americans.

The effect of the new national self-consciousness, which the war created, has been to direct attention to

these neglected aspects of the immigrant problem. We are now, perhaps, more concerned about the social attitudes of immigrants than we are about the physical conditions, under which they live. If we feel a new concern about the health, the housing and laboring conditions of our adopted citizens it is because we think of them in connection with the attitudes which they provoke in the immigrant toward America and American life.

We have given to the immigrant problem a new definition and we have called it Americanization.

There are students of the question who declare that almost the only thing that Americans can do to Americanize the foreigner is to assist him to "get on" in the country, in other words, to teach him how to participate in the benefits of American life. Very few of us, perhaps, would accept a definition so limited. We think of Americanization as something more than a mere assistance to the immigrant to realize in this country his own ideals.

It is perhaps true that, in spite of all their interest and activity in the matter, the American people may not know just what Americanization is. It may be impossible to agree upon a definition. In any case, whatever America proposes to do with the foreigner, it is certain that it is important that we should know him better than we do. If Americanization is a matter of ideas and ideals it is particularly necessary to know what the ideas and the ideals of the foreigner are before we attempt to change them. For these ideas of the immigrant have had a history, different for every people and for every class, and this history, these heritages, as we call them, are interesting as well as important. I can testify to this because I have been studying them quite consistently.

ly for the past two years. They are not only interesting, but I know of nothing that is so generally profitable and edifying for study and investigation.

It is in the study of the immigrant, his habits, customs and ideals, his heritages, in short, that it seems to me the church can and should perform an important and national service. There is already a considerable material at hand for such a study. The *Atlantic Monthly*, in publishing some years ago, under the title of: "The Promised Land" an autobiography of Mary Antin, started a new literary tradition. Since then a whole series of immigrant biographies, some of them of exceptional interest and value, have been published. Perhaps the most interesting of them all is the autobiography of Abraham Ribbany, entitled: "A Far Journey," chapters of which were first published in the *Atlantic*. There are several others, published elsewhere, equally romantic and instructive, for example the volume: "Out of the Shadow," by Rose Cohen.

This, however, is not the only source of material which gives us intimate insight into the most important aspects of immigrant life and the immigrant problem. In most city churches there are men and women who have themselves been immigrants or know from tradition what the process of becoming Americanized is, from the point of view of the immigrant himself.

Frequently these persons are able and willing to tell their own stories, particularly when they realize that in so doing they are making a very real contribution to the solution of the problem.

The stories which these people can tell are all very close to their moral and religious life. They are the

very substance out of which those intimate personal attitudes to which we attribute moral and religious significance, spring. It is in this field, and with this material, that the church can most effectively work.

IS THE CHURCH SLOW?

John Ray Ewers

St. Louis policemen accuse the churches of that city of being too slow, because with the saloons closed, the churches are as dark as ever! Such an accusation ought to stir us to action. For years we prayed and labored and to a degree hoped that sometime the saloons might go. Now they have gone. Now hope has been changed into realization. Yet, what do we find? Do we see a keen, wide-awake church out for new business? No, the churches are still theological ice-houses, still closed every night except prayer-meeting night and most of them could just as well be closed then for all the good that is done by a handful of weary and pious old saints gathering to hear a half-baked talk by the pastor.

Conservatism, poise, dignity, caution, reserve, tradition—all have their place. We do not want to turn the church into a public dance hall nor a rip-roaring house of mirth. We have much to learn from the Y. M. C. A. Go tonight in our Y and you will find the lobby filled with young men and their girls. A movie is put on and there is good music and the young people can sit around and chat and have a good, wholesome evening under proper care.

In the new church that we are planning is to be a whole floor given over to club rooms. These same rooms will be used by Bible classes on Sunday. In these rooms will be pianos, victrolas, writing desks, reading tables and plenty of easy chairs. Every night in the week these rooms will be open to the young people. Light, music, entertainment will be dispensed. No one who has not lived in a boarding house can appreciate what this means. A reporter said to me the other day: "I wish there was some place where I could meet a decent girl on equal terms." Soon after a nurse said: "I would welcome an opportunity to meet young men of the right sort." Never were our cities so congested. Never were rooms as such a premium. Hundreds of girls have no place to entertain their young men—holding hands at the movies is about all they can do! Hundreds of young men drift about the streets, walking back and forth, aimlessly—and the churches occupy the best corners, cost thousands of dollars, pay no taxes AND ARE DARK AS EGYPT! It's a rotten crime.

I know of a church occupying one of the choicest locations in a big city, a site that would sell for about two millions of dollars and last Sunday night eighty people were in that church—counting two preachers, the choir—which is paid to come! and the janitor—also paid to come. This church is very dignified, the choir is wonderful, the preacher gets about \$10,000 per year. What's wrong. Jesus had his miracles to help him. He was a sensationalist! He was ahead of his times! He smashed traditions. He was radical and revolutionary. I tell you the church of today is unspeakably slow.

JOHN RAY EWERS.

OTHER POINTS OF VIEW**M. R. Gabbart**

Great minds do not always run in the same channel. In the American Journal of Theology for October, 1919, A. E. Haydon writing on the Theological Trend of Pragmatism, finds in the conception of an "open universe" a way out of religious difficulties, while I, in the same number of THE SCROLL, took rather an irreverent attitude toward that same conception in so far as it meant more than that our judgments are provisional and in need of constant revision. With the position that our judgments, theologies and statements of faith are related to their times and circumstances and are in need of constant revision, I am in entire sympathy. To verify this as a fact, one needs but to open one's eyes. Verily: "Our little systems have their day—and pass away." In spite of this fact, even because of it, I yet hold that to affirm this is to affirm more than this. It is to say, also: "But Thou, O Lord! are more than they!" With the purpose of illustrating this thesis rather than dissenting from the spirit of Mr. Haydon's article, I propose to consider some of the statements made by him.

He first summarizes some of the main contentions and contributions of the pragmatists. He says that the "significance of pragmatism for religion is that it represents the spirit of social democracy, making earnest with the doctrine of evolution and using the method and tools of modern science to clear the ground for the free play of creative intelligence in its supreme task of projecting ideal ends for man and organizing and controlling human progress. "It is evident that a religion which is able to make vital connection with a world-view based on the principles inherent in evolution, democracy and science, will be a new thing under the sun. In a living,

growing world of reality such as radical evolution presents, there can be no eternal, static, and perfect entities, whether ideas or forms or values, remaining unchanged apart from our world of experience. There is therefore, no need to search for authoritative revelations of these eternal either by supernatural channels or by reason. There can be no supernatural, noumenal world apart from the reality in which the experience of acting striving, living beings is set."

It is interesting to notice how the vocabulary of absolutism persists. Here we are told that there "*can be no eternal values,*" and there "*can be no supernatural world.*" Why not? Certainly this statement cannot be made on empirical grounds. It is made because "in a living, growing world of reality, *such as radical evolution presents*" there is no place for them. Given this sort of a world, and the conclusion follows. That is to say, the principle of non-contradiction is the criterion of judgment. From the same principle of non-contradiction it follows that with such a world-view there can be no supernatural, noumenal world apart from the reality in experience. By the same principle the idealistic absolute is dismissed as "not only unnecessary but preinicious." Between the mechanism of materialistic philosophy and the mechanism of a static, timeless absolute there was no choice. In neither system could there be freedom, novelty or movement. Evil was reduced to a mere illusion transcended in the Absolute. Such a universe would be quite indifferent to man. All the glories and tragedies of human history sink to the level of a drama played in dreams." Fine! But is freedom empirically verified? Has it been demonstrated that the universe is not "quite indifferent to man?" Is not the world "which radical evolution presents" quite as self-sufficient and self-satisfied with the pre-human or post-

human periods as with the human period? Mr. Haydon dismisses the absolute because it contradicts freedom and reduces evil to illusion. We build our world on the principle of non-contradiction. Again, in discussing the meaning of the term God, he says: "That religion should persist is natural; that the gods should grow, change, and die is necessary from this point of view." Necessary? What sort of a sensation does it give you to see this principle of non-contradiction being used in the name of Pragmatism? Two main roads have led into the realm of that world beyond experience—that mysterious abode of the absolute, thing-in-itself, ultimate reality. One of them is the mystical experience, and the other is the principle of non-contradiction. This last is the shining sword, the very excaliber of absolutism. Given the validity of the principle, how will you refute Royce?

Coming to a closer discussion of James and Schiller, we learn that "Naturalism and absolutism refuse to recognize the reality of human need. The one denies human values and hopes; the other reduces them to illusion. It was not the head but the heart that made protest in James and Schiller. Out of a great human sympathy, came the passionate pronouncement that the only God worthy of worship must be finite." The late Prof. Geo. B. Foster used to ask his classes whether they thought of God as having reality like Geo. Washington or like Uncle Sam. James would, I think, have said God is like Geo. Washington. This opinion is based on several considerations, among which are the notion of the wider varieties of consciousness, the place he gives to the subliminal and extra-marginal consciousness in religious experience, as well as his position as a "piece-meal" supernaturalist. A finite God, struggling against the evil in the world, may, and does, eliminate certain phases of the ethical problem. But, if he is con-

sidered as having reality of the Geo. Washington kind, it is quite as impossible to reach him by the methods of science as it is to reach the God of infinite attributes. Grant that he speaks through the extra-marginal and subliminal experiences. The fact that he speaks does not establish anything beyond the certainty that we are thus brought into immediate contact with some power beyond ourselves. This fact may then be interpreted in terms of the infinite or finite God. He is declared finite, not on empirical grounds, but because an infinite God is held to contradict certain other phases of the God-idea. Do we not here abandon the empiricist position in another respect? Sidgwick, and many others also, held that morality does not require ultimate or metaphysical freedom. It is sufficient for all the demands of moral action if we act under the conviction of freedom, if we act as though we were free. The question whether we really are free is not raised until we ask whether we are able to make any statement regarding the character of the world in general. Now, when we reject an infinite God because such a God reduces freedom and the moral struggle to illusion and vain show, we are not asking for anything less than a certain quality in ultimate reality itself. Whatever we are, we are not "radical empiricists" here.

When he turns to an exposition of Ames and King, he finds a more radical departure from traditional absolutism. "The genesis, growth, moralization and disintegration of gods are displayed as one phase of the development of the human social consciousness. Man projects his ideals into an invisible Socius which as God helps him in their realization. This Common Will claims our loyalty as comandingly as any God, for we are one with it; and to repudiate it or go counter to its high mandates is to repudiate the divine in us." Here we

reach the very heart of the modern problem of religion and moral theory. Traditional theories with an external standard, could deal summarily with the desires and impulses natural to man. We must trace in them the pattern of all those ideals which are to command our devotion. We must do so mindful of the truth to which Royce so often calls attention: That neither in our individual nor in our social experience is there a single voice nor a single tendency in the many voices which speak to us. Both within ourselves and within our group is there contradiction. We must choose this or that, and we must choose this or that because it is *the best*. Sometimes we must stand over against our group in condemnation of it. Talk of reducing the tragedies of life to illusion! Set an honest society over against an honest conscientious objector and resolve that conflict on the basis of a relativism! In a word, we must distinguish between the surface and the profound, between the accidental and the essential, between the seeming and the real human nature. This is suggested in the above quotation in the statement about loyalty and the divine in us. When we add to these considerations the fact that our ideals are to be militant, that they are to be used in "organizing and controlling human progress," we have the conditions which demand a criterion within the change and decay incident to our provisional judgments. The difference between such a criterion and the criterion of tradition will be found to rest more in the fact that one is within and the other without than in the fact that one is relative while the other is absolute. Relative it is in the sense that it is the expression of the human spirit *with respect to a particular situation*, but absolute in the sense that it is *the expression of the human spirit*.

In the discussion of the position of the Instrumental-

ists, Mr. Haydon introduces one more idea which must be noticed. "The religious question is no longer—Does God exist? but, is the world in which we live a world that bears any relation to our moral ends?" Strange how the problems which vex men get themselves transformed in the course of time. Once we had a Good World of which a Good God was the center. All the activities of the world were directed toward the transformation and recreation of man. Now we have the world indifferent or hostile to the divine in us whose supreme task is the transformation and recreation of the world. What we have done is to put the divine within rather than put it without. It is true that the God of infinite attributes was the God of the Doctors only, and never the God of the folk, but the Doctors were doing no more than attempting to state what was in the heart of the folk. Their problem remains. It is the problem of the prophet, the conscientious objector, the rebel, the man who at the limit of compromise and yielding, finds himself obliged to say: "God helping me, I cannot do other." Royce said: "If you want to find the absolute quality in experience, consider it in the inexorable and irremediable character of the choice after it is made, of the act when it is done." On the battlefields of our Civil War, or in the wastes of France and Flanders lie millions of men for whom a certain option was absolute. It must remain forever that they were right or wrong in their loyalty, and those who sent them there must rest in the absolutely irrevocable choice which sent them there. Every prophet of the spirit who gave himself that others might live, likewise argues that somewhere the ethics of the marketplace must find its laws and its regulative principles. "Our little systems have their day. But thou, O Lord, art more than they!"

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THE INNER SILENCE

Noises that strive to tear
Earth's mantel soft of air
And break upon the stillness where it dwells:
The noise of battle and the noise of prayer,
The cooling noise of love that softly tells
Joy's brevity, the brazen noise of laughter—
All these affront me not, nor echo after
Through the long memories.
They may not enter the deep chamber where
Forever silence is.

Silence more soft than spring hides in the ground
Beneath her budding flowers;
Silence more rich than ever was the sound
Of harps through long warm hours.
It's like a hidden vastness, even as though
Great suns might there beat out their measures slow,
Nor break the hush mightier than they.
There do I dwell eternally,
There where no thought may follow me,
Nor stillest dreams whose pinions plume the way.

—*Harriet Monroe.*

COMMUNION AND FELLOWSHIP

What did the communion mean for the Christians in the apostolic age? What connection if any did the sacrificial meal have with fellowship, the partaking of the bread and wine with membership in Christ's body, the church? The answer to this question may be found in a study of the old Graeco-Roman world with its mixture of races, languages, and religious ideas from the Orient and the Occident. Aryan and Semite came together each with inheritances from a far distant past. In the religion of both sacrifice held a prominent place, and one of the chief features of the sacrifice was the festival connected with it. The worshipers ate together of the victim's flesh and drank wine in a communal meal. In some of the older sacrifices they partook not only of the flesh, but also of the blood, for which the wine used later may have been a substitute. Thus they became one family, or clan, recognizing their common obligations and common brotherhood under the protecting care of their tribal deity.

The Classics are rich in passages illustrating the point under consideration so far as the ancient Greeks are concerned. We select a few only beginning with Homer. While no scholar would think of quoting the Homeric poems as history, yet we may be sure that when they give the details of a religious ceremony they reflect the practice of the age in which they originated. So the description of the sacrifice in the latter part of the first book of the Iliad may be considered as true to life. The Greeks wish to regain the favor of their god Apollo who in anger at the wrong done his priest has sent a deadly pestilence upon the army. After prayer the victims were killed, and the portion intended for the god was thoroughly burned upon the altar with the appropriate drink offering. The remainder is skilfully roasted and served

with plenty of wine to the worshipers, all of whom partake until satisfied. The Grecian youth honor Apollo with sacred song. At this sacred banquet in which all including the deity participate his anger is appeased, and the Greeks are restored to favor. Here atonement, communion, and fellowship, are intimately connected. The importance attached by the Greeks to the communal meal of the sacrifice may be gathered from the fact that such an occasion called for skillful cooks, who "usually manage all marriage feasts and sacrifices," as we learn from Athenaeus (*Deipnosophists* XIV. 78). The *Apaturia* was an annual religious festival celebrated by the Athenians in common with all Greeks of the Ionian name in the month of *Pyaneption*. All the *phratriae*, or clans, observed the feast for three days beginning with the eleventh of the month, about the first of October according to our calendar. They offered sacrifices and feasted together. On the third day the legitimate children born that year in the families of the clans, or others that had not yet been registered, were brought by their fathers or guardians before the assembled members of the clan. A victim was offered for every child whose name was to be entered in the register. Then the entry of its name with that of the father was made with proper ceremonies. This was followed by a distribution of wine and portions of the victim to every member of the *phratia*. In like manner, when a man married outside his own clan, he offered for his bride a sacrifice on the occasion of the entrance of her name in the register of his clansmen (*Demosthenes* "Against *Euboulides* 43 and 69). In the light of custom it is impossible to mistake the meaning of these sacrifices with their solemn banquets. The purpose of this eating and drinking together was the cementing of the bond of fellowship and the recognition of the newcomers as members in the clan with all its rights and

privileges. A scholiast on Aristophanes (*Plutus* 227) tells us that it was customary for those attending sacrifices such as that at Delphi to bring home portions of it to members of their household. So important was the partaking of the sacrificial victim for fellowship in the worship.

Now let us turn our attention to the Semitic practice, numerous examples of which are seen in the Old Testament. We may note in passing the Feast of Weeks, and the Feast of Tabernacles, as they were kept according to Deuteronomy. The whole family including sons, daughters, and servants, were gathered at the central sanctuary to feast and rejoice together before Jehovah. To these communal meals the poor and unfortunate of all classes were to be invited that they might participate in the worship. Among the ancient Semites the central feature of the sacrifice was the communal meal, as it was with the Greeks. These festivals were usually held on fixed occasions, and were national in character. The worshipers felt that they were bound together by the closest bonds of fellowship into one great family over which their god presided, and upon which rested his special blessing. So prominent was the idea of communion and fellowship that even private offerings must have their guests (W. Robertson Smith's *Religion Of The Semites*, second edition pp. 264f.). If any one wishes to make a thorough study of sacrifice in the old Semitic world, he is referred to the work cited above. I quote the following from page 265: "According to antique ideas, those who eat and drink together are by this very act tied to one another by a bond of friendship and mutual obligation. Hence when we find that in ancient religions all the ordinary functions of worship are summed up in the sacrificial meal, and that the ordinary intercourse between gods and men has no other form, we are to re-

member that the act of eating and drinking together is the solemn and stated expression of the fact that all who share the meal are brethren, and that the duties of friendship and brotherhood are implicitly acknowledge in their common act."

While Christianity is in a very real sense something new, it has its roots in the past and draws from it. Like everything worth while it conserves the gains already made, and uses them for helping on the race to greater spiritual attainments. It puts new meaning into old phrases, and richer content into time-honored ceremonies. So it has laid hold of this idea of sacrifice, communion, and fellowship, universal in the religious world in which Christ appeared, and has given it special emphasis. With this historical background we are in position for a better understanding of many passages in the New Testament, especially such as in the Pauline epistles allude to sacrifice and the eating of things offered to idols. It is quite evident that the partaking of the bread and wine was an act of worship, and a recognition of communion and fellowship in the body of Christ. Paul's instruction to the Corinthians in the tenth chapter of his first epistle reveals the mind of the primitive church on the subject of our study. Many of these people came out of heathenism when they entered the church. They still had their friendships and were members of society in the community, so the apostle feels that it is necessary to warn them against participation in any religious banquet held in honor of an idol. It is true that the idol is nothing; everything belongs to the Lord, even the things offered to idols; so you may buy meat in the open market and eat without question. Furthermore, if you are invited out to a dinner party and wish to accept the invitation, eat what is set before you asking no questions for conscience' sake. But should someone tell you that the meat

had been offered to an idol, do not eat of it; for he might think that you were taking part in the worship of the idol. In the religious gatherings of the Gentiles, however, you can have no part; for the things which they sacrifice, they sacrifice unto demons, and not unto God. You must have no communion with demons. "Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot partake of the table of the Lord, and of the table of demons." We know from both New Testament and Justin Martyr that the prime object of meeting on the Lord's day was the communion service in which the Lord was honored, and the bond of fellowship binding the members was cemented. In harmony with this thought are the words of Paul in verses 16 and 17: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The loaf which we break, is it not a communion of the body of Christ? seeing that there is one loaf, we, the many, are one body; for we all partake from one loaf." Here comment is unnecessary. The meaning of this Scripture lies upon the surface, and may be clearly seen by any one. The various members because they all partake of the symbolic loaf are united in the one body of Christ. Justin Martyr in his first Apology (LXV-LXVII) gives the practice and thought in the church of the second century. With this long passage we can do nothing more than notice the observance of the Lord's supper, which for the most part follows New Testament examples. On Sunday Christians from city and country gather; the Scriptures are read, and the president teaches and exhorts to follow the good examples contained in them. Then after fitting prayer and thanksgiving by the president to which the people say Amen, the emblems are distributed, and each one partakes. In accord with the sacrificial custom among the Greeks noted by the scholiast quoted above: "A portion

is sent by the deacons to those who are absent." A collection is taken to provide for the needy in the congregation.

Thus we see that to primitive Christian, as well as to ancient Jew and Greek, the thought of admitting a person to the communion, and then refusing him fellowship in the worshiping body, would be exceedingly strange, not to say, a thing almost beyond comprehension. I shall close this paper with two or three questions which I have no intention of answering. Is the jewel of consistency preserved when you deny full fellowship in the body of Christ to the man whom you have no hesitation in accepting in the communion at the Lord's table? He may not have been immersed, but in all good conscience he has tried to meet the requirements of the Lord, and is leading an exemplary life. Do you know of any churches which have on their rolls or membership the names of persons whose conscience, or greed, prevents them from having any part in missions? Is not the command of Christ to preach the gospel in all the world just as binding as His command to be baptized? Why then in practice should any individual or church with the name of Christian discriminate in favor of "the love of money?"

G. A. PECKHAM.

ECONOMIC DETERMINISM AND THE MINISTRY

By Orvis F. Jordan

Economic determinism is a kind of fatalism that is based upon the study of economic law. This fundamental tenet of Karl Marx does not explain all of history, any more than does any other principle, but it explains many things. The Modernists, who are now outlawed from the fellowship of the Roman Catholic church, declared that if they had had the money to bring conventions together and to print literature they would have won their fight. The economic reinforcement given Martin Luther by the German princes was at least one of the factors in the German reformation.

The law of supply and demand has been applied to the ministry by our churches ruthlessly. The facts about the salaries of our ministers are not yet adequately before the public and it is one of the grave mistakes of the time that church statisticians have given so little attention to the effect of economic conditions upon the work of the ministers.

Recently a questionnaire was sent out among the seven hundred churches of the Disciples of Christ in Illinois. The returns on this questionnaire are from 146 churches, and these churches are known to the writer to be far above the average in their treatment of the ministers of that state. The highest salary paid in the state outside of Chicago was thirty-six hundred dollars. Just one man got that much. The next highest was \$3,000. After that they follow in this order, \$2,500, \$2,400, \$2,100. Only ten are paid more than \$2,000. Below this level the salaries for twenty-five men were between \$1,550 and \$2,000. The next forty-two received between \$1,250 and \$1,500. Thirty-six below this level received between

\$1,040 and \$1,200. The lowest group was made up of thirty-three men who received between \$600 and \$1,000. In a few cases it is mentioned that the church furnishes a parsonage in addition to this amount. There would be less than ten per cent of such cases.

The figures for the Disciples of Christ for the whole United States given in the 1920 year-book show what the results are from the starving of the ministers and the driving of them into other professions. For twenty years the Disciples were one of the most rapidly growing communions in the whole nation. They doubled their numbers in the past twenty years. For three years there has been a decrease in membership each year while the church leaders look around vainly for causes. Last year the loss in number of churches was forty-eight and in number of communicants 17,105. A great body of a million and a quarter members is now powerless to check this toboggan slide for no one interprets the reasons.

In recent years the number of ministers engaged in business has rapidly climbed up and in the past year this number increased from 986 to 1,129. Nearly one-fifth of the entire ministerial force of the denomination is compelled in these days of unparalleled wealth to seek part of their daily bread by secular employments. The consequent loss of influence and leadership makes itself particularly felt in the Christian nurture in their parishes, for the loss in Sunday school enrollment last year was 41,470.

The loss of ministers from the list of religious workers entirely is a factor that has not yet been computed. In spite of the reinforcement of the ministry by thirty colleges and schools, the loss in the number of names listed last year was seventy-eight. The men lost are in many cases young college graduates whose names appear in the year-book for two or three years and then disappear altogether.

Five years ago the economic pressure on the minister made itself felt in ways less amenable to the processes of the statistician. In those days the wives in the manse were being withdrawn from religious work and put to the menial tasks of the household. Even the laundry and the other drudgeries of the household were put over on college-trained women.

Five years ago the economic pressure was making itself felt by the starving of the minister's intellectual life. An examination of the libraries in the manse showed but meager stocks of books. When the Inter-Church World Movement planned its state conventions, it was recognized on all sides that the ministers could not attend unless some outside organization paid their car-fare.

Now we have reached the minimum of subsistence and men who were trained for the pulpit turn reluctantly to life insurance solicitation or to welfare work in a factory, that their children may be fed. Within the next two years there will be an exodus from the ministry (unless the whole economic structure changes) that will be unprecedented in the history of the church. The milk drivers of Chicago who dress in overalls and require no tools or books asked for fifty dollars a week the other day and did not have to strike to get it. How shall we expect ministers to live on \$1,350 a year in the state of Illinois and live up to the standards that are conventional for the professional man?

Tradesmen find their remedy in dealing with hard-fisted employers by organizing strikes. This ministers will never do, though it was facetiously proposed by a New York cartoonist. The only dignified remedy the ministers can themselves employ is to quit individually. It will then be up to the church to decide whether it wants that kind of a remedy applied.

If the national protestant organizations who have known so well how to organize for various missionary benevolent and educational purposes would devote a tithe of their publicity to the case of the minister, they would get a response in America that would make our war drives seem like the operations of "pikers." These men who christen and marry and bury the people are not unpopular. Our community leaders who voice the community conscience are the best loved men in the community. It requires only the leadership of some national organization to set all America boosting for higher salaries for the ministers. It will be better to start that movement this year than to wait until several thousand more educated and talented men go back to secular callings.

CAMPBELL INSTITUTE MEETING

Will Be Held in Chicago

IN THE HYDE PARK CHRISTIAN CHURCH

June 14, 15, 16, 1920

SEND YOUR RESERVATIONS TO

E. S. AMES

University of Chicago

SONGS IN THE LATIN CLASS**By Roy C. Flickinger**

About two years ago I was elected President of the Chicago Classical Club. The society was in the fifth year of its existence, had started with enthusiasm and a large attendance, and had been losing both ever since. At the time I was elected the members who were still coming were talking of disbanding the organization, and it was apparent that I had either to resurrect it or bury it. Never having taken kindly to the office of an undertaker, I began to consider what could be done to quicken the interest and wake things up. One of the things that I thought of was singing Latin songs.

Of course, *Gandeamus Igitur*, *Integer Vitae*, and *Lauriger Horatius* have been known to college students in this country for several decades, the first-named being the opening number in the earliest American college song-book, *Songs of Yale* (1853), and the other two appearing in the second edition (1858); and many others are in existence and one of them are fairly well known. Still none of them had ever been used at the Chicago Classical Club and surprisingly little use is made of them in connection with Latin teaching. At the time I did not know why this was so, but the reason soon became evident.

I had three songs printed on the menu card of our next meeting, and they were so much appreciated that the practice manifestly had to be continued. But reprinting the words for every meeting cost so much and seemed so limited in serviceability that I began to look about to see if there was not some small collection which we could buy as the permanent possession of the Club. To my surprise there was nothing available. Brown's *Latin Songs with Music* is excellent, but costs two dollars a

copy, and some elementary books and handbooks for teachers include a few songs in the midst of much else. Becoming desperate, I quickly got together a dozen songs and had five thousand copies published at the University of Chicago Press in the form of a sixteen-page pamphlet.

So far I had had only the Chicago Classical Club in mind, but it naturally occurred to me to use the collection also in my classes. The results were gratifying beyond all anticipation. In the first place, most students of the present generation were apparently surprised that a language so uncompromising as Latin could unbend so far as to be capable of being sung. So simple a discovery seemed to increase their interest in the subject. In the second place, singing the Latin words seemed to fix old friends in their memories and enable them to learn new words more readily; that is to say, singing strengthened and enlarged their Latin vocabulary. Perhaps the best result of all, however, consisted in waking the students up a little at the beginning of the hour. This was most noticeable in my eleven o'clock class, whose members came in more or less exhausted by their work in two or three other classes. I soon found that two or three minutes spent in singing were not lost; in the remaining time we not only covered the usual assignments, but did so with more interest and better application. Since then many teachers have told me that they have had a similar experience. Quite by accident I have provided something to satisfy the needs of scores of Latin teachers; and over three thousand copies have already been sold since February 1, 1919.

WHEN THE BISHOP SPEAKS

Ellis B. Barnes

Bishops represent the established order, and may be regarded as the guardians of conservatism. A radical bishop is almost a contradiction in terms; he must be a man of plausibilities, of smooth and easy speech, a master of proprieties, an enemy of innovations, the lauder of things as they are, a believer in this as the best possible of all words. Dissent and rebellion are the bogies of his dream, the terror of his days. Peace, amiable programs, dead levels everywhere, are music of his soul and the beauty of his sight.

I have heard two bishops of late, one the absolute type, the other none other than Bishop Charles D. Williams of Michigan. The first was a speak-easy father, the second a great Voice for the age. One made a strong statement, only to shiver all its force with a modifier the next second. He had that horrible faculty which prevailed in our own conventions of stating the position of different parties—this was too fast, this too slow, while the *via media* in which he walked was the safe and sane, the straight path to peace, prosperity and heaven. Nothing is casier than to picture an ideal course, free from objections, in which nothing could appear to molest or annoy. This was the habit of the bishop. When all was said the peace of sleep came upon the hearers, no mind was stirred, no protest was possible; we surely walked by murmuring streams. When the Higher Critics were “knocked,” the opposition was knocked, too; when a great statesman was commended, another statesman of the opposite party was held up for admiration. All was arranged so that no “come-backs” were possible. The one ambition was to speak so that everybody would be pleased. The result was that everybody was dissatisfied. Unfortunately, the method is everywhere, in religious journals, in the pulpit, in great conventions. Men

become adept in the use of what Mr. Roosevelt called "weasel words" which take the meaning out of all that went before.

The merit of Bishop Williams' speaking is that he never speaks like a bishop. The one word that characterizes his ministry is fearlessness. He feels deeply and speaks accordingly. Truth is not a matter of words to be dallied on the lip. It is life or death with him. Great issues are before the world and it is for the church to meet them. He thinks little of our passing simboles, no matter how pleasing to the ear or how plausible to the Senate. For that body he has little use. He did not hesitate to express his indignation with all powers that are today standing against the League of Nations. He believes the newspapers have poisoned the President's soul. In his addresses there was no playing off one big man against another. The habit of the Bishop was not known to him—apparently, though, as a matter of fact, no man knows it better, and despises it. Some preachers are great expositors, they tell you what the Bible means; some are eminent in the use of language and delight you with pictures; some are skilled in the appeal to the emotions. But Bishop Williams speaks out a heart that is fired with a passion for righteousness, a modern Isaiah who, had he lived five hundred years ago could have overturned a continent, led a crusade, or dared temporalities and powers though he knew he must die in the market place.

The Bishop has no marks of the reformer; he is not an enthusiast on any one subject. All that he dealt with seemed the only things that he could deal with. There was no pre-eminent address; all that he said seemed so satisfying that one address was as powerful as the other. He has no gifts of the orator, as books of elocution would define them. Yet he has great speaking ability, not the

smoothness of Bryan, for instance, or of Dr. Cadman, but as much power as either. His music is not as varied or as continuous, but after you hear you wonder why everybody is not saying what he says, and rousing the conscience as he is rousing it wherever he goes. The voice is trumpet-like, never flute-like. There is little pathos or humor, but a seriousness which makes one want to gird up his loins and do better than he ever has done. According to all ecclesiastical standards, he should be using a soft-pedal, but he seems to have broken that some years ago. He ought to be prophesying smooth things, but he seems never to have learned. He ought to be glorifying the age and thanking God it is no worse. Instead of that he is speaking of the age as it is, and praying God that it may be made better. Hall Caine's Bishop in the "Christian" would have all manner of shocks and tremors with him in any company. Bishop Williams should be shod with velvet when he approaches an evil; instead of that he wears the same shoes in the pulpit that he does on the street, to the dismay of all the pharisees and scribes with whom religion is a trade. He keeps his soul open to all the winds of heaven that blow, to all the light that streams therefrom, to all the music that finds its way from any invisible world.

Wherever you find an established order you will find a man who speaks contrary to its rules; wherever you find a stagnating ministry you will find a man therein who is as welcome to those who are wearied by it as is the vigor of the seas that sweep in from the unchartered deeps; wherever you find a people who are fearful of unsettling long-established institutions there will be found a man who, while willing to hold them in reverence, reminds us all that something is to be added, and until it is the scheme of things cannot become perfect.

I notice that every man with a real message in our days hangs his conscience on the end of his tongue.

THE CHURCH OF THE FUTURE

Carlos C. Rowilson

In writing upon this subject, it is not my province to forecast the future, but to indicate what, in my opinion, ought to be. And while I shall say but little about them, let me say that the church of the future ought to conserve those qualities of the church of the past which have given it its greatness. *Its primary function must continue to be to bear witness to the love of God as it is revealed in the saving power of Jesus Christ.*

But the church of the future should perform this task in more varied forms than it has in the past, and should make its service much more complete than it has thus far done. Taking for granted that we now have, or shortly will have, practical union of our ordinary evangelical American churches, there should be satisfaction with nothing less than a greatly expanded service of the church in a threefold way:

1. The church must reach every human being.
2. The church must give a religious education to every child.
3. The church must permeate the whole social and economic life of the community with its spirit and influence.

To make concrete this requirement, let us take some unit, say La Crosse County, and ask: What should the future church of this county be?

1. *It should have for immediate access and constant reference, the name and the religious and social status of every man, woman and child in the county.* Our commission is to evangelize every creature. The church of

the future should have no peace until every soul is somehow pressed into the kingdom.

2. Every one is normally religious, just as every one is normally a reasonable being. *The normal religious life is developed by scientific educational processes.* It is the task of the church of the future in La Crosse County to so organize and train its forces for religious education, that every child shall have a definite course of religious instruction, which will produce the practical results of a well-rounded Christian life. The church must develop the program, the teachers and the equipment which will secure this result, even more effectively than the public schools develop the normal reasoning faculties of the child.

3. Of equal importance with its program of religious education, and most intimately related to it, must be the program of social service. The church of La Crosse County must sweeten and warm and enlighten the life of every person and of every social group in the county. *The negative social message of the church must be changed to a positive social program.* While they must be left to function freely, yet dramatics and every high art must be brought into the glad service of the church. Recreation must be purified and fostered. Now that the saloon is gone, driven out by the church, the demand is mandatory that the church enter upon the tremendous task of Christianizing the whole social order.

To be still more concrete, let us suggest something of how the church of the future should be organized. In La Crosse, to continue specifically, there should be a cathedral church, with a great auditorium, with at least one great common service each week, having rooms for headquarters for each denomination represented in the

county, having directly under its control the Y. M. and the Y. W. C. A., and a school of religion, and a social and recreational center. Under the guidance and continual supervision of this cathedral church, there should be developed community religious centers in the city and throughout the county, these centers to provide adequate equipment for worship, for educational and for social activities, until no spot should be over-churched, and yet each individual should be adequately reached. Then the ministry of this church of La Crosse County should be chosen from specialists in various lines until the needs of worship, social life and recreation, and religious education are fully met by experts.

With such a cathedral church, such a *mother* church, in every county, the Christianization and the spiritual and social uplift of the whole community could be effectively and adequately accomplished, and at the same time, all the real values of the present denominational alignment could be preserved. And the great benevolences of the church universal, in its task of bringing the whole world under the sway of Jesus Christ, could be adequately and effectively manned and financed.

One requirement is, of course, to secure competent leadership, and at the same time preserve in full our democratic control of the institution. But it seems to me that any student of democracy in America could shortly devise adequate representation of the whole community by which both results could be secured.

This, in my opinion, is what the church of the future *ought* to be; is it the church that will be? If we can find enough people whose primary interest is the building of the kingdom of heaven, I think that church may arrive right here in La Crosse County, even before I am compelled to pass off the stage of action. But I am not always quite so optimistic as I am just now, under the spell of the meetings of the Interchurch World Movement!

TO THE MEMBERS OF THE INSTITUTE

A number have sent topics on which they will prepare for our meeting in June. A few more are desired.

F. E. LUMELY, Pres.

ANNUAL MEETING IN CHICAGO

June 14, 15, 16, 1920

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FIAT LUX

Then that dread angel near the awful throne,
Leaving the seraphs ranged in flaming tiers,
Winged his dark way through those unpinioned spheres,
And on the void's black beetling edge, alone,
Stood with raised wings, and listened for the tone
Of God's command to reach his eager ears,
While Chaos wavered, for she felt her years
Unseparated now in that convulsive zone.
Night trembled. And as one hath oft beheld
A lamp within a vase light up its gloom,
So God's voice lighted him, from heel to plume;
"Let there be light!" It said, and Darkness, quelled,
Shrunk noiseless backward in her monstrous womb
Through vasts unwinnowed by the wings of eld!

—*Lloyd Mifflin.*

ONEIDA INSTITUTE

Several years ago I attended a meeting of the Indiana State Teachers' Association. I listened to a speaker from the mountains of Kentucky, who was slightly and doubtfully known to the program committee and to the audience. His speech began in a quiet, even bashful manner; but before we know it, we found ourselves absorbed in unforgettable pictures of scenes and incidents in the lives of an unmixed American folk, presented to us in language wholly free from conscious style, straightforward, simple, absolutely exact, and beautifully tinged with the local dialect of the speaker, which with instinctive sincerity he made no attempt to conceal. I found myself thinking: "Why this is the English of Lincoln and the imagery of Shakespeare!"

The speaker was James Anderson Burns, President of Oneida Baptist Institute, Clay County, Kentucky, a school of Christian education founded forty miles from a railroad in the heart of the mountains. In one respect, at least, this school is unique, in that it is a spontaneous growth from within, built and supported by the mountain dwellers themselves to meet their own demand for emancipation from isolation and ignorance. James A Burns, a native of these mountains, was formerly a feudist, having been caught as a boy in the toils of one of the traditional family enmities. Being, like the typical feudist, of a genuinely religious nature, after a close call to death in a feud—left for dead, in fact—he made an effort to obtain some education. His actual school life lasted seventeen months, his college career, at Denison, seven months, in college, but it lasted a life-time in the vision which it gave him of the possibilities of Christian education for his mountain people. He returned to his home in the mountains at Oneida, and with great danger

to himself and others, summoned together, in an old mill shed, a group of Baker-Howard feudists from both sides. His courage in boldly attacking the feud question in the tenseness of the meeting, among the posts filled with bullet holes which he had dodged behind on former occasions, and his great appeal to them containing the sentence since become classic there: "We are rearing our sons for the slaughter!" so appealed to their sense of honor and courage that then and there they banded themselves together to form a Christian school. When the first board of trustees was organized some months later, the majority of them had to make their marks on the charter. This was about twenty years ago.

It was my privilege, recently, to visit Oneida. When I reached the last railroad station (now fifteen miles distant) on the journey, we were met by a wagon and mule-team. The rest of the trip was over what it would be gross exaggeration to call a road, between steep mountains in narrow valleys, mostly along creek beds and through wide streams without bridges, till the six hours of alternate bumping and walking impressed upon me something of the meaning of the isolation of these people.

It is easy to become enthusiastic over these brave, hospitable, native American people. Of course, there are the worthless, as elsewhere; but no more, I believe, than in any large community, and much fewer than in many. It is difficult to understand the incredible neglect of these mountaineers by the nation and the church. The majority of them rallied to the nation's defence in the Civil War; and were equally loyal in volunteering in the last war. Their spirit is expressed by the quite simple and casual remark made to me by an old man on the train, whose sons had gone: "Of course a man must go to the front for his country, or he ain't no man." (This article was written before the arrival of the June

Atlantic. See the first article.) The natural resources of their country are insufficient to maintain adequate education and public improvements. It is a clear instance in which the rest of the nation ought to bear the infirmities of the weak. The saddest aspect of the case is our nation's own loss thereby. These brave and prevailing fine people, descendents of the best Scotch-Irish and English settlers of Virginia and the Carolinas, are almost utterly neglected—the very stuff of which our pioneer nation was built—while the political policy of the country has constantly been directed to encouraging the enormous development of industries that have brought in thousands of aliens, many of whom are just now proving a menace to our democracy.

The church likewise, though it has perhaps done none too much for foreign missions, and for the care of the foreigners who come here—what has it done, adequately, for a great eager native people of almost untold potentialities for contributing to the life of our country at this her most need? I am not forgetting the work now being done in the mountains by various agencies. A representative of Berea College, whom I talked with, yesterday—and it is doing a magnificent work there—said, “There is crying need today for twenty such schools.” The adequate education of thousands of these mountaineers to fill places of responsibility and trust in our American life would influence our national character—for depend on it, these people become leaders when they are given a chance—so that at least the foreign mission work of America would seem, to China, for example, a little less hypocritical.

The work of Oneida Institute—in spite of pitifully inadequate facilities—is little short of marvelous. Its leavening power is visible in the improvements of every log-cabin and mountain farmyard for miles about the

school. The neighboring mountain schools systems are supplied with teachers from Oneida. Almost every business man I met in the neighboring towns told me he owed his larger life and success to "Professor Burns." It was warming to the heart to see the fine strapping fellows greet President Burns wherever we went—men, some of them who had shot at him in times past, to whom he had given a larger idea of life. We were traveling with light baggage and were overtaken by a spring blizzard. "Give me your overcoat, Dave," said Mr. Burns at one station. Dave, a splendid young fellow, immediately pulled it off and surrendered it for an indefinite period. Mr. Burns had succeeded, after five years' effort, in persuading Dave not to shoot the man who had killed his father. He is now an upright and altogether valuable citizen.

President Burns spends all his time now on the lecture platform, giving all the proceeds to support the school till more adequate endowment can be raised. Self-sacrificing friends are managing the school in his absence. It is a temptation for a teacher in our more prosperous colleges to leave the pampered and coaxed students (so-called) from our well-to-do homes, and to deal one's wares where there are those eager to receive them and willing to make real sacrifices to obtain an education.

J. S. K.

Owing to the efficiency of our excellent postal service, two articles have been lost between Hiram and Indianapolis. The editor wishes to apologize to Mr. Jones and to Mr. Goodale for the carelessness of Mr. Burleson. This explains the somewhat smaller size of this number of the *Scroll*.

L. E. CANNON.

MEDITATIONS IN AN ATTIC

I. L. Parvin

Nearly everyone has an attic—yes, two attics—the one with which he was endowed by nature, and the other belonging to the house in which he lives. In either case the attic is the room just immediately below the roof. And in either case it is the place where one stores things, some of which are useful and most of which are not. These meditations, it may be said, occurred in both attics, or in an attic within an attic, so to speak. They pertain, however, not to the furniture of the lesser attic (far be it from the writer to lay that bare), but to the contents of the attic in the building which I call home.

Not a very inspiring place, some would say, for meditations, with its dust, its cobwebs, its musty smell. But I am reminded that Gray achieved immortality by meditating in a cemetery, and that Wordsworth remarked that the meanest flower that blows can give thoughts that do often lie too deep for tears. (I suppose he meant dandelion). But while this encourages me somewhat, I have no intention of usurping the place of these two illustrious literary lights. That would not be fair to them.

However, that may be, I found myself in the attic one morning looking about upon the wreck, ruin and glories of bygone days; and they spoke to me a distinct message. And this is the message that was spoken. All about were things which my children had outgrown. There were shoes, some with holes in them, some with soles off, others with bumps on them where growing toes had rebelled against confinement. There were dresses, too, ripped at the arms and burst at the sleeves because they were no longer large enough to accommodate themselves to a growing girl. There was a button-

less coat which had once enclosed a growing boy. The boy continued to grow, as healthy boys will, but the coat grew not, and when it would not stretch, the buttons flew asunder. The children had grown out of these things, left them behind, and forgotten them. They will never be able to wear them again. These garments of yesterday are too small for my children of today. They won't fit. They are shoes, coats, dresses still, to be sure; and they are good, some of them, but they are of no further use to my growing boys and girls. I thought then of our living, growing mental and spiritual lives. Vital things must grow. But to grow means that we must relegate to the attic many things that once were good and serviceable. It is to some of us a difficult and heart-rending task. It is hard to convince ourselves that good things are not necessarily essential things. Those precious things, those dear things, with all their hallowed association, they are too good to throw away. What fond memories cluster around them! Those cute little shoes, scarcely worn, not a hole in them! Yet, we wouldn't have the little feet arrested in their development for the shoes' sake. For the shoes were made for the children and not the children for the shoes. It is the custom of the Chinese to bind growing feet, and we call them "heathen." What term shall we apply to those who try to keep always their adult mental and spiritual conceptions in the narrow confines of their childhood attire?

If we are alive, we will outgrow many of the childish ideas of our own personal experience, and also many of the ideas held by our race in its childhood. "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that am become a man, I have put away childish things." If we are to grow we must relegate to the attic many of our old ideas of science, of government, of education, of religion, and of God. Israel's

conception of God in Moses' day was not large enough for Christ's time. Let us have done with it except for reference. "It was said of them of olden time; but I say," was a phrase for which Jesus didn't even make an apology. Some one hastens to ask, "weren't these old conceptions true?" To be sure they were true for their day; but we have grown and need a larger truth. The story of Santa Claus is true for children; but not for adults. Shoes are shoes and dresses are dresses; but all shoes and all dresses are not intended to be worn by all people of all ages. The value of truth like the value of shoes is conditioned upon the age. "Build thee more stately mansions, O my soul!"

Here also are forgotten toys. How the children used to enjoy them! But they don't any more. They have grown away from them, too. There is a doll—hair off, nose smashed, eyes out, leg gone. It served its day and has gone to the doll grave-yard. It would have gone there, too, had it remained perfectly good. There are blocks, engines, A. B. C. books, nursery rhymes. The children care not for them now. Once they thought they must have them; they couldn't be happy unless they did. And how they did enjoy them! But that was only for a time—they have grown away. How old one feels to note the panorama of his child's clothing, toys and pleasures! Yesterday, we enjoyed these same toys.

If the clothing, shoes, dresses, and the like, represent the necessities of life with their shifting, changing values; the toys stand for life's pleasures, luxuries and incidentals. And children's toys are not all. Here are grown-up toys, too. Here are things which a few years ago we thought we must have to be happy—an old stereoscope, a photo album, a post-card album, bought when the craze was on, various kinds of trays, vases, gim-cracks, gewgaws, baubles, whatnots. Others had these

things then, so must we. We spent good money for them. Now they are less than junk. Why were they necessary to our happiness then and not now? We know today we would be as well if we had never had them, and have more money in the bank besides. If our prophetic glance were only as revealing as our retrospective, how much simpler life would be! So even now there are things we would like to have—must have to be happy. It may be any thing from the latest fad in shopping bags for women to the last word in automobiles for men. And we will have them, even though prices go rocketing, and a panic is precipitated tomorrow. And when we have them we will be no whit better off. How we need to learn essential things! We are anxious and troubled over many things when only a few things are needful—the things that abide, timeless, measureless things.

So our race has outgrown its childhood toys. Our ancestors erected great buildings to make a name for themselves, just as our children built block houses. There were Babel, the pyramids, the sphinx, the colossus, the hanging gardens—toys of our childhood. Today, they are of little interest except as we wander through the musty attics of Europe, Asia and Africa. We recall our childhood through them. And as there in the attic lie guns, tin soldiers, swords, so the nations today have their armies, their navies, their implements of war. The race has not yet outgrown its childhood—these are its tin-soldiers. Sometime, when we shall have moved on, our children will look back upon them with amusement and wonder as they rummage through time's attic.

Other things are here which reach one hand to the past and the other to the future. Shoes, dresses, toys, not even scarred or worn, left behind in the midst of all their usefulness and attractiveness. These were not outgrown, they were laid down by little reluctant hands

that will never reach for them again. What attic does not hold little remembrances of bright faces of the past now glorified! And they tug and tug and call and call and we hope and hope.

THE GOSPEL FOR A WORKING WORLD

Fred S. Nichols

Without entering at length into the much discussed question as to the reasons for the laboring man's alienation from the church, let us note a few ways in which the gospel may be made a little more helpful to the great crowds who are insisting that it is high time for a new day to be breaking.

Undoubtedly the gospel would be more compelling with a clearer specific application. Both from his mental habits, and because of the definite daily grinding toil, anything short of a specific gospel is bound to be ineffective for the working world. Many religious leaders have rightly feared partisanship. Historically, they have seen the blundering crimes of the church's unholy alliances with programs and parties; and quite naturally they withdraw from such fatality. But the alternative of a partisan attitude is not a harmless indulgence, either calm or stormy, in abstract ethical and religious principles. So-called eternal principles are valueless without since application; and any mere abstract conception of virtue is without force. We exalt justice. So did Plato in his ideal republic; but Plato's ideal republic was founded upon paternalism. What intelligent conception of an ethical or religious term can there possibly be without some specific application in the newly discovered truth of each age? Now, notice a very common-place occurrence as related to the gospel and labor. In many issues where there is a clear cut case of right and wrong, religious leaders, both in pulpit and in press, have befuddled the issue and unnecessarily antagonized one or the other

of the parties by blaming both sides in a very general way, proclaiming that the need is for both parties to come to the spirit and ideals of Jesus, when it may be in this particular controversy, that is precisely what one party is doing. Why not be fearlessly honest and say so? It is maddening to the laboring man in his death struggles, to be told that what he needs is to come to Jesus. And to add fuel to the flames, this is a frequent event: The only time some religious leaders are specific is in the condemnation of some violence. No one pleads for violence; but if the leader hurdles the bugaboo of partisanship in the condemnation of methods, he should dare be specific when the oppressed are demanding legitimate rights, the brutal ignoring of which may be producing the violence. While Jesus did not lay down certain programs or identify himself with parties, he was nevertheless specific; and this in a very disturbing sort of way. The cross was never made for a man who everlastingly spoke in general terms; it ran red with the blood of a soul who took sides. Specific insistence is not party affiliation. There is no way on earth to champion human rights without being specific. And due to the fact that the laboring group more than others has suffered in the exploitation of their rights, all the more reason for a gospel of specific application for them. Should our religious leaders, for example, take those admirable and dynamically specific resolutions on Church and Labor, adopted at the last Illinois Convention, and use the "first principles" loyalty and heat in their specific application, the appeal to labor would be irresistible.

Moreover, we must venture a gospel that, while recognizing the supremacy of what we call the spiritual, and making a consistent effort to lead all men to this conception, at the same time throws itself unreservedly into the task of bettering human conditions, regardless of whether or no the beneficiaries eventually recognize in

theological form that "man shall not live by bread alone." But fundamentally, that which is often looked upon as a bread and butter issue is infinitely more. The spirit of comradeship—praised in the military camp but unpraised in the labor camp—loyalty, sacrifice, and the spirit of internationalism to be found in the labor world surely represent more than a crass materialism. The charge of the enemy of labor, that the "raising of wages will not satisfy," is not only true, it is likewise a confession that at bottom this is a spiritual upheaval. Democracy after all is nothing more than an unqualified recognition of the value of the human soul; and until all life is organized upon this basis, there will be this constant surging, despite any wages that are "tossed in scorn." But aside from appraising this struggle as of spiritual significance, we must humanize conditions anyway. The cry of both the timidly conscientious and the heartless exploiter, that ideal external conditions will not solve the problem, is beside the mark. No thoughtful religious leader would eliminate the idea of personal regeneration and spiritual development. However, every such leader should know that the betterment of human conditions is basic to any satisfying spiritual culture. To cite heroic and heavily endowed individuals who have risen above some bad system, to prove that the gospel is all sufficient, is the vicious procedure of simple saints and diabolical diplomats. The trouble with some good people is the fear that the spiritual work will somehow be neglected; and this is the impression conveyed to the laboring man. They are like the old writers who, skeptical of the moral discernment of the readers said, "This story teaches." Some people hate to give the candy unless they are sure the boy is going to be good; at least they want the promise. The baptismal fount or pool may be an important background in all human help; but they should abide with

baith in this humble and indistinct remoteness while the gospel of human betterment is at work. For the gospel that throws itself into such a task, by that very act gives the most practical and forcible demonstration of that fundamental faith in the value of the human soul. A man doing the world's work has a right to the most abundant life in that particular work, whether with the bettered conditions he shows himself to a priest or not. If we dare be whole-hearted in this question of making livable conditions, there will be less need of injecting all the while our highly sensitive spiritual anxiety. Those whom we have humanly helped will, somehow, find the humanizing God with whom we commune. Giving is good. But should some of our moneyed church leaders do the humanly Christian thing in recognizing their employees as brothers equal, without a word of religious preachment, a revival of good-will would follow. Laboring men may know that I am trying to play the part of the Good Samaritan; but the man who sustains me in this role also carries the bludgeon that fells the victim to whom I minister. The victim's soul may be all right, but his body is battered; he wants a gospel that will make impossible some of these bruises.

The gospel for the working world must be felt as a super-institutional power. This is not to deny the peculiarly unique and exalted position of the church in the enormous task of Christianizing the world. But the institutional idea as conceived in Pharaseeism or Romanism more easily and naturally allies itself with the forces of privilege and exploitation than does a gospel whose super-institutional value is frankly recognized and fearlessly proclaimed. If there is not an open, or secret, or unconscious alliance with these forces, still the chief anxiety of the institutional idea is preservation and expansion. This leads to an exaggerated doctrinal em-

phasis, a menacing jealousy of other organizations, either religious or secular, and an inelastic program entirely inadequate for a growing social idealism. Spiritual energy becomes latent or dissipated. The church gives the impression of being an end in itself; of selfishly and sometimes barbarously guarding her own interests. This, the laboring man feels, makes the church at once a heartless machine and a patronizing politician, utterly hostile to any mass aspirations that refuse her homage or doubt her authority. But the working world is looking to a brotherhood order, and the method of its coming is of secondary importance. Our point of contact must be in this great abjective—a kingdom of brotherhood. But has much of the doctrinal preaching, the denominational emphasis, "splendid isolation," political scheming, and arrogant claims of Catholicism and much of Protestantism driven home the conviction that our goal was an early brotherhood of good-will and active helpfulness? Surely not; and until our preaching, our forms, our organization, and our policies are conceived on the basis of the kingdom's supremacy over the church, ours will not be a gospel for the working world. But a gospel that idealizes a brotherhood society and labors without ceasing for its realization, using the church only as its chief servant and the biblical record of past achievement toward this goal, as a rallying and inspirational force, will increasingly become a gospel of salvation for the working world.

TO AMERICANS READY FOR A NEW PARTY "48"

You are invited to attend the National Convention of the Committee of Forty-Eight at Chicago, July 10th, 12th and 13th, to form a new political party.

It will be a national party representing the needs and hopes of average American men and women. It will conduct an aggressive campaign against both the reactionary old parties and in support of a constructive program of economic, social and political progress. Such a party must be put in the field in the coming election.

For we are witnessing a silent and ominous revolution in our national life. We have seen the tillers of our soil so discouraged by tenancy, speculation and the increasing exactions of a swarm of middlemen that hundreds of thousands of them are leaving the farms or curtailing production to a degree that menaces our nation's supply of food.

Prices are mounting while millions of pounds of food are held in storage or cast into the sea in order that still higher prices may be exacted.

We have seen our railroads wrecked by mismanagement and irresponsible financiers and then, after the government had stepped in to repair their injuries and decay, returned to the private management that had despoiled and ruined them, and on terms which arbitrarily guaranteed fixed dividends on watered stocks and bonds, making inevitable a still higher tax on consumption.

We are witnessing the effort to fix a legal status for labor, denying it the right to strike for higher wages, at the same time that profits are legally guaranteed to capital.

This is the underlying cause of the strikes that have increased until all industry is a battlefield of hatred and

destruction, and the country is literally going to pieces with factional strife. This system has turned the "New Freedom" into an "Old Slavery" that has changed nothing but its color and its name.

Our money lenders are seeking to drag us into countless international imbroglios of concessions and investment, the effect of which will be to bind us by secret diplomacy to hazardous agreements entirely alien to our national traditions and desires. This system has so corrupted large sections of our press that the ability to read is fast becoming an impediment to the acquisition of truth. And to crown all, it has desecrated the flag by using it to cover a multitude of sins; and in the name of patriotism has attempted to fasten upon us a degrading economic and political slavery.

Autocracy is a thing abhorrent to us, to any man who has known even the memories of American freedom. We fought it overseas and helped to whip it. We will not yield to it here on our own soil and in our own homes.

Who will lead us in reorganizing and reasserting the American will to independence? It has become clearer with every sun that the old parties cannot do it; that they are but rival lackeys to great monopolies; that they are bankrupt of democratic purpose and have made their peace with a treasonable reaction. No matter which of these two parties wins, the people lose; no matter which of them captures office, it will be to do the bidding of the interests that filled its campaign coffers and paid for its publicity.

The time has come for lovers of the real America to organize themselves anew, to inaugurate another such period of resolute construction as four generations ago raised Jefferson and the once American Democratic party to power, and two generations since raised to power

Lincoln and the once American Republican party. Once again constitutional liberties and representative government are threatened and the call goes out for a new political party to restore to America constitutional rights through which the government shall be made responsive to the will of the people.

EDITORIAL

Idealism and the Modern Age, is the title of a recent book by George Plimpton Adams, of the University of California. The author takes his stand on the side of the Absolute Idealist. He recognizes, however, that this philosophical tradition is challenged today by other points of view, which have to be seriously reckoned with. They are not materialistic. That conflict in its older form has quite completely passed.

Professor Adams surveys the development of thought in the religious tradition and shows that Platonism and Christian theological thought are in many ways identical. Both treat ideas as referring to fixed structures above and beyond the world of human opinion and interests. The newer schools of thought: Pragmatism, Bergsonism and New Realism deal less with these overhead realities which Plato conceived as eternal Ideas. On the contrary, they view our intellectual processes as developing out of, and in connection with, practical interests. To the Idealist, therefore, they appear to be lacking in authority and finality. They are the accompaniments and expressions of activity rather than the instruments of contemplation and worship. "It means that men now attempt to organize their world and their activities, instead of accepting the structure which God or nature may vouchsafe them." These philosophies express the tendencies which are present in democracy,

science and modern industry. They are, therefore, empirical, concrete and vital. They help to bring to consciousness what is involved in individual and social conduct. They are practical.

The author rightly points out that this general contrast between the contemplative, passive, receptive attitude of the old idealism and the new experimental, practical, forward-striving thought systems involves the profoundest struggle in the whole life of mankind. Of this conflict, everyone has occasion to feel the confusion and restlessness which it generates. Very few, even among the scholars, are conscious of its vast import. If some of the theologians, who are still expending energy in the discussion of creedal and ritualistic traditions, would turn their attention to the tragic conflict which this book portrays they would find something which might well stagger them.

E. S. A.

THE SCROLL

October

VOLUME 67 ~~SEPTEMBER~~, 1920 NUMBER 31

There's a brave fellow! There's a man of pluck!
A man who's not afraid to say his say, though all the
town's against him.

—*Longfellow.*

That decision to locate the headquarters of the United
Society in St. Louis must have been made by three or
four tired men in a hotel room along about 2:00 o'clock
in the morning.

When is a creed not a creed? You may be able to
find an answer to this conundrum in your own home
town. If not, we refer you to the fourteen points of
Cincinnati.

By the way, "14" seems now to be among the sacred
numbers.

If the anarchists want religious precedent for their
doctrines, they could do much worse than to turn to
the Disciples. If we just persevere we may be able to
render it altogether impossible for us to give represen-
tative expression to our sentiments as a brotherhood
in any sort of convention, or to do any missionary work
in which all our people unite.

We hereby declare our willingness to have you tell
us, in our pages, that you will vote for our man for
president of the United Society. All expenses incident
thereto we will charge to advertising.

We are at least not wanting in brambles ready to
accept the position of king in the above-mentioned

society. To save space, we refer you to the text for that mention of fire coming out of the bramble in case of its being refused.

The dries seem to be gaining in China, too.

The United States Senate is indignant at the idea of being made a rubber stamp. No sir, it proposes to put the stamp in the White House.

Since watching the Communiques coming from the Monterey front, we are confirmed in the belief that Northern Mexico is always "agin the government."

"Puts O. K. on Cox," ran the headline after the Democratic Convention. And now, if we just had somebody running against him, the voters would attend to putting on the K. O.

It appears certain that labor will be satisfied with things as they are, and that there is no danger of "radicalism" in America. We know that this is so, for the capitalistic press keeps telling us so.

To have satisfied the vice-president's desire for a post-card platform, some one should have told him about the St. Louis platform of the "48."

Judge Gary has amended that famous clause in the Constitution to read, "life, liberty and property."

Mr. Warden Harding, in Anthony Trollope's book *The Warden*, was an inoffensive, conservative, elderly gentleman, with a fondness for musical instruments, a readiness to profit by the established order, and a desire to be left alone in his home. He was pushed into his place by others, and had his mind made up by others. His one way of showing independence seemed to be in

rejecting offices which he felt he should not be in. But what's in a name?

Henry Harrison Lewis, in *Industry*, says that the Inter-church Movement failed because of the Industrial Relations Department and its investigations of the steel strike. At any rate, if it wasn't so, he is pretty sure it will be so the next time.

Judge Gary told the American Iron and Steel Institute that "you should, without interruption, give evidence of a disposition to conciliate and co-operate." A very pretty sentiment. This do, and thou shalt live.

Get the great key ready, St. Louis; the Campbells are coming!

JUST A LITTLE GAD-FLY

Socrates took his function to be that of a little gad-fly to the Athenian state. Even in that city of philosophers and thinkers, stimulus was necessary. Thought lagged like a fat and lazy horse. A small source could supply the needed irritant.

Perhaps such a wee function can be that of the SCROLL. It is small. It can not mould public opinion in the way like unto the great publishing house with forty thousand subscriptions (count them) at two dollars per year, besides a substantial trade in Sunday school supplies that go to all corners of the country doing missionary work even among the sects, to say nothing of practical work in transporting voters to the national convention. No, it must be content to be just a little gad-fly, and haply sting men at such sundry times and places as will do the most good.

A little stinging now and then is salutary to the best

of men. All of us Disciples need a bit of agitation. And who will undertake this task with kindness aforethought and the purpose of progress? We have four nationally known religious journals assaulting the attention of the Disciples. The first of these carries a sting. But the sting is that of the mud-dauber, which paralyzes its victim. The avowed object of this journal is that of stagnation and retrogression; it wishes for a restoration of the past. The second and third of these journals are semi-official, irenic, devotional, missionary; their stings have been extracted. The fourth has taken the world at large to be its parish; we are afraid that from that source the Disciples are not going to get all that is coming to them. The SCROLL is needed.

The little fly is kindly; it wants to help. Far be it from us to sting for the mere sake of necessitating soothing applications. In other words, we are not spoiling for a fight, and least of all for the mere sake of combat. We claim to have ideals. We love the ideals of those who might be called, in the phrase of Mr. H. G. Wells, the "serious liberal lot." We look for scholarship in the service of religion, for an intellectual statement of Christianity at least not repellent to the modern mind of religious aspirations that has yet a world view dating somewhere since the scholastics, for a safe and sane application of this liberalism to the problems of the Disciples, and for the injection of the principles of Jesus into the practical affairs of men, political, industrial, social and all the rest.

There now, the sting has been exposed. It is but little, and probably will make no great impression. But we will gad-flyly do our best. And who can really object to such a small, sweet sting?

SHALL THE DISCIPLES GO ARMED?

In view of the experience at the national convention in Cincinnati last October, we suggest that all Disciples carry side-arms. We are at present living in a state of woeful unpreparedness. The sagacious man going into war goes prepared to inflict all possible damage on the party of the second part. If safety first should be the chief consideration, a fairly satisfactory way of settling all difficulties would be for each party to select its Goliath or David and let them champion it out on the stage in full view of everybody. That would make an interesting diversion in the way of a program, and would very likely arouse our partisan passion in a manner much more effective than any ever tried heretofore. If conclusiveness be desired, let the two parties maintain each a standing army something after the fashion at Nicaea or Ephesus. Let the thing be frankly fought out. And to the victors be the spoils.

For fight we did at Cincinnati; it was a frenzied exhibition of church militancy. A great offensive, carefully prepared for, was launched upon the convention. For several days the gladiators were fed on raw meat, that is to say, raw suspicion and hatred, and were sent forth seeking whom they might devour. The spirit of combat was let loose; resentment was aroused. The final result was a situation not fit for a religious person to be in. One expects vision and exaltation from the national convention of his church. The contrary was the result last year. It was depressing, and took by far more religious out of the clans than it put into them.

On the closing day one of the Cincinnati men pointed with pride to the amount of space our gathering had received in the newspapers. Yes, our doings were news, and after the present-day conception of news. It is the

scandalous things that get the most space in the newspapers. There was another big fight in Ohio last year, on the Fourth of July, that got even more space than we did. The principals in that affair were Mr. Willard and Mr. Dempsey.

The affair we had, however, was not as decisive as the one in Toledo on the Fourth of July. Ours ended in a draw. That calls for another encounter. And we shall have it in St. Louis. One confederacy has already made arrangements for its cantonment and training camp, and is to take several days on the scene of battle in preparation for the final fray. In other words, there is to be another congress in St. Louis this fall for several days before the national convention. And in the convention we shall hear considerable about the United Society, the Inter-church Movement, and so on, and so on. Now, of course it is useless to cry peace when there is no peace. We are not saying that we should all be nice little boys, and not get into fights. But let us at least not be street corner vulgarians about it. Let us observe the punctilio, with gentlemen's weapons, and all that. And if we must grow personal, let us be sure that the charges we make are true.

There is no harm in a fair, square debate. Too long have we been misled into looking our real issues boldly in the face and passing by on the other side. We have, by that process, sown a zephyr, and reaped a whirlwind. There is too much pacifism among the liberals. The believers in a forward-looking program should marshal their forces, and hold a congress. The liberal forces are like the Allies in 1914; they have a good cause, but are poorly organized. The brotherhood ought to know what they stand for. Full understanding is the surest way to vindication. The time has come for a fair and open discussion, on equal terms, of our real

problems. Let everybody state his case. Take time for it. Let us understand what each other is driving at. It will be a step in the formation of a compact opinion that will unite the Disciples. By all means let us go armed to St. Louis. But let it be with ideas and good-temper withal.

THE COMMUNION SERVICE

The committee in charge will do well to consider whether improvements can not be made in the conduct of the communion service at the national convention. As an aside, it might be remarked that many of our churches could profitably take more thought looking to a similar end. The communion hour is a sacred one, and should be guarded from every distraction. The service at Cincinnati was well conducted, but there are a few points at which improvement might be made.

The observance of the Lord's Supper is no occasion for visiting, or any sort of conversation. It ought to be suggested to the vast congregation, this year, that even a scattering murmur of talk is inharmonious with the reverent spirit of communion.

Another unnecessary and distressing noise was that of the clatter caused by the dropping of communion cups on the floor. It would have been better had the people held their cups in their hands until the Communion service was over.

Then, the machinery has been too apparent. It is distracting to call every one's attention to the signal used for setting the deacons in motion. And some more tasteful signal than that of a red light could have been employed. The mere sitting down of the presiding officer would have been sufficient. The Communion service is not a spectacle or exhibition of efficient management, but an act of worship.

Matters for the guidance of the convention could be handled by instructions printed in the bulletin; the deacons could be trained without publicity of any kind.

THE STEEL STRIKE AND THE CHRISTIAN CONSCIENCE

HOWARD E. JENSEN

As these lines are being written, the report on the steel strike prepared by the Industrial Relations Department of the Inter-church World Movement, has not yet been made available to the general reader by the publishers. But, through material supplied by the Movement to the newspaper press in advance of publication, a considerable amount of information has reached the public concerning conditions of labor in the steel industry as *claimed* by the report, as well as its recommendations for the corrections of *alleged* abuses.

I used the words "claimed" and "alleged" advisedly, for the accuracy of the facts with which the report deals, as well as the economic wisdom of its recommendations, are wholly incidental and immaterial in the real issue called forth by its appearance. The fundamental fact is that here, in a more thoroughgoing and sustained fashion than ever before, the church has endeavored to act as an impartial investigator of an industrial dispute, and to bring the weight of the Christian conscience to bear upon its solution. The merit of this one investigation and the value of this one set of recommendations may be great or small; they may be permanent or ephemeral; but the challenge to the established order involved in this assumption on the part of the church of its rights to pass ethical judgment on economic facts, and to summon the parties to an industrial war before the bar of the Christian conscience, has been taken up vigorously by the apologists for the

economic *status quo*. Thus, *Industry*, in its issue of July 15, attempts to prove the fundamental heresy of this effort to bring the Christian conscience to bear upon economic problems, and to warn the church of the disastrous consequences likely to attend any similar indiscretions and impudences in the future by holding up to public execration the battered hulk of the Inter-church, "wrecked on the rocks of impractical enthusiasm; its collapse hastened by the injection of radical Socialism" into the activities of its Industrial Relations Department. *Industry* then proceeds to substantiate its charge of "impractical enthusiasm" and "radical Socialism" by such indisputable evidence as the fact that Dr. Harry F. Ward had "informed the delegates at Atlantic City that a great responsibility rests upon the churches; that they would absolutely fail in their responsibilities unless they concern themselves with the industrial conditions in the United States, and unless they make an effort to learn the truth of such conditions, and attempt to rectify the evils that were being practiced. In other words, he intimated that the teachings of Jesus Christ should be brought into the industrial fields, and that the cardinal principle set forth in the Sermon on the Mount should be injected by the churches into industrial relations." It has long been suspected, and often charged, that certain religionists, for their own peace of soul, set more store by praise for the person of Jesus than by loyalty to His ethical code, and that the formulators of reactionary industrial policy as represented by *Industry*, do not and dare not apply the ethical principles of Jesus to the policies for which they stand sponsor. But who had ever hoped to find so naive a confession of the fact as this quotation? For if these words mean anything, it is that the church has no responsibility for industrial conditions nor for the rectification of indus-

trial evils, that the truth about these conditions is of no concern to her, and that the Sermon on the Mount must not "be injected into industrial relations!"

The *Outlook* is somewhat less naive. "It becomes the church," says the issue of August 11, "to take note of injustice, to be indignant against the unjust, and to use its moral power to rescue the oppressed; but it deprives itself of the moral power of its indignation and its influence when it sets itself up to determine for others what they shall count injustice, and to set apart the just from the unjust." That is to say, the church may denounce injustice in the abstract, call down the vengeance of Heaven upon the unjust, and wax eloquent on behalf of the oppressed, but she may not conduct an investigation to determine what injustice in a specific instance is being done, nor may she give a definite clue whereby the unjust may be identified, or suggest a method whereby the oppressed may be relieved! On this basis, the Parable of the Good Samaritan must be rewritten, and the question, "Who is my neighbor?," must be answered, not in the concrete terms of the contrast between the orthodox Pharisee and Levite on the one hand and the heretical Samaritan on the other, but rather we must make Jesus say, "I have come to speak a good word in praise of love to God and your neighbor, and to use my moral power on behalf of neighborliness; but I would deprive myself of moral power and influence, if I should determine for you whom you should consider your neighbor, or to set apart the neighborly for the unneighborly!"

From the comments on the Steel Strike Report which have already appeared, we may assume that the facts alleged and the policies recommended will be little considered, and that the discussion will center about this bold attempt to put into effect the church's right to act

as the custodian of the Christian conscience. This is a right which the church has always claimed, and which has been seldom challenged; for the easiest way to dispose of a troublesome claim is to concede it, provided that there is a fair degree of certainty that the group to whom the right is conceded lacks the intelligence or the courage (or both) to assert it in practice. It is not the concession of rights, but their assertion, that is pernicious.

As the discussion of the church's right to act as the custodian of the Christian conscience settles down into saner forms, the negative position will tend to base itself upon the proposition that the church must voice the unanimous moral judgment of mankind, that is, must not speak upon matters which are considered open questions by even a considerable minority. But are we then to deny moral leadership to the church? Are we to admit, what has been so often charged, that the ethical sense of the church lags behind that of society at large, that sinners usually have more active consciences than saints? Is the ethical mission of the church to culminate in a vain wish, "If the good were only clever, and the clever were only good!"

The issue joined in the report on the steel strike, then, is not with reference to the facts and policies of the report itself. It is rather a challenge to the church's right to promote an open forum where, in thoroughly democratic fashion, and in an environment of good will created by an institution which has no economic interests of its own to serve and whose fellowship is as inclusive as humanity, representatives of conflicting groups may plead their respective cases before the most impartial tribunal which humanity can achieve. To those who have the ethical leadership of the church at heart, this report is an assertion of the church's right to venture out on the ethical frontier of modern society where.

in the toil and grime and bloody sweat of human struggle, ethical values are being won, and ethical judgments creatively wrought out from the raw material of daily living. If this right is established, the facts and recommendations embodied in this first attempt to assert it on a large scale are of small moment. For the essential thing is that the church shall be the moral pathfinder of the race, that she shall push out a few uncertain trails into the moral wilderness ahead, trails upon which the most courageous and prophetic of her sons will ever venture forth, at their own peril, no doubt, to blaze the paths along which in after centuries our moral highways run.

BACK HOME

C. J. ARMSTRONG

In returning from the Congregational Church to the Disciple fold, I do not feel like a prodigal son—starved, ragged, and repentant—coming back to the father's home. Nor do I expect the fatted calf to be killed and a dancing party to be given. I feel rather like a member of the family—who has sojourned for a few years in a neighboring state, and has returned to the old homestead—and who is exceedingly glad to get back home.

The causes which led to my departure are too well known to my fellow members of the Campbell Institute to recount them here. Besides, they are of little interest now since heresy hunting is no longer profitable sport in most of the Disciple domain.

I desire, rather, to present some definite impressions that I have received during the last few years. I do not regard the years spent among the Congregationists as wasted. Their breadth of view, theological freedom, social vision, genius for organization, and emphasis upon

personal evangelism have helped me to a new evaluation of church standards. An examination of the Congregational Year Book will reveal a surprising fact. Every pastor's work is there plainly proclaimed in terms of his efficiency or inefficiency. That Year Book prevents any camouflaging. I shall be a much more efficient Disciple pastor for my experience as a Congregational minister.

Nevertheless I am deeply impressed with the fact that temperament and training have much to do with happiness in a denominational relation. Ian Maclaren (who was reared and trained in the State Church of Scotland) was right when, after his great Liverpool pastorate of a quarter of a century, he wrote: "A man should, if possible, stay in the church in which he was reared and for the ministry of which he had prepared." "We do not hasten the wished-for unity by forsaking the communions of our birth and upbringing, with whose advantages and disadvantages we are most familiar. Socially-minded Christian leaders who have in heart transcended sectarian barriers and feel their oneness with all Christ's disciples, must remain steadfastly in their communions, and by their ministry of organization reshape them into the the inclusive Church of Christ." (Coffin, *In a Day of Social Rebuilding*, p. 143). All the years I was with the Congregationalists, I thought and preached as a Disciple. So deeply was I rooted in our movement, so sacred were the past relations, so keen had been the pain of severing old ties, that I was homesick all those years. A man from one denomination is always lonely in a new denominational relationship. He makes, as I did, many fine friends, and receives, as I did, much helpfulness from the great leaders, and his heart is grateful for all that—but he never ceases, at least I did not, to miss the old friends and associations. It was with unfeigned joy that I seized the opportunity, offered by

this good and great church, to return home. Every denomination has its points of irritation. When persecuted in one fellowship, the temptation is to flee into another. Distance lends enchantment to the temptation. You thus escape the particular irritation from which you have suffered, but you always find some other irritation of which you never dreamed.

Perhaps the chief value of the years I was away is the "outside-view" of Discipleship which I had. I saw ourselves as others see us. I witnessed the gradual broadening of view-point, the development of a social (rather than the old theological) conscience, and a heartening toleration of men of the larger vision. I saw the day dawn when the heresy hunter could no longer cause a ripple, when, in years past, he could raise a tempest.

It may seem strange, but I return convinced that the so-called "open membership" plan is a mistake today. This is not because my convictions on that subject have changed. Personally, I am convinced that members should be received into full fellowship upon evidence of Christian character or proof of membership in a sister denomination. But I doubt both the wisdom and the expediency of introducing the plan *now* in the average situation. I can see both wisdom and expediency in introducing it in a Disciple Church that is the only church in a given community. But, after viewing it from another vantage-point, it is clear to me that it introduces irritation into our relation to the paedobaptist churches of a community, thus delaying unity, and frequently brings contention into the Disciple Church, thus preventing efficiency. "There are a few favored localities where it is feasible even under existing circumstances," says Coffin in his *In a Day of Social Rebuilding*, p. 143, "to build up such a comprehensive church for an entire

community; but in most places the *denominational system* renders this impossible." I am convinced that, *for the present*, it is better to let those whose consciences or prejudices are against immersion find their church home in some other field.

It is too bad that two such great bodies as the Disciples and Congregationalists are not united. Each has so much to contribute to the other. They are so nearly the same that little but lack of acquaintance keeps them apart. The Congregationalists have a real passion for unity, believing, however, that unity will come not through theological compromises, but through fellowship in service. And they are right. The Disciples have a genuine passion for unity, but, I believe, they can learn much from the Congregationalists as to its achievement. The Disciples have a definite and positive loyalty to the local church and the brotherhood at large, that, instead of being a divisive force, might become a great asset in the united body. The united church must have more than *union*—it must have loyalty and passion.

I am very happy in my present pastorate. It is a joy to follow such men as Marshall, Campbell, and Winders. I have been received with unsurpassible cordiality. Everywhere I go in this great state I receive the glad hand. Yes—it is good to get back home.

A STATEMENT OF PRINCIPLES

"The Board of Trustees of Butler College declares its strict loyalty to the purpose of its founders as set forth in its charter, viz: To establish in said institution departments or colleges for the instruction of the students in every branch of liberal arts and professional education; to educate and prepare suitable teachers for the common schools of the country; to teach and inculcate the Chris-

tian faith and Christian morality as taught in the sacred scriptures, discarding as unscriptural and without authority all writings, formulas, creeds and articles of faith subsequent thereto.

“Furthermore, the board declares its sympathy with all criticism of a constructive character and its opposition to all criticism that has a logical tendency to destroy faith in the Christian scriptures. It is unswervingly loyal to the great aims of the restoration movement: to restore the Christianity of the New Testament, to unite all Christians in one body, to exalt Christ above all sects and denominations, to build churches of Christ which shall have no denominational name, creed, ordinance, or other barrier to Christian Unity, to build churches of Christ which will admit to membership on the conditions of salvation laid down in the New Testament, to lead sinners to Christ by the methods of the apostles and New Testament evangelists, to teach and develop Christians and lead them into all Christian activities.”

—Reprint of Statement by Board of Trustees of Butler College.

THE AMERICAN CLASSICAL LEAGUE

ROY C. FLICKINGER

Of societies, classicists, like men in other branches of learning, have a superabundance. In addition to the its scope, there are regional organizations for each section American Philological Association, which is national in its scope, true, are original organizations for each section of the country and also local clubs too numerous to mention. In fact, when the formation of the American Classical League was first proposed, I was much opposed to the project. Understanding brought a change of attitude.

Partly, the league is meant to be larger and broader than the others, to be a sort of holding corporation which will secure the effects of "unified command." The other societies are represented on its Executive Council, and even local clubs, if they have attained a certain size, are entitled to representation. Another part of the league's purpose is to attract the attention of a wider public. The members in most of our societies are professionals, teachers, or at least former teachers of classical subjects, together with sympathizers in allied departments, and a small sprinkling of *hoi polli*. Dean West, of Princeton University, the promoter and first president of the new enterprise, has revealed to us that we have unsuspected friends in every direction, if we will but provide them with a rallying point, and do not alienate them with unnecessary erudition. In order to relieve the professional classicists from a further accumulation of dues, merely twenty-five cents annually is charged those who pay the treasurer of some other classical organization, but the general public are required to pay more, and are urged to become life members. Within one year a membership of over twelve hundred has been built up, and this is only a beginning.

The organization was completed in connection with the National Educational Association at Milwaukee in July, 1919, and it is the intention always to meet in connection with that body. But since Salt Lake City seemed too remote this year, the first annual meeting was held independently in Cincinnati. I have never previously seen anything of this sort receive so much attention from the metropolitan press. Reporters from every paper in town were dogging our steps all the time, taking pictures, making sketches, and grasping at every picturesque detail. One paper printed on its front page the Latin version of "America" from my *Carmina Latina!* And

another asked us to translate the account of the first inning of the day's ball game between Cincinnati and Philadelphia. In large letters, the front page of the sporting edition exclaimed: "How Cicero Would Describe an Inning." English and Latin were given in parallel columns below. Incidentally, we got a good deal of fun out of this exercise. Merely devising a Latin dress for the names of the players was no mean task, and untangling the real meaning of such slang expressions as "dropped a single in right," "grounded into a double play," "robbed of a hit by a diving catch," "got a hit on his grounder to short," etc., and finding a suitable Latin phrase therefor provoked much fun.

Some time ago the General Education Board, established by Mr. Rockefeller, agreed to finance an extensive inquiry into the status of mathematical teaching in this country. To Dean West occurred the happy thought of having the league undertake a similar task for classical teaching, and of asking the board to provide needed funds for this purpose. The proposal was enthusiastically supported at Cincinnati, and good reasons to believe that the scheme will be carried through have already been received. Such an inquiry would be of inestimable service to the educational interests of the whole country, and, quite apart from everything else, would be ample justification for the league's existence.

WHY WRIGHT?

Some Reflections Upon the Re-Creation of Brian Kent

RALPH GOODALE

The question of the popularity of Harold Bell Wright has teased me for a long time. Of course, any facile romancer will be enjoyed by the public; but to hear

intelligent people refer to him as a great novelist, to hear lyceum lectures upon his environment and his art, and to learn of good old men who derive moral strength from his books—this is perplexing and amazing. Surely, it seems, any adult reader can see that Mr. Wright has nothing to say about human nature. His figures are mere outlines, colored in flat, without personality or subtlety of treatment; mere conventional forms that might pass for any of thousands. He is not a humorist, nor is he capable of great pathos. It may be less apparent that he has no original ideas, but it is true. And there is nothing extraordinary in the incidents, spiritual or bodily, of his novels. And still the sales increase.

Organized advertising does not account for it, though the puffing agency should be given its due share of praise. Nor does Mr. Wright's income, even though we hear references to that income as a proof of literary merit. Nor, finally, are the author's literary talents enough to explain it. For he has talents of a sort—the external technique necessary to his business, and a sort of emotional enthusiasm or gush in soft scenes; and, his great merit, a genuine gift for romantic description of rivers and hills. But he has nothing remarkable except this descriptive power, and the world knows that there is no market for description. Altogether, Mr. Wright's popularity is a curious social phenomenon, not altogether novel, since we know of the flood of books by Mary J. Holmes and E. P. Poe, a flood now subsiding in stagnant country bookshelves. If we could explain why we habitually worship a pretentious romancer as a seer, we might make some valuable discoveries about ourselves.

There are, it seems to me, two causes for our bad habit. The admirer of Harold Bell Wright, if questioned, might give these reasons for his admiration: He might say that he enjoyed Mr. Wright's kind of romance;

and he certainly would say that he considered Mr. Wright's characters pure and his teachings good. He might not recognize the first cause, but he would the second. Let us take up his answers in turn.

By far the majority of novel-readers read in order to be the hero, to suffer the hero's anxieties, and to enjoy his triumphs. Their desire is the egotistic desire of youth to conquer the world, if only in imagination. And certainly no one can wonder at this. To forget one's own insignificant features, and to be a fine, upstanding, athletic fellow with a chiselled nose; to have one's faults, but in spite of them to be a prince of good fellows; to defy the villain with gentlemanly and well-chosen, but vigorous, words; to love the triple extract of womanly beauty; to woo her in romantic solitudes, and to win her to a heavenly devotion in spite of villains, wills, and families; in general, to go smashing through this paste-board world like a benign demigod; wouldn't that attract any man? It is good fun, and perfectly harmless, in moderation; and as long as youths or other folks dream of triumph, they will play the hero in romance. Or, if the dreamers are misses, they will be the heroine; or, if old misses, they will be Auntie Sue, the sentimental match-maker.

Blessings on ye, my children! The greatest fiction is not thus produced, however. For there are other readers who are spectators rather than participants in the human comedy; they have the pleasure of sympathetic interest and amusement rather than of triumph. They are the more mature or fortunate minds for whom *Henry Esmond*, *Emma*, *The Quest of the Absolute*, *The Vicar of Wakefield*, were written; for they have the power of being interested in the third person. It is the demand of such readers that produces the subtle studies of human nature, the pure humor, the wise disinterest-

edness, of the great novels. Mere hero-stories are invariably a grade below, sometimes very far below. If one reads to put himself in the place of a character, he must have a story to suit. The young hero of *Treasure Island* must be such a boy as I should like to be, must see and meet, and conquer what I should like to; and so with the events and the hero of *The Three Musketeers* (a hero formed, you will observe, to the order of a different reader from most of us). In few cases is there chance for more than a poster-sketch of any person: for if the author went very far in his painting, he would strike details that would be embarrassing to the reader. It won't do to poke fun at, or find fault with, the hero if one is playing the hero himself. Of course, we might have a perfect hero—but, unfortunately, it has so far been impossible to present a perfect person in fiction with any intimacy.

The hero must, therefore, be a sort of pleasant disguise, a wig of adorable red hair, say, and a pair of glasses with fine blue Irish eyes painted upon them; to which I, the reader, add my own face, and am happy. No need of many features; and no crow's feet or blackened teeth if you please. Brian Kent, for instance, is a good outline of what a large class of pious folks would like to consider themselves. He has faults, of course, for this romance poses as a moral study of regeneration; but the author is careful not to make the faults too unpleasant. After all, so far as Mr. Wright tells us anything about him, Brian Kent needs precious little re-creation. He damned a little at first, I believe; but we pietists covertly regard damning as somewhat manly, though shocking. He has embezzled; but his wife drove him to it. He drinks and has the D. T's.; but he really is not a confirmed drunkard—his wife and remorse are accountable. All Auntie Sue must do when this

abandoned wreck drifts upon her landing is to sober him up, and shield him from the police. As to his other qualities, Kent is big, athletic, and kind, and the author says he is a genius—no proof offered. Who would be embarrassed to imagine himself such a man?

If anyone does not see that Brian Kent is thus made to order, let him give the man other vices: Let Kent be a rake and a seducer, or a genuine sot, or maliciously cruel, or a snob. Altered thus, he might be accepted by some other society to whom these vices were not deadly; but not by us. It would shock our egotism to play the part of a hero who really needed re-creation.

As for the rest of the book, it is merely a picnic of pleasant experiences, like other popular romances. How delectable it would be, the reader imagines, after being down and out, to be adored by a saintly and sentimental old woman; to turn out to be a genius and to write an Inspiring Book (kind not stated; probably *The Uncrowned King* or *Brian Kent*); to be adored by a sentimental young woman with a Betty Wales face. And how reassuring it is to dream that moral weakness needs only sympathy and understanding, especially from the other sex. Or if one is slightly tired of one's wife, how satisfying to imagine that she is a wicked inebriate, and that she will drown herself—in spite of one's own noble efforts to save her—just in time to clear the way for a prettier girl.

That is all: you find nothing more in the book. There is a romantic comparison of life to a river, to be sure—trite if true. But the only approach to thought occurs when Judy—the deformed mountain girl that comes nearest to reality of all the characters—when Judy asks the question of Job. "He sure ain't toted fair with me." One pities the girl, and looks for an answer from Auntie Sue; surely here is an opportunity. But Mr.

Wright shies from it; the "dear old lady" merely smiles, and refers to the beautiful sunset. Have Mr. Wright and his readers no sense of irony for such a situation? From the pertentious title, one expects a study of re-creation of character; but he finds no such thing. For that, one must leave Mr. Wright, and go to such a writer as Edith Wharton. In *The Touchstone* the man has done something too shameful for him to admit, and one may actually observe the steps by which he is led back to self-respect. In Mrs. Wharton's book the man is genuinely in disgrace, and the woman has no light sentimental task before her. No, *The Re-Creation of Brian Kent* is a light romance, trying to wear an expression of deep thought. Its best subject for regeneration is not Kent, but Judy's low-down father; if the the author has knowledge of spiritual development, let him choose for a subject, not a disguised Douglas Fairbanks, but poor rotten old "Pap."

This suggests our reader's second reason for admiring the book: Mr. Wright's characters, it is said, are all so pure and wholesome. This judgment alone, far from being praise of the novel, is a witness to, and a condemnation of, our moral sterility. We want "good" characters—why? Because, in the Pharisaism that often passes with us for Christianity, we make a caste of goodness; worse yet, we plume ourselves upon this fact as a merit, and are shocked by the literatures that find amusement and interest in faulty humanity, without pausing to remember the faults. Thus Gene Stratton Porter, in a much-needed apology for her books, thinks it sufficient to say that she writes of "good" people because she likes to have such folks about her. No doubt it is pleasant, in her luxurious home by the swamp, to forget that human beings are anything but softly kind. But this kind of seclusiveness is not good for the brain,

and it is not Christian. Nor is it Christian to be continually drawing the moral line. The Russians, superior to us in this respect, put all sorts of human beings into their stories, and never let a puritanical judgment interfere with their interest; the French, broader than we, find merriment in every type of humanity. With us, it is immoral to laugh at a drunk, or to muse without condemnation upon the life of a prostitute. We cheer for Brian Kent's success because he is virtuous and handsome, and let old "Pap," Mr. Wright's best opportunity, wander out of the book, with a shrug of our shoulders. It is Christian, we think, to take an interest chiefly in good people. Well, the belief has its Nemesis in the stultification of our social sense. Because we are prigs, a just Providence delivers us up to the ideals of Auntie Sue.

Let everyone who wishes to, play at romance, and welcome; if he has not the wit to enjoy greater writers, let him content himself with the insipidities of Mr. Wright. Some folks play chess for recreation, and some spin tops. But let's all confess our tastes. If we cannot read psychological novels, all right; but let's not call our hero-playing a study in spiritual regeneration. If we want to play at being perfect and at loving successfully, well and good; but let's not attribute this preference to our Christianity, nor lay bare our moral snobbery by demanding that the leading characters in all novels shall be perfect. And with the increase in sincerity, we may ourselves begin to undergo a genuine re-creation.

NEWS NOTES

This year the Institute will complete a quarter century of existence. Its twenty-fifth annual meeting ought to be the largest, best, and most enthusiastic in its history.

The dates have already been selected, July 27 to 29, 1921, at the Hyde Park Church. Reserve these days on your calendar right now, and plan to be there to contribute your share to the program.

NOTICE—The Institute men will banquet together in St. Louis on *Thursday noon* of convention week. Look for a notice in the convention lobby, and get in touch with C. Reidenbach or Clay Trusty at the Hotel Marquette, St. Louis, Mo., or at their Indianapolis addresses. Be sure to write and say that when the SCROLL is called up yonder you'll be there. We must know in advance the number of those who will attend.

C. J. Armstrong has been pastor at Hannibal, Mo., since Easter, living at 1101 Broadway. He has had about fifty additions to the membership during that time. In August he supplied for Dr. Ames.

J. M. Alexander gave some lectures at the Ozark Assembly during the summer.

A. H. Seymour has been made head of the department of History and Political Science, and Dean of the Junior Normal School, Aberdeen, S. D.

R. W. Hoffman is now pastor at Gurnee, Ill.

T. C. Howe has resigned the presidency of Butler College, and will devote his time to his business interests. J. W. Putnam is Dean and acting president.

The Board of Control on the SCROLL has been augmented by the addition of John Clarence Reidenbach, born September 10, 1920.

C. E. Rainwater is located at the University of Southern California, Los Angeles.

Ellsworth Faris is so happily at work with his new duties at the University of Chicago as not to have any news items.

W. R. Ryan and L. G. Batman attended the summer school of Theology at Harvard University.

Edward Zbitovsky has changed his name to Edward Z. Rowell, and in September began to teach philosophy in Carleton College, Northfield, Minn.

O. B. Clark is president of the Iowa Society of Social Science Teachers for the year 1920. At the annual meeting in November his presidential address will be on the subject: "The Teacher and Americanization."

R. C. Flickinger was made Dean of the College of Liberal Arts, Northwestern University, in July, 1919. For the past two years he has been president of the College Classical Club, and last year was made a member of the Council of the newly organized Classical League.

A new book dealing with Syrian life two thousand years ago by Burriss A. Jenkins will be published by Lippincott about New Years. He is reported to be having "a world of fun in the newspaper game," as editor of the *Kansas City Post*. His name was frequently mentioned in the newspapers in connection with the candidacy of Mr. McAdoo at the Democratic Convention.

E. S. Ames taught Philosophy at Leland Stanford University during the summer, and had a wonderful time visiting different show places over the week-ends.

Leland W. Parr is assistant in Bacteriology at the University of Chicago during the present year.

T. B. Warren and wife are the proud possessors of a "young Republican," born June 9, 1920. Mr. Warren is superintendent of schools at Nevada, Iowa.

B. H. Smith is enjoying his work as co-pastor with Burriss A. Jenkins at Linwood Boulevard Church. The "Happy Sunday Evening" services have proved specially successful. At the Young People's Forum, there are discussions based upon editorials from the local dailies and from the *Christian Century*.

W. L. Carr, who has been at the University of Chicago High School and the College of Education since 1909.

has just assumed his duties as associate professor of Latin at Oberlin College. His new address is 73 South Cedar street, Oberlin, Ohio.

A. W. Taylor spent the summer at the Y. M. C. A. school at Estes Park, and at Bethany, and the Ozark Assembly of the Disciples.

F. L. Jewett has been preaching for the Manor Country Church during the summer and is on the program for the State Encampment of the Churches of Disciples, at Belton, Texas, and is to be one of the leaders at the Y. W. C. A. Conference in Estes Park.

H. D. C. Maclachlan spent five weeks at the Country Club at Louisville, Ky., "loafing and playing golf."

Elvin Daniels is about to move into a new parsonage at Monticello, Ind., where he has been since December, 1919.

J. L. Lobingier has been secretary of the Daily Vacation Bible School Federation of Chicago during the summer. He reports that 166 schools were conducted in that area with 199 churches or organizations co-operating, and that the movement is probably larger there than in any other city of the country.

I. S. Chenoweth reports a \$40,000 addition to his church building in Philadelphia, the second part of the fine new plant.

W. E. Garrison taught in the Disciples Divinity House for the first term of the summer quarter, and preached at the Hyde Park Church during that time.

Otis M. Cope has given up his private practice, and will devote all his time to his teaching of medicine at Ann Arbor.

J. H. McCartney has been pastor at Newark, Ohio, since June, 1920.

J. H. Garrison has moved to 163 North Alexander avenue, Los Angeles. He still continues his "Easy Chair"

page of the *Christian Evangelist*, and expects to attend the St. Louis convention.

T. C. Clark's new address is 6607 Ellis avenue, Chicago.

W. Rothenburger spent his vacation in the Rockies, after a series of lectures at Bethany Assembly.

C. B. Coleman had an article in the June number of the *Mississippi Valley Review* on "The Ohio Valley in the Preliminaries of the War of 1812." His present address is Alleghany College, Meadville, Pa.

After eight years at the College of Missions, F. E. Lumley has accepted a professorship in the department of Sociology at Ohio State University, Columbus, Ohio.

W. C. Payne is "busy to his regret and satisfaction" as registrar and professor of Missionary History at the College of Missions. He is considering "putting out my declaration and address."

C. F. McElroy left with his wife for a month's trip to Alaska *via* the Canadian Rockies on August 5.

G. D. Edwards, of the Bible College at Columbia, Mo., has been preaching almost every week this summer, in addition to his multitudinous educational duties.

W. C. Gibbs, at the same institution, has received a raise in salary amounting to nearly forty *per cent*. He will preach only half time during the coming year.

Andrew Leitch goes to Bethany College this fall as professor of Philosophy and Education.

Prof. J. F. Smith has changed from Eureka to Hiram College.

W. A. Parker is the organizer and director of "Community Service" in New Haven, Conn. He has the "use of a city as a laboratory for some experiments in social ethics," and has the backing of the Department of Commerce and Labor and some large philanthropic agencies. He can be addressed at the Chamber of Commerce, New Haven.

THE CULT OF THE PRACTICAL

CARL C. TAYLOR

This is a day in which, if a man isn't practical, he had better get off the map. If he is an idealist, he is scoffed at by practical men. If he believes in spiritual things, he is a dreamer. If he thinks of things in other than immediate cause and effect relationships, he isn't scientific. If he talks about a new era, the Kingdom of God, world organization or almost any other phase of society building, he is either visionary, unscientific, unpractical or maybe, un-American. If he wants to make ends meet financially, live the complacent life and sleep with peace of mind, he had better get in a business, the books of which can be balanced at the close of each day's work. If he wants to be a stable member of society or assure himself a place in the esteem of men, he had better have a will that is worth contesting, and an inheritance that insures his beneficiaries a certain degree of prestige.

No one will deny that it is more honorable to pay one's grocery bills than it is to save human souls, that it is better to take care of one's children's children than to endow art museums or research laboratories, or to get a presidential nomination than to have ideas that get in the way of practical people. If there is anyone who does not believe we are living in "a reign of the *Practical*," let him accept a position as teacher, preacher or other idealist, and attempt to compete in the way of financial remuneration or personal prestige with men who are handling THINGS. If he has his eyes open, he may also look at the complete professionalizing or even vocationalizing of education, the secularizing of religion, even to the point of advertising it for sale,

and the commercializing of everything—recreation and presidential nominations as examples.

It isn't a question of right or wrong. The way the great mass of people think is always right. The test of right is whether the people sanction it, i. e., if you are thinking of a practical right. Infanticide is wrong, not because fifty per cent. of the children born into the world today do something worth while tomorrow, but because public sentiment doesn't sanction it. Americanism is right because we live in America, were born and reared in America, and to breath any other atmosphere scalds our lungs. We are used to America. What we are used to is practical. What we have never tried or can't see the end of is impractical. We are living in an age of machines, prices, clocks and other measurable end measuring things. Science itself is today a part of men's thinking. We trust the doctor, with his immediate results. We work, eat, sleep and play by the clock. We pay the market price and take the goods. If we can't measure the thing in terms of price, time, weight or some other commensurate we can't afford to monkey with it. It isn't practical.

The cult of the practical is almost universal in Western civilization, and is fast coming to dominate the thinking of the rest of the world. The habits of thinking that go with machines, clocks, prices, business and science are the dominant MORES of the time. It is not so important that they are accepted by the leaders of men as it is that they are accepted by the masses. For when the masses assume an attitude or get a mode of thinking about things nothing short of a "Renaissance," a "Reformation," or a revolution can change that mode of thinking. The people don't need to be conscious that they have such an attitude. Indeed attitudes are not

for the most part conscious things. They are habits of mind comparable to habits of breathing or sleeping. We to get along without them. Ask a man why he breathes never question them. In fact, we wouldn't know how or sleeps, and he will probably think you are joking. Ask the common man why be practical and he will think you are joking or are a fool. Or as a matter of fact, he won't think at all. For a question that challenges a real "dyed in the wool" set of mores doesn't even penetrate. Argue for something other than the price system, the clock system, the per cent. system or against any part of our commensurate or immediate cause and effect system, and see how far you get with a banker or merchant.

What is the effect of this worship of the practical, this belief in the measurable, this trust of only the immediate? So long as men insist on seeing the result of the thing they now are doing, either today or not later than tomorrow, they are not going to build for a very distant future. So long as all values in order to be recognized as values at all must be measurable, religion, art and literature wil continue on the wane. So long as men are absorbed with the present, they are going to be unconcerned about the future. *This is the effect of the worship of the practical, the trust of only the immediate! Men are so unconcerned about the future that they continually mortgage it for the sake of the present. They have no vision, who count only on the present.*

It is not safe to criticize the cult of the practical, for this is an age of business, an age of science, and age of the practical. Science and business are the two main gears of society. Science and business are both all right. The danger lies in that slow and unconscious development of attitudes, resultant from business and scientific

thinking, which, when it becomes a part of the thinking of the common people, so insulates their minds that they have no vision of future things, and consequently no concern for programs which plan for the future. If, however, the Christian religion is a religion of the Kingdom of God; if the Kingdom of God isn't made out of dollars and cents, ions and electrons, but "cometh not with observation;" if there are any ultimates of life and living more important than any or all of these things which we call practical; it then rather behooves statesmen, teachers and preachers to spend a little time thinking outside the immediate, i. e., outside what their political and business friends call the practical. I don't mean by this that preachers, for instance, should preach Other-Worldliness or a spiritual kingdom of the hereafter in which all the taint of things done in business relations (practical life) here will slough off. I mean that the church, religion, idealism and vision will die, as they are dying, unless some one begins, indeed, unless many begin, to preach against the indifference to the future, the stultification and paganism of the present, and the men—the thousands of hardheaded, *practical* men—who control, stultify and paganize the age in which we live. The irony of the situation is that preachers are preaching *for*, not *at*, these very men. We need some preachers and a church that will insist on being crucified, if need be, for their vision. We need a religion that will insist on all men measuring what they are by what they ought to be. We need a set of attitudes which will make us gamble on tomorrow, taking a chance on something big for the future, rather than being content with something little and safe for the present. We need men who will contest their vision of things with so-called practical men's judgment of things. It is highly probable that the greatest menace to the future is the impracticability of the purely practical.

THE SCROLL

VOLUME 7

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EDITORIAL

'Tis not by guilt the onward sweep
Of truth and right, O, Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.
—Sill.

THE WORDS OF THE PREACHER

We move that the next convention be held in a ten-acre field with a race track around it.

C. C. Morrison read to the convention.

Anyway, Brother Morrison is scriptural; he believes in "troubling the water."

There is no use crying over spilled ink; the open facing of the open-membership question had to come.

The way of the liberal is hard.

Blessed are they who were not satisfied to let well enough alone. All that the world is today we owe to them.

The November issue of the *Geographic Magazine* is a special number on China. There's a publication with an eye to timeliness.

I Peter 3:8 does not seem to be numbered among the "proof texts," especially as it is in the King James version.

The congress orators in their convention tactics could not be accused, as was a certain political party, of running a whispering campaign.

Have you ever noticed what most people do with their hands when seated in a street car? Well, that is what the liberal orators were doing on Thursday afternoon while the heresy hunters were preparing the fagots for Garrett and Baird.

We ask that every independent organization soliciting funds from Disciples be investigated, too.

We are tempted to believe that the way to have the biggest influence among the Disciples is not to give any money, and talk a lot.

It has been said that money talks. It does more than that in a struggle for control—it yells.

Who sits on the platform at our conventions? Is it the notables alone, or is it also the people who just have the most nerve?

Judging from the amount of space they had, the Christian Standard and the Christian Board of Publication must have thought we were celebrating the feast of tabernacles, also called booths.

Article "I," on the back of the pink application blank for a clergy rate-book, says that those entitled to clergy rates include "ordained ministers of religion holding general or national church offices, such as Bishop, Presiding Elders, *etc.*" We hope that all our people will understand that our national officers are described in the *etc.*

The true expression of public sentiment among the Disciples of Christ comes out of the deliberations of the committee on recommendations. Its members are from every state and province, and are chosen by the people they represent. The committee is both representative and democratic.

Some day the Gideons, who see to it that there's a Bible in each hotel room for the sinful guests, are going to fix it so that the man who makes the rates has one, too.
—*Exchange.*

Verily, the propagandist is busy. The Better America Lecture Service announces for use in churches, on easy terms, a series of stereopticon lectures by Dr. Newell Dwight Hillis on such subjects as, "False Views of Equality as Incitements to Social Revolution," "Sanctity of Property as the Logical Inference from the Sanctity of Life," "Why There Is No Excuse for Poverty in the United States," "Is Socialism the Perpetual Motion Machine Delusion Converted into Economics?" *etc.* The idea looks very much like an attempt to spread conservative social propaganda through the pulpits. We wonder if those who devised the scheme think that the preachers do not know that Dr. Hillis has nearly ruined his ministry through an excessive love of money, that his ventures in western timber deals involved him in trouble in his church, and that he confessed to his congregation one Sunday morning that his interest in making money had taken his heart too much away from the work whereunto he had been called.

Morrison was an attraction. He had a crowded house to hear him preach on Sunday morning, and the *Christian Standard* had a stenographer present to take the sermon in full. One of his auditors, himself not a partisan for Morrison, said that the speaker gave more good reasons why one should be a Disciple than he had ever heard before, and that he thought the address should be printed in pamphlet form.

A compromise: The result one gets when, rather than choose between two evils, he chooses them both.

The Disciples are strong for the happy ending. But they do not live together happily ever after.

What has become of the old-fashioned person who remembers the Kerschner resolution?

CONVENTION CONFABULATIONS

To confabulate means to hold familiar conversation, to chat, to prattle. The phrase covers us pretty thoroughly. If you are on our side you can say that this is holding familiar conversation or chatting; if you are against us, you can substitute chattering for chatting, and make use of the connotation of prattling. But what would a convention be without its confabulations? We want to continue this popular sport with the brethren of the Institute.

Well, another crisis has passed; the fever has not receded to normal, but the delirium is not so wild; the patient breathes a bit more easily; the case has been put into the hands of specialists; and soul and body are yet together. Which party is soul and which is body, we will leave to your own predelections to determine.

The convention was like other conventions of the year; it failed to do anything great. There were no epochal speeches, big with ideas, vision, and the power to move folks onward. Nor were the rank and file in the mood for being lifted. They were soggy, lethargic, marked by inertia. There was no rise to be gained from the crowd by a forward-looking utterance. Our assembly seemed to be suffering from the general recession of ideals that has exposed so much slime in the souls of many Americans since the war. The most significant and soul-stirring meeting held in St. Louis during the week of October 18-24 was that of the banquet of the Association for the Promotion of Christian Unity.

The soup is now out of the way; we shall next have brought on the solid and delectable course of the feast—the story old and true of that ever-interesting incident when the knights of vocal fremitus met on the field—or platform—of honor—for they were all honorable men.

The intelligence department reports that the congress was not so largely attended as last year. Nor was it so

nearly unanimous in its fulminations. There was, for instance, a special session on Thursday night at which some of the members insisted on introducing a resolution to recall the accused missionaries on the ground of immorality, in that, so it was said, they had deceived the Foreign Society as to their beliefs and practices. This was side-tracked on the ground that it could not be passed. It may be added that it was also felt that the Collis resolution could not be passed. S. S. Lappin is reported to have announced, at one of the sessions, a meeting for all those ready to form new missionary societies, at which time P. H. Welshimer immediately stepped forward, and declared that such a venture was not a part of the purpose of the congress proper. Some of the members were disgruntled because their leaders had arranged the spot-light for C. C. Morrison, when the latter spoke on Wednesday afternoon. Nevertheless, the fighting spirit of the congress was up; they were there to recall Baird and Garrett, if they could. They were held in check by the knowledge that they could not get the votes to carry their purpose. A. McLean and Mrs. Atwater, besides some other secretaries, played Daniel in the congress, and allowed themselves to be heckled. They took care of themselves quite well, but one veteran observer reported considerable indignation at the brutal treatment meted out to them, particularly to Mrs. Atwater. Some of last year's congress leaders did not strut and fret much in the convention this time, and some tarried in St. Louis not many days. He who fights and runs away may live to fight another day.

On Wednesday afternoon, C. C. Morrison presented his evidence on open-membership in China. As to whether or not he made his case, opinion was widely divided, the line of cleavage being according to the previous sympathies of the observer. Those who believed in Mor-

rierson and open-membership, as well as those who wanted to convict the Foreign Society, gave the verdict for Morrison. Those who wanted the Foreign Society to come clear felt that the case should be dismissed. The truth seems to be that something has been going on in China, but that it is a matter of some interpretation as to just what its name is.

Those who like to hide their heads in the sand are irate at Morrison for throwing his information on the screen. Of the ethical questions involved, there is only one that amounts to the sum derived from the addition of a column of smoke, and that is whether or not Morrison had permission from his correspondent to make public use of the latter's statements. The point is confused; we feel that Dr. Morrison would act wisely in his own behalf to show beyond a doubt that he had such permission. Concerning the question of the right to air affairs connected with a missionary society, we vote to sustain that right. These missionaries are *our* missionaries, and these societies are *our* societies. We protest vigorously the right of any officer to do what we understood President Burnham to do on Friday afternoon, namely, to announce that he expected all hands to refrain from digging into the situation further. On this as a point of ethics, Morrison was and is within his rights. As to the point of policy involved, once more we sustain the editor of the *Century*. The best thing to do now is to get the whole open-membership question into the open. The position of those in favor of it will take care of itself. People must be accustomed to a new idea. Many orthodox people have thought that opinion was all their way, and that all they had to do was to exterminate a few pests, principally from Chicago. To have open-membership brought before them in a frank advocacy, and to discover that there were hosts of people there, all of whom had paid their dollar for regis-

tration, who were going to vote for Baird and Garrett whether they had advocated or practiced open-membership or not, was a wholesome shock. The cry that the advocates of open-membership ought to take the vow of silence is raised by those who know that the weight of the *status quo* is against the liberal cause.

On Friday, a resolution was passed relative to the situation in China. It is too long for us to print, and we assume a general familiarity with it on the part of our readers. We will merely comment on its salient points. To begin with, the committee on recommendations reported the Collis resolution unfavorably. There was, therefore, considerable difference between the temper of the congress and that of the committee on recommendations, and the resolution that was passed must be taken as something different from the Collis resolution. The fact is that the missionaries had friends on the recommendations committee who themselves felt that they were not doing the missionaries any harm in voting for the resolution as reported out. The resolution did, however, declare against open-membership—a position that was accepted as that of the Foreign Society,—and virtually asked the missionaries to make an open avowal of their acceptance of the position of the resolution, or resign.

Now, this whole action was meant to be a compromise. The idea was to salve one side without greasing the other. Collis and his party were jubilant. But the liberals voted aye, and they did it because they wanted to kill the Collis resolution, and leave the situation where it was before. We believe that this is actually what has happened. We repeat that the resolution was meant for a compromise—an action which has become so characteristic of the Disciples.

Nor do we think that Baird and Garrett will be recalled. The Foreign Society knows what has been going

on over there, and insists that open-membership is not being practiced. This matter, as has been said, has a liberal amount of interpretation involved. Further action has been left in the hands of the United Society. And here is the important point: *Everything now depends upon the interpretative attitude of the executive committee of the United Society.* Our prediction is that they will be able to satisfy themselves with regard to the loyalty of these men, a finding which they will publicly announce, thereby carrying things along until next October.

But there is a dangerous possibility. And it lies in the use that could be made of that demand that the accused either openly declare against open-membership, or resign. We feel certain that the congress leaders would tighten this down in such a way that the suspects would be dropped. And to them the resolution means something like the following: that they have for the time being agreed to whitewash the missionary societies if they can have the heads of Baird and Garrett. If the aim of the compromise action in St. Louis was that of bringing the boards clear, entire success has been achieved. And they can remain clear with the reactionaries by dropping the men in question. But such an action would be utterly abhorrent to hosts of loyal Disciples. Pastors are declaring that if there is an attempt made to bring the missionaries home, they will designate to those men a sufficient amount from their missionary budgets to keep them there. The fact is that there is a no mean number of both pastors and laymen who want Baird and Garrett to stay in China whether they have practiced open Christian unity or not. The Christian character of those missionaries is known, and there are those who do not believe that it is keeping faith with them to let them serve as long as twenty-five years, and then throw them aside. We make the prophecy that if these men are sacrificed, it will

disrupt not only the China mission but others as well, estop a considerable number of college people from offering for missionary service, and disgust thousands of our people everywhere who are loyal supporters of the missionary cause. Moreover, there is a sizeable crowd of our folks who frankly believe in the real practice of Christian unity even unto open-membership; there are still more who are not shocked at those who do believe in it; these people support the United Society. Have not these people a right to ask that they be represented in the work carried on by the society which they support?

Our belief is that it is possible for Baird and Garrett to remain in China as Disciples, and that unless they become disgusted after they learn of the inquisition of St. Louis, they will do so. The most important question is not what we think of them, but what they think of us. All of us ought to pray that they will be patient with us a little longer, until our little wings of tolerance are stronger.

But the matter stands differently with the question which was the first cause of the difficulty—that of open-membership. It has been clearly demonstrated, as all of us knew it would be, that the Disciples are not yet ready for that practice. Anyone who wants to get a vote in favor of it is, for the present, going against a stone wall. And a victory in the national convention does no good. It has done the orthoxics no good except to feed the pride of having got the best of number two—and to keep up the subscription list of the *Christian Standard*.

Open-membership will come, not by convention victories, but by education and acclimatization. And what a distance we have travelled from our grandfathers! Many now believe in open-membership on principle, and many more are willing to let them believe that way if they want to. The individual with whom the dogma of immersion

is a living conviction is much more scarce than he used to be, and the preaching of immersion is getting fairly rare. The time was that, if a minister said he believed in receiving the unimmersed, the sun would not have been allowed to go down before the camp was cleansed of that sin. We have now reached the point where churches are fairly common that rest easy enough with a minister who believes in open-membership, although they will not allow him to practice it. And lots of people who would vote against the practice, would do it merely on the practical ground that it would cause trouble, and not because they have any conviction on the matter as a principle. The coming generation of leaders is showing itself even less interested in getting people immersed than the present one. What is the logic of the situation?

The atmosphere of the convention was not as electric as it was last year. The fight on Burnham and the payment of the underwritings to the Inter-church, did not materialize. Perhaps the hall in which we met had something to do with the spirit. "The pike" outside was not large enough for the exercise of forensic lobbying. The mammoth hall rendered the power of incitement difficult of exercise; an orator can not arouse his audience properly when he is forced to give an imitation of a dog barking a mile away. But the convention itself was not in the frenzied mood of last year.

The history of the Disciples is like the weekly five-cent magazines that some boys read. The story each instalment takes the hero through a series of encounters and hairbreadth escapes, but finally brings him to the thirty-second page, safe and sound. But the fevered adventure starts in all over again the next instalment. So is it year by year with the Brotherhood:

(To be continued in our next.)

THE DESCENT OF IDEALS

HERBERT MARTIN

That our idealism has suffered a slump well within the last three years is a perfectly obvious and altogether regrettable fact. The present era of extravagance and selfishness is without parallel in our nation's life. Material prosperity is accompanied by a decline of spiritual appreciations. We are a nation of Esaus. Greed and graft are rampant. Organized profiteering parades itself as business. Sunday theaters and baseball flourish while churches languish and die. Luxurious indulgence seems to be our chiefest ambition and concern. We are gone as prodigals into a far country, and God is far away.

In contrast to all this, one readily senses the compelling idealism connected with our war participation. How gladly our young men gave themselves in sacrificial service for humanity! The old and young alike served as best they could. What amazing generosity and altruism! None save some twenty thousand who joined the millionaire class said that aught of the things they possessed was their own. Such consecration on the part of the rank and file is not adequately explained in terms of selfish national defense. The leaders of the nation's life, those prophets of idealism, so conceived their function, and so eloquently and convincingly voiced their inspirations that the nation as a whole was seized by the allure of an idealism such as we have rarely, if ever, experienced. With the purity and motive of the Knights of the Holy Grail they fought their fight for the ideals of democracy and humanity.

We must not judge too harshly the soldier who, in some instances, having fallen victim to the spirit of the time, would seem to set a price on his patriotism. Oc-

casionaly we hear it said that on account of the service rendered the country "owes me a living." It would be tragic were such sentiment to prevail to any degree. Neither bonus nor any other consideration deserved by the soldier must be equated in terms of a *quid pro quo*. The privilege that was his of offering himself to the uttermost in defense of human kind must ever be to him a priceless experience, and to his children a glorious heritage. He must not be permitted, if he would, to think otherwise. It would be strange indeed did not such instances appear. When the soldier reflects, as he does upon the gap that military service made in his life, that by that much he is handicapped in his career; when in thinking of his monetary pittance he contrasts himself to those who made their tens of thousands, to say nothing of those would-be patriots who became millionaires through excessive profits in the industries of war,—he would be more than human whose patriotism and idealism suffered no descent. It is to be hoped that in such meditation he will find himself steadied by the conviction that when idealism reasserts itself, as it will, those war profiteers will of right become an execration and a reproach among men.

The self-identification of the nation with the cause of humanity found expression in a proposed league of the nations to prevent war. While the wave of our idealism had not yet subsided, the need for closer international relationships was universally recognized. With the signing of the armistice and temporary release from danger, sinister influences began to appear. Personal and political considerations entered until one of our presidential nominees declared himself against a league of nations. The sentiment that we should attend to our own affairs and let Europe attend to hers, with the false assumption of such separateness of interests, is all too commonly

heard today. The fine fellowship engendered between the nations in their common defense of a human cause has to such degree vanished that we are almost ready to fly at the throats of those who were our brothers in arms. With us, individualism and selfishness threaten to assume national dimensions.

Our political idealism has suffered a distinct collapse. Who does not remember the sturdy moral idealism which was injected into our national life by Mr. Roosevelt, which was nurtured by Mr. Taft, and which came to its flower in Wilsonian proclamation. When we think of the achievements of these men in the world of letters, graduates of Harvard, Yale, and Princeton, we can not hide our chagrin over the utter lack of like credentials on the part of our present aspirants. Unlettered and almost unknown, chosen by the political kingmakers, they presented the pitiable spectacle of persons jockeying for position rather than acting under the impulsion of a profound conviction, of a great national ideal. Judging by the current level of our political activity and the forces that control, America's probable monumental failure in the next four years will put Nero's musical indulgence into total and permanent eclipse.

Nor has religion been immune in this decline of ideals. It was freely prophesied that common participation by people, irrespective of their different faiths, in behalf of humanitarian ideals, would yield a larger common denominator in religion in the glad days of peace. In the ministry of religion during the war denominationalism was at the vanishing point. Its visibility was low. Religion was conceived and practiced as a ministry to the spirits of men, as a practical spiritual enterprise. The leaders of the church at home thought the time most favorable for the permanent establishment of the religious life on

this more co-operative basis. With enthusiasm and great promise such program was definitely undertaken. Soon the reactionary spirit of the time manifested its presence. The cooling of our major enthusiasms arrested this movement with the result that institutionalized religion has relapsed into a denominationalism in degree hitherto unknown.

While there are many elements in the nation's life that should and do cause us grave concern, on the other hand we are not without hope. In each of these fields there are those who have not bowed the knee to Baal. Theirs may just now be the wilderness voice. To stone them may be the mad duty of the mob. But ideals once experienced still pursue. With a steadfast serenity ideals await the verdict of time. Ours is a time when the social pendulum suffers violent and extreme oscillations. Such fluctuations though abnormal follow well-known psychological laws. More normal times will yield more normal manners. Meantime the prophets of the ideal must not stand idly by.

EDITOR'S NOTE—This article was written in early October.

Dr. Charles E. Jensen is now professor of Sociology in Butler College.

Alexander Bailie writes, "I have changed my work from Massilon, Ohio, to Casa Grande, Ariz., on account of the health of my younger son."

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NEWS NOTES

Twenty-fifth annual meeting, July 27-28-29, Hyde Park Church.

The Institute banquet at St. Louis was an enjoyable affair. There were forty in attendance. Nearly everybody spoke in a round-table discussion. Several members paid their dues.

The Institute is out of debt; now let's keep it out.

For those who keep *The Scroll* on file, be it noted that the last number was for October, 1920, and that it should have been labeled Vol. XVII, Number 1.

A number of membership applications as well as subscriptions for *The Scroll*, were received in St. Louis.

Clay Trusty has recently had to undergo a slight operation, but is recovering nicely.

How about each member getting a few subscriptions for *The Scroll*? It sells for one dollar a year.

Walter B. Bodenhafer is now at Washington University, St. Louis, Mo.

Resolutions of sympathy were passed at the Campbell Institute banquet for Brothers J. H. Goldner and E. M. Bowman in their bereavements.

James M. Philputt writes from Eureka, Ill.: "Just back from two months' holiday in Maine coast. I won the silver medal in a golf tournament at the Bethlehem Country Club, N. H. Will remain with Eureka Church another year."

Prof. Roscoe R. Hill resigned the professorship of history in the University of New Mexico in May, 1920, and entered the State Department as Regional Economist, serving three months. He was appointed member of the Nicaraguan High Commission by the Secretary of State, August 2, 1920, sailing from New Orleans to Nicaragua *via* Panama on August 25, to assume duties as resident American member of the High Commission.

Clarence E. Rainwater is now Assistant Professor of Sociology in the University of Southern California in charge of the Social Technology division of the Department. He writes that he is enjoying his work very much. He spent the summer at the University of Chicago in which he finished his thesis and took the secondary examination for the Ph. D. degree.

Rev. C. H. Swift writes from Cape Girardeau, Mo.: "We have adopted a program of religious education that will articulate with the Teachers College located here. A new adequate building for the work is the immediate need, a campaign for which is now being launched. We feel that these neglected centers of learning should be entered and a strong school of religious education established, by a united effort of all the religious bodies."

After spending three years at Yale University, Rev. Vernon Lytle is now serving as secretary for New England of the Congregational Education Society. He is located at 14 Beacon street, Boston, Mass.

THE SCROLL

VOLUME XVII DECEMBER, 1920 NUMBER III

EDITORIAL

In the name of God. Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord King James by the grace of God, of Great Britain, France and Ireland, King Defender of the Faith, etc.

Having undertaken for the glory of God and advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God and one of another, covenant and combine ourselves together into a civill body politick; for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thot most meet and convenient for the general good of the colony: unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap Codd the 11 of November, in the year of the raigne of our sovereign Lord King James and England, France, and Ireland the eighteenth, and of Scotland the fifty-fourth. Ano. Dom. 1620.—*The Pilgrim Compact.*

* * *

O. F. Gordon does writing for *The Christian Work*, and other papers beyond the borders of our own church.

THE DEMOCRATIC NOTE IN LITERATURE**Ralph Goodale**

Human beings as you find them in our society are disappointed, fretful, unhappy in their lot. Every mother's son of us has expected to be the shining pinnacle of society, and has failed; life gives nothing to us but common problems, and ordinary affections, and small triumphs. We have hitched our wagons to a star, and the traces have broken. Now we sit disconsolate in the dust by the road; we cannot travel the firmament, and the mud road is not good enough for us.

It was better, perhaps, in the feudal days, when common folks were not bothered with aspirations. Then we could look at our betters with doglike wonder, and aspire to no more than leather clothes, fat bacon, and drudgery. But now we may all hope to become the lord of the manor, and our empty hope irritates us. Whereas the aristocratic regime had this virtue, that everyone thought his own lot endurable, most of us now think no lot endurable but the best—to which few can attain.

This is disappointing. The approach of democracy should have meant a higher appreciation of the common lot. And so it has; but there has come with it multiplied strife, joined with the old aristocratic contempt. It is this strife, falsely called democracy, that makes Carlyle compare democracy to a basket of serpents, each trying to get its head above the rest.

Yet the common lot, if hard, is not always ignoble. Prominence is not necessary to nobility. Humanity has covered the Earth like a sea, has swarmed like ants upon the plains, and infested the vegetable growths of the continents in vast numbers. The multitude is uncountable, immemorable, and undistinguished. And if we turn to the distinguished, the number of powerful kings is too great for us to remember; we cannot take time in our brief lives to read the names, even if they were written, of all the great poets, the statesmen, the inventors. And these are the pre-eminent. It would seem the part of wisdom to disregard all fame in making up the account of human worth. And indeed, if we look in humbler places also for the qualities we admire, whether beauty, or strength, or wisdom, or justice, or godliness; or if we look for the tragedy or comedy of human existence; all these qualities, all this interest, we find not pre-empted by the great, but scattered in precious quantity among those destined to pass wholly away and be forgotten.

We shall be fortunate when we are persuaded by our artists of the importance of our own actual existence. History nowadays exalts the mass of men above the hero; psychology treats of the common man; sociology makes the common man a part of society. But our artists, the rulers and revealers of our mental lives, are still more or less feudal; in our imagination the average fortune is to be dispised, and to be escaped, or to be borne with grief.

The writing of Walt Whitman have been the battle-flag of those in recent years who would advance democracy in art. Prof. Barrett Wendell has shown that of the three aspects of democracy—liberty, equality, and fraternity—our American population has stood most for the first; and that Whitman, teaching the second and third, has appealed more to the European type of democracy than to ours. But Professor Wendell, for all his excellencies, is a Boston Brahmin, and no democrat; he does not see that the three qualities, though receiving different emphasis, are interdependent. Liberty, and equality before the law, may in theory exist without the sense of brotherhood; but in fact, they will remain in existence only with that impression of common values that seems to be fundamental to wisdom and democracy alike. Certainly, liberty is an unsteady ideal; and equality is, in its strictest sense, contrary to nature. These terms will take their proper meaning only when interpreted by a sympathetic knowledge of human relations.

Some arts, such as grand opera and lace-making, are essentially snobbish, producing their best for the wealthy and leisurely only. On the other hand, if we look at the enjoyments of the mob, we often find little solid democracy. The music of intoxication, the vaudeville, the comic opera and ballet, are grounded upon a synical hopelessness of human nature that is opposed to democracy.

Perhaps it will be supposed that our magazine stories, being free from the domination of wealth or scholarship,

will show no trace of snobbery. But if anyone will look at them critically, he will see a surprising thing. The persons idolized in the *Ladies' Home Journal* and the *Saturday Evening Post* stories are wealthy young clubmen with chauffers; actors and artists; college men of the liesurely sort; members of the four hundred. Healthy exceptions to this are the stories of constructive engineers and lumbermen. But when the hero does make his own living, he is usually driven to his office at ten in the morning to sell Consolidated Copper. (By the way, what is Consolidated Copper?) People of classes not approved are frequently mentioned, but usually with amusement or contempt. The mental attitude of the reader is well shown in many of the advertisements: a Hart, Schaffner & Marx picture, for example, of two exquisitely dressed young chaps waiting by their limousine, while, for contrast, a seedy-looking farmer catches them a turkey. Most of the readers of this sort of magazine belong to the derided classes; and the magazine not simply excites them to healthy emulation, but shouts to them contempt for their own class. It is quite possible for a majority to be composed of individuals who are not democratic.

But enough. The point is merely this: many of our popular magazines are, in stories, advertisements, and editorials, to some extent, a symptom of Philistinism, or middle-class snobbery, and of a democracy sick of itself. Things are not all so gloomy, however; the leaven is at work. There should be applause when, as some-

times happens, we find in these same magazines, stories that do not demand of the reader a false assumption of wealth, culture, or social standing.

If we were to try to define this quality of democracy as we seek it in literature, we should have, first of all, to mention some hindrances to its being. As suggested above, any snobbishness, intellectual, moral, or otherwise, that sets one in a special class, and prevents his understanding of others outside that class, is undemocratic. Now there are actual differences between human beings, based upon attainment, that may have this result; superior knowledge, or virtue, or cleverness, may actually prevent the superior wisdom of the democratic mind. But we cannot oppose superiority on this ground. Neither can we oppose the dreams of youth, indulged through the reading of fiction; if the boy admires a fictitious hero in political life, and hopes to emulate him, we cannot well call him undemocratic. There is plenty to do, however, in opposing the barriers that have nothing to do with superiority—barriers of dress, of dialect peculiarities, of personal possessions, of fortunate training. If "I dreamt I dwelt in marble halls," it was a base thing to do, and may go far to prevent my understanding of life in a hovel. The poor peasant girl who forgets her misery in fancying that she is Cinderella is a pathetic figure, of course. But the housewife, ashamed of her husband's Ford and of her own labor at the kitchen sink, who fills her dreams with undeserved luxury—this woman is an enemy to our society.

The sentimentalizing of the idea of brotherhood is another impediment. The brotherhood upon which democracy is based is as much an understanding as it is a feeling, and it must be sincere. Riley's farm lyrics are often enjoyed by those who would not be considered farmers for whole townships of land. These persons enjoy the sentiment of brotherhood, but the reality is far away.

So we find opposed to democracy the literature that praises in a patronizing or insincere way the class to which the reader is presumed not to belong; which fastens contempt upon certain classes or occupations; which emphasizes the existing prejudices of race, as do the novels of Thomas Dixon, Jr.; or which produces class hatred, of the man for his master, or the master for his man. Opposed to democracy also is the holier-than-thou literature, so much admired by some as the literature of moral purity; the stories of Mrs. Porter, for example, and of a score of others as feeble, who cannot bear to look at the weakness of human nature, and are proud of the fact. Pharisaism is not democracy. In short, just as democracy is the product of education, so that literature that produces democracy is that which teaches us justice and gentleness toward human beings different from ourselves. Realistic stories of this type will deal with all sorts of humanity, without falsehood, without Pharisaical drawing of the cloak, and without false shame of caste. Democratic romances of the hero type will exemplify genuine and not spurious excellences. Demo-

cratic poetry will attribute to every sort of man as much of intellect and imagination as he possesses, and no more.

Meanwhile, it should be remembered that the meaning of "democracy" is not yet fully established. Is it the point that excellence is found in common life? or that the value and interest of life are in life itself, regardless of excellence? In other words, is the Samaritan of importance because he may, in his obscure fashion, be a good Samaritan? or because, good or bad, he is a human being? These two notions have been very much alive throughout the past century. One gave us John Ridd; the other, some time before, the wife of Bath. One gave us Jean Valjean; the other, *The Jolly Beggars*. One tells us,

"To make a happy fire-side clime
For weans and wife,
That's the true pathos and sublime
Of human life";

the other has spoken much indecency—and has also given birth to the tenderness of Dostoieffsky.

How much truth there is in each theory the philosophers may decide. The question is still under debate. But though essentially different, these two theories are often indistinguishable, and produce the same result. This much we know: there is a sort of literature, tending toward a democracy not yet clearly defined, but produced by the greatest fairness, wisdom, and personal sympathy; and this sort of literature ought to be encour-

aged. It has existed at least as far back as Chaucer. But in the past century it has grown enormously in volume and influence. It is found in Carlyle's warm sympathies, in spite of his aristocratic theories; in the distant Arnold's attempts to make democracy secure by general culture; in Whitman's fantastic preaching; in stories of New England life by Mrs. Freeman and by Miss Jewett; in Kipling's soldier ballads; in Gibson's poems of the mines; and in Robert Frost's country verse.

One name in closing will not be an anticlimax. No native of the wheat belt can read Hamlin Garland's short stories for the first time without a start of surprise and pride. This author is a disciple of Henry George, and of Walt Whitman, and apparently of the Russian novelists, though in his story-writing he is no doctrinaire. Other writers have told of the farmer, patronizingly or sentimentally. But Garland will have no illusions and no prejudices. Farming seems to him slavery, and he says so. If the farmer has sometimes rude manners and petty spites, he tells us; if he has nobility of purpose, he tells us. Neighborhood quarrels, country sermons, revivals, horse-and-buggy courtships, wheat-thrashings (spelled as here), burials, are all ennobled by his great sincerity. The Middle West farmer has taken his place in literature. There are few tragedies more real than that story of struggle with mortgage, *Under the Lion's Paw*; few idyls sweeter than *The Return of a Private*; and both are about obscure men. If you want a definition of the democratic note in literature, go to Hamlin Garland.

THE ARGUMENT FROM NUMBERS

By CLARENCE REIDENBACH

One of the sacred books is called by the name of Numbers. The ancient Pythagoreans, a religious as well as a philosophic community, held the theory that the fundamental nature of reality partook of the character of numbers. Numbers have from of old wielded a magic in religion. We offer these facts as a source of satisfaction to the mathematico-religious who ever and anon arise for the purpose of proving the divinity of orthodoxy by arithmetic.

Some one is always trying to confound the heretics by pointing to the fact that the Quakers and those of the Christian Connection, who have failed to baptize by immersion only, have never grown much in numbers. They contrast the old evangelism with the new theology, arguing the superiority of the former because they claim that it wins larger numbers. The city church, which has not shown the high resistance power of the country church to heresy, is criticized for the smallness of its evening audience. And now comes one representing that P. H. Walshimer is doing a greater work than E. S. Ames because he can show greater numbers in the Year Book. We reprint a squib which appeared in the *Christian Standard* of Sep. 25, 1920. The original author was Geo. E. Lyon, who published it in *The Kansas Messenger*.

A LIVELY LOBBY

"No National Convention has had a lobby with livelier discussions than the one at Cincinnati. Men would assemble in groups and argue one or both sides of a question. Sometimes all talked at once and sometimes a fewer number.

"One interesting lobby discussion was between E. S. Ames of Chicago, and P. H. Welshimer of Canton. They

are both men in the prime of life, of good personal appearance; but differ in their views of the Bible.

"Both of these men have been ministers of their respective churches for many years. Their theology and methods might be studied in the light of their success.

"Years ago Mr. Ames favored opening the door for the unimmersed. Mr. Welshimer has considered that the church is divine and has only received members in the way the Head of the Church appointed. The last Year Book showed that Mr. Ames had 336 church members and 117 in Bible school while Welshimer's church had 3,400 members and 4,718 in the Bible school. Lobby talk is interesting, but the accomplishment of a man in every-day life sounds out clearly and distinctly above the din of the lobby."

Now, for the counter attack. In the first place, one may protest that Christian institutions and pastors are to be judged solely by the number of scalps they have taken. If such a test as that is the criterion of value, then pioneers like Robert Morrison, in China, wasted many valuable years, while some of the Mohammedan chieftains were eminently blessed of God.

The argument anent the Quakers can be met head on. One has only to point to the type of service which they are rendering at the present time in salvaging the human wreckage of the war. Or, if the test of numbers is to be the final one, then, in golf parlance, let's follow through, and apply it all the way down the course. If the success of immersionists and non-immersionists is to be compared, then one must include not only the Quakers, but the Methodists, Presbyterians, Congregationalists, Roman Catholics, and all the rest. Why for comparison pick small fruit from among the sects when there is also large fruit on the tree? As a matter of

fact, there are in the world more unimmersed Christians than immersed.

What of the comparative value of the old and new theologies in soul-winning? The argument in favor of the old is pure assumption. We know two heretics who recently held meetings for brother ministers in small churches with the result that one had 75 additions, and the other 54. Liberal pastors are making converts in a quiet way all the while. The protagonist for the old theology commits the fallacy of arguing *post hoc, ergo propter hoc*. He says that because a new theology has grown up, and because the Disciples have declined in numbers during the past few years, the one has been the cause of the other. No vital connection whatever has been shown. And there is another explanation in better accord with the facts. It is simply that men and women have begun to be repelled from the church in large numbers because of the old theology. Orthodoxy has been steadily losing its grip, and is blaming its failure on heterodoxy. A lot of people are repelled from the church because they think that the church is still insisting on an outworn theology. The trouble is not that the church has gone too fast in theology, but that it has lagged too far behind. To multitudes, the new point of view comes as a great emancipation, and they will accept Christianity if they discover that they do not have to receive it in the form of a theology surviving from the horse-and-buggy age. The real salvation of the church in the future is in the frank and effective presentation of the new orthodoxy. We are in a transition age. The old has, like medicines that stand a long time, lost its virtue, while the new is not yet fully understood. But it will become better understood, and its place as a soul winning force will grow.

So also may the city church take care of its place in the argument. It need simply call for an appraisalment of the country church. If there is any place where orthodoxy is preached among us, it is in the country church. And yet there is a no more appalling decline in church life anywhere than in the rural districts. There are scores and scores of country churches formerly prosperous which are now barely able to keep alive. Of course, the preaching of orthodoxy is not the sole cause of this decline, but it does all go to show that the argument from numbers is specious and uncertain. If it is heresy which has paralyzed the Disciples, why is there the greatest falling off where orthodoxy is the most surely believed among us? To be frank, there are a lot of people in the country who express themselves as being "tired of the same old stuff."

The point of the comparison between Ames and Welshimer was that one represented the orthodox side, and the other the opposite. But think on these things. We would not contest the fact that Welshimer is doing a great work. But it is at least in point to ask why, in a city of 90,000 or 100,000, there is only one strong Disciples' Church. There seems to be only one other at all. What of the Disciples' cause in the city? What has happened is that in a big field, without competition from his own kind, people have flocked to Welshimer, when in reality there should be other churches in the place, in which case, the main church would not be so big.

And it is a one-eyed criticism that cites Ames for a failure. For one thing, Ames does other important work besides that in his pulpit. He is a university professor, and an author. He has written important books, and has published sermons, that have been widely read. His influence extends far beyond his own parish. He could have a larger church if he wanted it, and he could have been a university president. Nor is his pastoral work by any means inconsiderable, although it can be given no more than half his time. He has a group of solid Christian people, many of whom could not have been brought into the church at all but for a personality such as Ames. What would a man with the theology of Welshimer do in Chicago in a church across the street from the university campus? Moreover, Ames works in a university atmosphere, which is admittedly a hard one in which to hold revivals, and get large numbers hitting the sawdust trail. Consider other churches in university and college centers. There are exceptions, but the academic atmosphere is not ordinarily conducive to a work of numbers. Urbana, for instance, has a church of 195. There are places near our own colleges where we have large churches, but there is no comfort for the orthodox in that. There is, for example, one storm center of the Disciples where both types of preaching are represented, namely, Lexington, and the church of I. J. Spencer is larger and fully as important as that of Mark Collis, the most prominent congress leader at the St. Louis convention. Ames is doing a pioneer work.

Some honor is due the man who, like Ames, takes such a pioneer task, and in a quiet persistent way develops a solid type of Christian character. The Disciples are really just getting started in Chicago. Our work there is young. And in the community where Ames works, others, especially the Baptists, are in on the ground floor. Chicago University is nominally a Baptist institution. The quality of the work done should have some weight. Ames has at least done a good work in this respect, judging by what evidence we have. His church last year gave *per capita* \$9.15 for missions and benevolences. Welshimer's church gave \$1.64 *per capita*.

The fact is that we have no very large churches in Chicago. In parenthesis, it may be mentioned that even Billy Sunday was not a howling success in his efforts for numbers in that city. Ames has 336. Metropolitan, the church of J. H. O. Smith, has 200. Kindred, in a community where evangelism is more favored than in Hyde Park, has 678. But Austin Hunter, a Campbell Institute man, has 900, which is the largest membership of any single church in the city.

A more fair comparison would have been to take all the men who started when Ames and Welshimer did, and see what the sum total of results of each the heretics and the orthotics has been. The data for such a comparison is not at hand, but a more general comparison than that appearing in *The Christian Standard* can be made. Consider the ways of Cincinnati as against those of Chicago. Where are the large and influential

churches of Cincinnati? One of the depressing things upon a visitor at the Cincinnati convention was the fact that we had no outstanding downtown church in that city. The outstanding churches in the vicinity of the convention hall were Presbyterian, Catholic, Jewish, and something other than Disciple. Cincinnati is an old center of our people, and we have historic churches there. Here, certainly one might expect to find the Disciples strong in numbers. What is the case? Central has 400. Richmond Street has 356. Walnut Hills, the church of R. E. Elmore, has 360. Norwood is the only large church in Cincinnati, with 1,003, and the pastor, C. R. Stauffer, is a Campbell Institute man. It will likely surprise most of our readers to find that there are more members of Disciples' Churches in Cook County, Illinois, than there are in Hamilton County, Ohio. Here is the argument from numbers as applied to the Chicago and Cincinnati theologies. By the way, Broad Street Church, Columbus, Ohio, has 500 members. It does seem as if such an able exponent of orthodoxy as the present editor of *The Christian Standard* should have built that church up to larger proportions than that, if it is orthodoxy and loyalty to the plea that gets numbers. Many of our largest and best churches are held by liberal men. And some of them are Campbell Institute men. We cite such cases as Burris Jenkins, Geo. A. Campbell, E. L. Powell, Allan B. Philputt, J. H. Goldner, Ellis Barnes. The liberals may even claim at least one-half of R. H. Miller.

Why not compare some of these men with Ira M. Boswell, E. W. Thornton, or R. E. Elmore to prove the latter failures?

The fact is that the argument from numbers is elusive and delusive. At any rate, the brother quoted in *The Standard* was talking through his hat darkly. It would be just as logical to contend that an old horse has a greater chance of living than a young horse, because young horses die in greater numbers than old. There is no doubt that there are orthodox men who do hold churches that are large, influential, and full of good Christian people. But it is equally incontestable that there are many forward-looking men who are doing exactly the same thing. And from our own personal observation, we believe that the standpoint which will have the greatest saving power in the future will be the liberal standpoint. We believe that the signs at the present time point to the conclusion that orthodoxy is decreasing, while liberalism is increasing. Facts cited in this article go to prove it. Orthodoxy has a negative as well as a positive pole; multitudes are repelled from the church because of it. An anti-scientific theology will not live in a scientific age. It is only the theology which adjusts itself to fresh truth that will prove itself fit to survive.

The Scriptures relate that Jehovah was sometimes angry with the kings of Israel because they numbered the people for war. Perhaps all of us ought to be penitent because we have so often done the same thing. Let us

at least remember that in our mathematical Christianity we are mightily in danger of incurring the divine displeasure. Success in winning the world has some meaning, but there is another test which is at least fully as important. It is the test applied by the Pilgrim leader, John Robinson: "I had thought the churches and people of God should have been known by His dwelling among them, and walking there, and by Christ's presence in the midst of them."

* * *

THE WORDS OF THE PREACHER

And now, let Senator Harding count himself happy, if he can come out of the White House with as many people for him as when he goes in.

Judging from conditions previous to the election, we have concluded that a minister is safe in talking about anything that he wants to, just so long as he doesn't mention anything vital or important.

In America, the league of nations has been abandoned for the league of notions.

There is no truth in the idea that the women of New York were swayed in the presidential contest by the slogan of free cigarettes.

Mexico's strong man has arisen. What a coincidence that this should happen just when our own is going into eclipse.

The money for the Red Cross is not coming so easily this time. Could it be that any of the generosity and idealism of the war was inspired by the fear that the Huns would be over here, if we didn't give?

How many preachers noticed a maximum number of colds in their congregations the Sunday after the Thanksgiving dinner?

It sometimes seems as if there is a disposition in the world to adopt an attitude toward the Turks like that of the country constable when he had cornered a desperado in an old house—leave them to their consciences.

We maintain that there is a more exalted conception of prayer than that it is an antidote for thought.

We notice in the pages of a contemporary that C. C. Crawford led the Young Turk movement in St. Louis.

The Pilgrims were comparatively uneducated; the Puritans were highly educated, as peoples go. The Puritans, and not the Pilgrims, are the ones who took this country. The reader may draw the moral.

We regret to report that there is among the Campbell Institute men a general epidemic of writer's cramp.

The gift without the giver is bare.

* * *

A REFUGE FROM THE PROFESSIONAL OPTIMIST

SILAS JONES

The professional optimist is one of the pests against whose visitations no precautions avail. He belongs to every age, sect and country. He hurls his platitudes at you just at the time when you feel the need of silence and refection, or of a word modestly spoken. The professional optimist encounters no mysteries. If he is

religious, he knows exactly what the mind of the Lord is, and he will tell you that the way to happiness is perfectly plain and smooth for all who accept his creed. If he is irreligious, he is fully assured that only a few things are essential to human happiness, that these things are easily attainable, and that he and all sensible men desire these and these only.

It is not asserted that every optimist is a nuisance. We are all in search of optimists. We acknowledge our indebtedness to them. We grant to children the right to be happy and to believe in the goodness and kindness dertaken to remove from the body of the text the additions of pious commentators who sought to bring the book into harmony with orthodox opinion. The Koheleth that remains is called a gentle cynic. He makes no attempt to conciliate the leaders of popular religion. He does not hate life, he loves it, although he is once moved to say that he hates it. But there is no purpose in life which man can discover. Pleasure ends in satiety. If we insist that wisdom is better than folly, and Koheleth thinks it is, we are yet under the necessity of recognizing of the people about them. If we find ourselves tempted, to resent the joyous ambitions of young men and women, we examine ourselves in order to discover the unfortunate mental or moral twist that accounts for our displeasure at what is natural and admirable. As to persons whose intelligence is not equal to the task of thinking through any of the harder, darker problems of life, we prefer that they should pass their days gladly and joy-

ously. Then, there is the genuine optimist whom we like to have by our side at all times. His eyes are open, he has seen the worst as well as the best, he knows how weak and foolish men are, he has witnessed the failure of the carefully laid plans of the wisest, yet his courage has not deserted him, his wisdom has increased with the years and he is able to tell you, out of the fulness of his experience, that life is sweet, that he has enjoyed it, and that the best is yet to be. When we meet this man, we take courage.

There is a refuge from the professional optimist in the literature of cynicism and pessimism. This literature may be read, not because life is foolish and hateful to the reader, but as a protest against the consolations of the shallow and the cowardly. It is for this reason that Koheleth is a favorite with many students of the Bible. In reading Koheleth they do not repudiate Jesus and the prophets. The word of Koheleth are true as again the teachings of men who shut their eyes, who run away from duty when it involves hardship and danger, and who nevertheless undertake to convince themselves and others that all is well with the world. When such teachings are thrust upon us, we have some justification for saying, *omnia vanitas*.

In his *Gentle Cynic* Professor Morris Jastrow offers an interpretation and a translation of Koheleth that promise to increase the popularity of the book. He has undertaken to remove from the body of the text the additions that the wise man is overtaken by the same fate that befalls the fool. Injustice is in the world, and here it

will stay. The efforts of reformers are futile, for who can change what God has immutably fixed? Men are cautioned against taking their righteousness and their wisdom too seriously. To those who are swollen with pride on account of the honors bestowed upon them, Koheleth says that what has been is forgotten, and that what is will not be remembered by succeeding generations. Joy is a gift of God, but the end of it too, is vanity.

When the cheapness of human ambitions is deeply impressed upon us, Koheleth is a useful aid to expression. If we wish to show that he is wrong, we may have to improve our manner of living. Life of the right quality is the only effective answer to cynicism.

THE DISCIPLES ^{*} AND ^{*} LIBERALISM ^{*}

E. S. AMES

Orthodoxy was heresy in the eyes of Alexander Campbell. He denounced the creeds and the clergy and many of the practices of the protestant churches of his time. He refrained from the use of trinitarian terms, carefully omitting them even from the hymns which he edited. He rejected the authority of the Old Testament as it was commonly recognized by all the Calvinists. He did not emphasize conversion of an emotional type as a recommendation for church membership. He objected to the conventional observance of Sunday as the Sabbath, and favored what would be regarded by the traditionalists as great laxity in reference to the day. He believed in the possibilities of natural human beings enjoying the use of common sense in religion, was sympathetic with the gen-

eral position of what has come to be known as higher criticism, and in general was entirely sympathetic with the radical position of John Locke's religious rationalism.

It is a significant fact that the Disciples have the example of his bold and earnest leadership in the direction of a free constructive interpretation and practice of Christianity. It is important that the ministry generally has not kept itself sufficiently informed with reference to his positions. The man who is scientific, tolerant, experimental, urbane, and sensitive to current social problems is justified in feeling that he is more nearly in step with Alexander Campbell than with those who take opposite attitudes.

The irony of the fate which has allowed us to drift so far from the spirit and ideas of our fathers is expressed in such communications as recently appeared in the *Christian Century*. Two letters which the editor published expressed surprise that such a liberal paper could be published by Disciples. It is unfortunate and highly regrettable that our churches and ministers are not known throughout the country as maintaining the general views and spirit of the *Christian Century*. It is a time for the earnest reconsideration of our past in order to properly face the future.

NEWS NOTES

Tolbert F. Reavis enjoyed a journey through Scotland and England on his way back to his work in Buenos Aires. He reports feeling the tension of the industrial situation in the British Isles.

Herbert L. Willett was leader of the party which escorted Gen. Nivelle during his trip through the Central States.

C. H. Winders has recently been in Boston on Church Federation business.

NEWS NOTES

Hyde Park Church; July 27-28-29

Raymond A. Smith has removed from Atlantic Christian College, Wilson, N. C., to Texas Christian University.

W. J. Montgomery has taken up the pastorate of the Centenary Church of Indianapolis. His address is 924 North Gray street.

Frank E. Jaynes, formerly of Wabash, Indiana, has taken up the work at Memorial Church, Chicago.

Who says that the Disciples' preachers never write their sermons? We have a letter from Jno. M. Alexander in which he let it out that he had just been writing his morning sermon in full.

J. W. Putnam is Dean and acting President of Butler College.

Prof. Alva W. Taylor has accepted a secretaryship with the Board of Temperance and Social Welfare.

Fred Jacobs writes: "I must tell you how much I have enjoyed the last two numbers of *The Scroll*. That is one reason why I am sending my dues."

V. W. Blair's address is 2320 Washington avenue, Terre haute, Indiana. We glean the following from his letter: "This has been the most fruitful year of my life. Central Christian Church is said by disinterested observers to have had the best year and to be in the best condition for a period of twelve or fifteen years. My job is never done but the Lord is mighty good to me."

F. E. Davison, of Englewood, Indianapolis, has had a great Every Member Canvass with all objectives passed. His church will support a living link the coming year. Davison recently held a meeting for Olive Branch, Indianapolis, in which he had 75 additions.

THE SCROLL

VOLUME XVII JANUARY, 1921 NUMBER IV

**ARCHIBALD MCLEAN
DAVID ORVILLE CUNNINGHAM**

THE WORDS OF THE PREACHER

It will not leave you unaffected to know that, at the time of his death, A. McLean was engaged in writing a biography of Isaac Errett.

With the starving children of the central powers receiving food from the victorious countries, what would Nietzsche have to say about the relations of the strong and the weak, if he were upon earth now?

The reformers with headquarters in Pittsburg who are investing a lot of energy trying to get the name of Christ written into the Federal Constitution would spend their time to better purpose trying to get His name written into the constitution of the American people.

The story "My Son," by Corra Harris, ending in the January 8 issue of *The Saturday Evening Post*, was a rich one. It dealt with current religious conditions.

Willard L. Sperry, of Boston, had an article in the January number of *The Atlantic Monthly* which preachers will enjoy. It is entitled: "A Parish Minister's Declaration of Independence."

A. Maurice Low, *The American People*, Volume I, is mighty interesting and informing on the Pilgrims and Puritans.

S. S. Lappin recently made some good suggestions to the Butler College Sandwich Club about the art of preaching. For ourselves, we are sorry that Brother Lappin has not confined himself to the practice of that art.

Why was it that the managers of the Lexington Congress were so anxious to hold it in I. J. Spencer's church? They would not play politics, would they?

Did you receive an invitation to participate in a great effort to build up the Bible classes of the country by lining up in "The Loyal Movement" fostered by the Standard Publishing Company? We are glad to note that it is "undenominational." And, of course, we can trust *The Christian Standard* not use the movement to build up any sort of "official leadership."

The Idle Broker is introduced in this issue; he will make his appearance periodically.

But, while independent agencies certainly have a right to exist, is there not danger that we shall have too much overlappin' in our missionary affairs?

CONGRESS REDIVIVUS

If a congress die, shall it live again? The question has been answered. The Disciples' Congress lives. A session will be held in Springfield, Ill., some time next spring.

There were some in control of the destiny of the Congress, who seem to have had conscientious convictions on the proposition of conditional immortality. They seem to have taken the position that eternal life is not

for just any old heretic, but only for those who achieve further existence by a respectable neutrality. There is a rumor that some of the chief mourners did not want the dead raised. Discussion is thought to be dangerous. There were some who would have liked to imitate the Jove of the lines at Dryden:

“Here Pallas urges on, and Lausus there
Their congress in the field great Jove withstands.”

It was felt that the champions of the battling hosts should not be allowed to get at one another.

Yes, the Congress lives. And with what body does it come? Its conditional immortality has hereinbefore been alluded to. The conditions are now about to be revealed.

The first condition is that all parties must be represented on the program. Good. So let it be. One of the best things that Disciples of various shades of opinion can do is to alight in the same tree once in a while, and chatter away one with another. One of the biggest problems we have is that of forming a compact public opinion. The way to do it is for opinion to meet opinion. Let us talk things out, and understand one another. By all means let us get all parties face to face. It is one-sided discussion that confirms parties, and makes for schism. Where all think alike, no one thinks very much. All of us need the corrective influence of opposite points of view. Three parties will be there. The Disciples, like Gaul, are said to be divided into three parts—the extreme conservatives, the extreme radicals, and those in the middle of the road. (Is it the implication that the others are in the ditch?) These groups will get together, and fire their verbal volleys. Let them talk. As Hyde Park is to England, so will congresses be to the Disciples—safety valves. Time used in talking is not always wasted.

Perhaps the reason the gathering is called a congress is that it talks so much and does so little. However, for all that, the name must be a good one; it has been paid the compliment of being copiously copied.

The second condition of congress immortality is that the session must be constructive. The general theme will be, "A Constructive Program for the Disciples of Christ." Again, applause from the galleries. The Disciples must be constructive. We need to be. And no doubt there will be general appreciation that the prefix "re-" was not used. Our Brotherhood does not need reconstruction (or restoration) so much as primary construction.

But what is a constructive program? Some restrictions are implied. For one thing, it is meant that it is not to be a doctrinal congress. And second, we have a feeling that it means that other things are to be shut in the closet in the interest of pushing and developing our organized work. We are reminded of some headlines that met our gaze the other day. "Penrose approves restricted action. Pennsylvanian would confine present congressional session to appropriation bills." It just occurs to us that there might sometimes be a desire to restrict our action to those topics which will help the appropriation bills. As to the handling of doctrinal questions, we record our conviction that the Disciples neither can nor ought to forget them.

There are some good men already on the projected program. These include Alva Taylor, H. O. Pritchard, President James, of Illinois University, G. Campbell Morgan, and Raymond Robbins. The college and university situation is to be discussed. One topic that is awaiting decision is that of the posture of affairs in China. The rumor has been abroad that the secretaries

would welcome a discussion upon the subject. If this is true, they are wise. It may cause trouble in the short run, but no program can be constructive in the long run that ignores so vital a question.

May we not venture a few suggestions concerning themes which are constructive. One of these would certainly be that of the achievement of the free spirit. The Disciples can never be fully constructive until they shake off the fetters of legalism and the spirit of modern Pharisaism, which so effectually bind the growing spirit. This legalism shows itself especially in the dogmas of baptism and Biblical infallibility. Other themes would have to do with some suggestions on how once more to unify family life upon a religious basis, the Christian conscience and war, what the church can do in working out industrial justice. These occur from a cursory glance over the field; there are no doubt many others. It would be interesting to have the suggestions of the Institute men upon what the constructive program of the Congress should include.

We congratulate at least some of you upon going to congress. We wish the meeting well. The greatest difficulties that it will encounter will arise out of the low cost of preaching and the fact that the government did not keep the railroads.

THE IDLE BROKER

By A No. 1

Since when did lumber dealers, brickmakers, and other war profiteers from Louisville, Ky., and other places begin to decide on the recall of faithful missionaries.

C. C. Morrison may be able to make a forward pass in

theology, but he certainly fumbled the ball in his football allusion reported in *The Christian Century* some weeks ago.

Pietistic gush from Des Moines was substituted at the St. Louis convention for the usual program of music staged for the outside while the secretarial wires were being pulled behind the curtain.

One of our publishers told S. M. Jefferson several years ago that it paid to keep up a religious newspaper fight because the people enjoyed it. Judging by appearances he is still of the same mind.

We suggest the following officary for our independent missionary organizations: President, Samuel Lappin; first vice-president, John T. Brown; second vice-president, Zachariah Sweeney; secretary, Russell Errett, treasurer, David E. Olson; manager over all, W. H. Book.

We wonder which machine is most dangerous, or which machine might prove most ecclesiastical, the Apostolic 120 (Acts 1:15) Board of Managers of the United Society, or regularly elected and credentialed delegates from all the participating churches.

Brother Zach Sweeney's "lest we go to protest" article in *The Christian Evangelist* rang well. However, if the \$600,000 Inter-church Underwriting is paid, several of the brethren will be required to contribute more than hot air, and may we say, more than they generally pay for current expenses in their local churches.

Some higher critic writing in a recent issue of the *Scroll* wanted to know who occupied the "high seats" on the platform at the St. Louis convention. Search the Scriptures: the answer is so plain that a wayfaring man can understand.

J. B. Briney was the great disturbing element in the Brotherhood when he advocated instrumental music, missionary societies, etc., and now——. Verily the heretic of one generation is the orthotic of the next.

One of the keenest reporters in St. Louis gave the following comment on the aims and purposes of the pre-convention congress: "The restoration congress, a pre-convention assemblage of dissenters or conservatives in the Brotherhood, which had been in session since Friday, adjourned yesterday. The closing session was marked by clashes between the conservatives and arriving regulars or liberals who dropped in on the congress. As previously stated, the dissenters are demanding a return to the primeval forms of worship including literal acceptance of the New Testament chronicles, such as the creation, Jonah and the whale, and similar recitals, which are now frequently interpreted as allegorical." Selah.

(Editor's Note: The reporter must be a higher critic; we always thought the stories mentioned were in the Old Testament.)

THE INVASION OF THE NORSEMEN

F. E. DAVISON

Once upon a time, many months ago, it was rumored that the Norsemen were soon to swoop down upon the sovereignty of Indiana. Yea, verily, this rumor was supported by the coming of an advance man (well dressed and with the sweet savour of hair tonic upon him), who appeared one Monday morning before a meeting of clergymen in the metropolis of this grand domain. This prophet opened his mouth and spake words of prophecy concerning the coming of the vikings from the regions of the northwest winds, better known as Minneapolis.

Again he spake and prophecied that bounteous booty would be lifted from the state with the promise that with this booty every foreigner would be given a six weeks' course in Readin', Ritin', and Rithmetic, thereby transforming them into full-fledged Americans.

When this prophet of the profits was questioned concerning the leadership of this band of Norsemen he hastened to explain that at one time "Leaf, the Lucky" was the leader, but since the courts of the land were demanding so much of his time, he had resigned. Some "Eric, a Red" had been chosen as the new leader, the clergymen were told. The courts soon adjourned for the summer; "Leaf, the Lucky" again took his place, and nothing was ever heard of "Eric, a Red."

The prophet passed on, and his words passed out of memory. But behold, on a certain day of the last month of the past year the whole state (even the Butler College Board) was awakened from its peaceful slumbers by the cry, "The Norsemen are coming. They are in our midst." The cause of their coming to Indiana was much discussed, but was left unexplained until some book-worm hied himself to an encyclopedia and read from its pages the following:

"The primary cause of the plundering expeditions southward undertaken by the Norse vikings was doubtless the scarcity of food in their own native state; besides, the relish for warlike adventure, conjoined with the hope of rich booty, greatly attracted them."

This was sufficient explanation. No one doubted the scarcity of food in their own state, for those who have lived in that section testify that those who know most about their work give the least, and those who know least give the most. Distance lends richness to the pasture. Their love for warlike adventure was also proved when an army of occupation of a dozen or more pro-

professional money-getters marched into the state's capitol, and took possession of one of the city's leading hotels. They were armed with sermons, scripture quotations, prayers, funny stories, Hallehujah songs, and all were expert marksmen when it came to bagging the coin.

At the command of their superior officer in Minneapolis, they forayed forth into all parts of the state in search of sufficient coin to pay hotel bills and other incidental expenses, with the hopes that some might be left over to send back to their native state. Skilled as were the professional money-getters they met with some difficulties. Even among the most orthodox brethren they needed some Indiana men for reference. Ingenuity plus perhaps the telegraph wires soon settled this difficulty. At the rising of the sun one day it was proclaimed abroad by the Norsemen that an Indiana countyseat pastor had been made treasurer of their great organization.

This newly elected treasurer immediately opened offices in Minneapolis, but continues to live in the stone districts of Indiana. An airplane may be purchased soon with which the treasurer may at least visit his office in the Northland once a month. It may be that a sufficient number of rubber stamps will satisfy the commanding general. Suffice it to say that no money will be overlooked at headquarters in the absence of the treasurer.

It is also interesting to note that the treasurer seems unable to handle the periodical of which he was formerly editor. It is perhaps true that the owner of the journal may have had some monetary experience that is more decisive than the advice of former editors. The sad part of our story is that the new treasurer did not consult with his yokefellow at Columbus before he accepted the new office. It now appears that the friendship of Damon and Pythias may be strained. It is interesting to speculate upon what would happen in case Damon, bearing

gifts, met Pythias, who by opposing sought to end them.

Of this story there is no end. It will perhaps be duplicated in every other state in the union so long as salaries can be paid and general disturbance can be created. But a word of hope concerning this invasion of the Norsemen comes from the aforementioned encyclopedia, which relates, "Finally, discontent with the ever increasing power of the greater chiefs (chief in this case) induced many of the nobles (and there are some nobles in the group) with their followers to withdraw, and give up their pursuits."

ONE'S TRUE AFFINITY

CARLOS C. ROWLISON

When one has met his true affinity and is happily married, though he may have the most cordial feelings toward the old home, yet he is aware that the new home is his real one. Long before Armstrong responded to the call of the splendid church at Hannibal to "Come Back Home," I knew that he had not found his true affinity with the Congregationalists, and was homesick for the Disciples. I therefore congratulate him upon his return.

But I have not been homesick, which has caused me to wonder, as well as my old friends. I have indeed often been asked if I was not about ready to come back home. Two Campbell Institute friends in the Harvard Summer School of Theology last July put the question to me. Even liberal Disciples find it difficult to understand why I have not had this desire.

1. From the time of my graduation at Eureka, through my three years in the Harvard Divinity School, and during eighteen years as a minister among the Dis-

ciples, *I never felt free*—free to think, free to speak, free to act. There was always the constraint of certain family traditions upon me. Like the boy in the home who has grown to his majority under strong minded parents, I always felt the hand of the family upon me. Since I knew that I was of age, I did speak and act according to my convictions, but I ever felt that I was violating the feeling of the home folks, and I had plenty of reminders that I was doing this!

2. Serving the best I could under such constraint, doing some stunts for which I am still proud of myself, the opportunity that seemed casual for me to come to this church was accepted, and seven years with the First Congregational Church of La Crosse have convinced me that I have found my true affinity. That, I suppose, is the reason why I have never been homesick for the old intimacies of the Disciple fellowship.

I delight to go back home occasionally, and am proud of my old friends that they do not seem to resent my having gone with another religious body. I have preached in three of the pulpits which I once occupied as pastor and have been most cordially received. Yet these visits to the old home have only confirmed my feeling that I now have my own home, and there must continue. I hope sometime to be able to attend another National Convention of the Disciples. I hope ever to maintain the old personal intimacies and confidences. But in the endeavor to build up my own true household of faith I am aware that among the Congregationalists I am free—consciously, joyously, fruitfully free—so that here I shall abide.

It hurt "the old folks" for me to go to my true affinity, and I have tried to wound them as little as possible. But I must be true to those who have given me my true spiritual home.

FROM A C. I. FAMILY IN INDIA

We take pleasure in giving a very interesting letter which the editor recently received from Mr. and Mrs. F. E. Livengood, of India:

Silver Oaks, Jubbulpore, C. P. India,
November 20, 1920.

Dear Friends:

This is to let you know that we are still alive and able to be about. When we wrote to you last year about this time we were just on the point of visiting all of our stations. Well, we spent a month making the round of the whole dozen of them and it was a great inspiration to see all of our fellow missionaries working away at their appointed tasks. At each place we felt that we would enjoy staying and helping for there was so much to do and each worker was so enthusiastic over his own particular job. When we got back to Jubbulpore we went at the language again and I began to teach one subject in the Bible College. About that time Secretary Bert Wilson arrived from America and we all watched with interest his tour of the different stations. When he went to Damoh at the time of the Christmas camp we were lucky enough to be invited to go along too so we had a wonderful week in the jungle with good hunting, riding on a big elephant and fine camp-fire parties every night with the hundred and fifty boys of the Damoh orphanage for whom the camp was held.

In February we had a very inspiring convention with all the missionaries present and several visitors from the missions of the English and the Australian Disciples. Bert Wilson gave us a couple of addresses full of both encouragement and helpful criticism. After convention I took up another subject in the Bible College and continued my language study until I took the Third Hindi

Examination in April. About the first of May we went to Naini Tal in the Himalaya Mountains for our vacation and spent about six weeks breathing the invigorating mountain air and exploring the many interesting places about Naini Tal.

Since we returned to Jubbulpore I have been teaching four or five periods a day in the Bible College, acting as head of our local Indian Congregation and supervising the evangelistic work of one man in Jubbulpore and two in Barela, a village ten miles from here. For the most part the work has moved along steadily but we had a break of ten days in September for various meetings and conventions. There were meetings of the Mid-India Missionary Association and of several committees having to do with the work of this whole region. These organizations are made up of all the Protestant Missionaries of all boards working in the Central Provinces, Berar and Central India. Before these meetings had closed our own summer school began and along with that came the annual convention of our Indian Church. All of the churches in the various stations send delegates and they have some very good meetings which last only part of the day, the rest of the day being taken up by the summer school. This school is attended by all of our preachers, evangelists and teachers who can get away at the time and we try to give them about two weeks of training and inspiration which will make them more effective workers for the Master throughout the whole year.

From our point of view about the most important thing that has happened in Jubbulpore since we came here was the arrival of our mother and Miss Fanny Wetmore, of New York, with whom she is travelling. Mother Peterson is a young lady of some sixty summers and Miss Wetmore is twenty years her senior and they have been rambling about over the face of the earth together for

several years. They both enjoy good health and are very pleasant people to have around so we hope they will stay a long time. They have been here nearly two months now but it seems that they have just arrived. I find it no hardship whatever to have my mother-in-law in the house. We are indeed fortunate for there are few missionaries who ever have a visit from any of their home folks.

India seems to be one of the most peaceful and settled places in the world today, but there is a good deal of unrest even here. The other day at a public meeting in Jubbulpore an Indian lawyer said some very harsh things against the government and advised his hearers to have nothing to do with missionaries. He advocated the raising of money so that they could have schools of their own and could thus stop sending their children to mission schools or to government schools. At that same meeting a large number of men took an oath to devote all of their energy to the getting of complete independence for India and to give even their lives for this cause, if necessary. The government has tried to provide a home rule plan for India but many of the leaders do not approve of it so they are trying to embarrass the government by promoting a non-co-operation movement. This means that those Indians who join the movement will not hold office under the government and will renounce all honors and titles received from the government and will not in any way assist the authorities in carrying out the reform plans or enforcing the laws of the land. Fortunately there are few who favor such extreme action so that talk has been the chief result so far.

The fear of famine and plague hang constantly over the people of India. Last year plague was so bad in Jubbulpore that about fifty thousand people deserted their homes and went out to live in rude shelters outside the

city where they could be free from rats. As long as the Hindu has a religious prejudice which keeps him from killing rats plague will make its regular visits. So far this year we have been free from it in Jubbulpore, but in Damoh the people have been living outside in camps for several months and there have been a good many deaths.

This year the rainfall was light so that in many places there were no crops and famine conditions already prevail here and there. In the Bilaspur district many of the people are leaving their farm work and going to the cities to seek employment. The Christians are trying to relieve the situation by importing rice from other places and selling it to members of the church at cost. Here in Jubbulpore prices have been going up to such an extent that our local congregation has brought over four tons of wheat as a relief measure for the Christian community. It will be sold at a considerably lower rate than the people can buy wheat in the market. This undertaking was suggested by the Indian Christians themselves, and they have managed the whole business, using money from the church treasury to buy the wheat. We are glad to see this growing sense of responsibility. Not very long ago they would have expected the missionaries to do the whole thing.

Perhaps you would like to know some of the details of how we keep busy from day to day. My Bible College work keeps me pretty well tied up every day except Saturday and Sunday. My usual program is study from seven to ten, breakfast, Bible College from eleven to three-thirty, afternoon tea, miscellaneous odd jobs and recreation till dark, dinner at seven or seven-thirty, and then some more study. Occasionally I have a conference with my three evangelists and I try to go out to Barela on my wheel about once a week. I do not always make it, how-

ever, for besides taking a good deal of time the twenty-mile ride uses a good deal of energy. When somebody presents me with a motorcycle I will be able to manage it better.

Sunday begins rather early with a visit to several of the six Sunday schools which we have in the different parts of the city. For these schools we rent rooms or verandah space and one of them is held in the open in a wide place in the street. First, our workers have to go out and round up the children for they have no time-pieces and do not know when to come. Then they pray and teach the children hymns and Bible stories. As very few of the children can read or write and are all very restless it is rather a hard job, but we manage to bring something of the Christian message to more than two hundred children in this way each week. This morning while one of our Bible College students was doing his best to keep thirty children quiet so that he could talk to them a woman came through the room where we were sitting, carrying a big stick. As soon as she got outside we heard a great uproar and the Sunday school was dismissed while we went outside and stopped the fight. It seems that some man had said something to the woman that she did not like so she was quite in favor of cracking his head with a big stick.

The Sunday school for our Christians is held at nine o'clock in the church and church service comes at four in the afternoon these days. In the warm weather Sunday school comes earlier and the evening service later. As we have no Indian pastor here we all take turns at preaching. About once a month there is a sermon by a missionary. The rest of the time the students of the Bible College do most of the preaching.

Besides these regular activities I manage to take on a few extras. I am chairman of the program committee

for the annual convention which will come in February, and secretary of the Jubbulpore Missionary Conference. Last month I assisted in conducting the language examinations for missionaries in this part of India. From time to time I am called upon to assist in the work of the Y. M. and Y. W. C. A. and of the English speaking churches of the city.

Alice finds her time pretty well taken up with house-keeping, but she manages to find time to supervise some needle work among the Christian women and to teach a class in cooking for some of the girls of the Anglo-Indian community. She also works in the Y. W. C. A. and is one of the officers of the local W. C. T. U.

From time to time there are incidents that help to break the monotony of the regular routine. One day a man came and asked to be taken into our church. He said that he had been born a Roman Catholic, but had been persuaded to become a Moslem a few months before. We offered him a place to live and told him that we would give him some instruction prior to taking him into the church. He came to our afternoon service that day but we have not seen him since. Another time a man came with his wife and child and gave us a very sad hard-luck story. As it was Sunday we provided them with enough food for two days and offered the man work by which he could earn a living. He and his wife both came and worked a half a day and then disappeared. A day or two later I learned that the man is a regular rascal and that the woman and child with whom he travels are not legally his. A third incident of a similar sort had to do with a man who wrote to me saying that he had long been considering joining our mission and becoming a preacher. On investigation I found that he is a good for nothing Englishman who has lost several dozen good jobs in the last twenty years on account of drink and general

inefficiency. I was not able to offer him very great encouragement in the matter of employment in the mission.

Last week we spent a pleasant evening watching the Diwali festival of the Hindus. Every year at this time the people have a great house-cleaning and then celebrate by lighting up the fronts of their houses and receiving their friends. This year we found the main streets of the town brilliantly lighted with thousands of little lamps made by floating a wick in a tiny earthen dish filled with oil. In some ways this is one of the most commendable of the Hindu holidays but it has the one bad feature that it is accompanied by reckless gambling which is supposed to bring good luck for the year, but leaves many penniless and in debt.

The greatest of the Moslem celebrations is called Muharram. At this time the people parade the streets with lightly built models of the tomb of Husein who was killed in the early days of Islam by the ruling Calif. Husein claimed to be the real Calif as he was a descendant of Mohammed and the other man was not. To this day the Persian Moslems look upon him as the last real Calif and mourn his death each year. In India Mohammedans of all sects join in the celebrations as do also thousands of Hindus. This year some of the tajiya (tomb models) were very beautiful and some of them were as much as twenty or thirty feet high. It was a beautiful sight to watch the long line of them borne on shoulders of men as they moved along the shore of the large pond in which each tajiya was finally sunk with proper ceremonies.

We appreciate more than we can tell the letters and magazines which many of you sent during the year. In fact we were almost overwhelmed by the generosity of some who sent us yearly subscriptions to the best magazines in America. We have thus been able to have a fine

variety of up-to-date reading and we have enjoyed sharing it with our friends. There is a Hindu library and Christian young men's club which come to me regularly for magazines bringing back each time the ones they have read. Finally I give the papers and magazines to the army Y. M. C. A. where they are enjoyed by a large number of British soldiers. We shall be most happy to receive any such literature that you may send in the future and shall try to get the greatest possible use out of it.

So many responded to my hint about papers and magazines that I am encouraged to try another. Just now my thoughts are very much with the six young men in the English department of our Bible College. They can use English books to good advantage but they have no money with which to build up a library and the chances are that when they leave the college they will get rusty in a few years and empty of inspiration unless we can provide them with a few good books. In the places where they will be working there are no libraries. Now if you have any good devotional books, books of sermons or first class commentaries or any other books which you think would be helpful to a young minister, and feel that you can afford to part with them, just wrap them up well and mail them to me. The postage will be the same as to send them from one town to another in America. If you have no books that you want to send just mail me a check and I will buy the books out here for there are some very good book stores in Bombay and Calcutta and I have their catalogues. You need not be afraid of making checks too large for if there is enough left over after the books are bought I will get that motorcycle I mentioned a while ago.

We hope that this will reach you in time to give you our best wishes for a Merry Christmas and a Happy

New Year. Write and tell us all about yourselves. We know that you will pray for us and our work and think of us often, but please write, too.

Sincerely yours,

FAY E. LIVENGOOD,

ALICE P. LIVENGOOD.

NEWS ITEMS

Mr. and Mrs. J. L. Lobingier have moved to Oberlin, O., where Mr. Lobingier is to be educational pastor of the large Union Church.

Dr. and Mrs. Clarence Hamilton are in New York this year, where Dr. Hamilton is studying in Columbia University. Dr. and Mrs. Hamilton and the children have been spending the holiday week in Chicago, visiting Dr. Hamilton's brother, and friends of the Hyde Park Church.

Mr. MacDaugall writes from India that they are all well, happy and hard at work, and sends greetings for the New Year.

R. W. Hoffman has left Gurnee, Ill., for Sullivan, Ind.

S. S. Lappin has become treasurer of the Olsen enterprise in Minneapolis.

W. D. Ryan has resigned Central Church, Youngstown, O., and gone to the South End Church, Houston, Texas.

THE SCROLL

VOLUME XVII FEBRUARY, 1921 NUMBER V

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."—*George Washington*.

THE WORDS OF THE PREACHER

The original conservative was the man who objected to the creation on the ground that it involved a tinkering with chaos.

D. E. Olsen has a prodigious capacity for getting himself lied about.

There seem to be several Fingers in the Olsen pie.

It is a curious philosophy that expects evil when it is bright, and good when it is gloomy. But that is the philosophy of those who believe in Ground Hog Day.

In Europe, they call it Candlemas. With our superior aesthetic sense, we call it Ground Hog Day.

F. E. Lumley must be fully aware by this time of just where he was wrong in that matter of what constitutes church membership, which he discussed in *The Christian Century*.

Since reading Lumley's contribution to *The Scroll* on "Asleep With the Fathers," we understand why a Cincinnati contemporary runs a column for those "Fallen Asleep."

We hear a good deal about a return to primitive Christianity. But is it not just possible that we are already primitive enough?

We wonder if the brethren who agitate for the restoration of the Jerusalem gospel and quote Acts 2:38, ever call the attention of their rich church members to the economic situation in Acts two and four, particularly 2:44, 45.

LINCOLN AND RELIGION

Abraham Lincoln did not belong to a church, and the influence of the churches was against him for Congress on one occasion because he was not a church member and was suspected of being a deist. But Lincoln lived consciously in the presence of God, and prayer was a daily habit. He did not live close to a church until he was at least twenty-six. On one occasion he pointed to the summary of the gospel which may be found in Luke, 10:27, and said that if any church would write that over its door, and only that, he would join such a church. His spirit was thoroughly humanitarian, and in accord with the spirit of the social gospel of our own day. He not only championed the cause of the slave, but in his early youth wrote essays on "Cruelty to Animals" and "Temperance"; he had a life-long interest in those questions. During his candidacy for the Illinois legislature for the second time, he declared himself for woman suffrage. He was in Congress at the time of the Mexican war, and incurred great unpopularity by opposing it on the ground that the United States was the aggressor, and had unfairly invaded the soil of a weaker neighbor. He was utterly without avarice. The profiteers of his own day were to him "gold sharks," who stirred this merciful and patient man to declare that he wished every one of them had his "devilish head shot off."

There has not been a finer Christian since Christ.

AN AGAPE

The Institute men of Indianapolis have for many moons desired a visit from Dr. Ames. On Monday, January 31, 1921, he came, saw and conquered. A little group of men, in numbers equal to about the size of a prayer meeting, gathered 'round the banquet board, and had everything from oysters on the half shell to a round-table discussion of the problems of the Institute and the Disciples in general. 'Tis said that Napoleon caused a medal to be struck for some of his men, giving the name of a certain battle and bearing the legend, "I was there." Ye scribe was there, and was the next to the last one to leave. The regular cars to the suburbs only run until twelve o'clock. It was a real agape, a love-feast. Long may its memory live.

It was suggested to Dr. Ames that it would do the brethren good, if he would visit other centers. He indicated that he would be glad to go to places that he could reach and return from on a Monday. Perhaps other men would be willing to do the same. The Institute must have a vital meaning in the way of fellowship. It would be a fine thing to have chapters organized in the centers where there are located several of the men. Let meetings be held at regularly stated intervals. And, whenever possible, let fellowship meetings like the one in Indianapolis be held. It will serve to keep alive the affection for the Institute that many of us have for so long time held.

Dr. W. E. Garrison has accepted the appointment as Dean of the Disciples' Divinity House at Chicago, and will take up his duties April 1st.

A HOT OLD TIME

The name of S. S. Lappin has of late been a frequent contributor in these pages. There is connected therewith yet another interesting incident.

Some months ago, Brother Lappin was invited by the Sandwich Club of Butler College, which is the club of the ministerial students, to come before it, and deliver an address. Brother Lappin did so, and his remarks were good stuff for those students. The president of the Indianapolis Ministers' Association, namely one C. Reidenbach, was present, and conceived the idea that it would be interesting and mutually helpful to have Lappin speak before the Indianapolis Ministers' Association. The invitation was issued for the fourth Monday in January, and was accepted. So far, all is quiet along the Potomac.

But the announcement was later made that Lappin had become treasurer for the Americanization project which D. E. Olsen is promoting from Minneapolis. On the Monday two weeks before the scheduled address, a group of the Indianapolis ministers in the meeting of the association voted that they would not hear Lappin, because of his connection with the Olsen movement. It has never been quite clear whether or not the men understood that the invitation had already been given and accepted. The president was not at the meeting that morning. In fact, the said official has often been threatened with impeachment because he is so often late for the meetings and not infrequently does not get there at all.

At any rate, notice of the vote taken was served upon the president, who immediately became aware of a warm sensation behind his ears. The invitation was extended and accepted; the date was set. It would be a fatuous

piece of gratuitous insult to say to Lappin that the association had decided not to hear him. The president was at the meeting the following Monday, and was taking steps to have the matter adjusted when the door opened, and W. H. Book came in to visit. The men were ready to have Lappin come on, but were explaining their own stand on the matter. Book saw what was up, and rose to make a speech. He was in the midst of his remarks, and synchronously with the pronouncing of the name of S. S. Lappin, the door opened, and S. S. Lappin himself, as the "movie" folks say, made his appearance.

Gentle reader, you can guess the rest. But we have started the story, and will see it through. Lappin after a while took a hand, saying that he was a free man, would ally himself with whom he pleased, and that he would not speak before the Indianapolis ministers at all.

Reidenbach thought that it would be unfortunate to leave the situation in such a shape, and urged Lappin to come up some time, and speak. Lappin finally said that he might come up some time later when the situation had cooled down. One day that week Reidenbach received a letter from Lappin saying that he found he was going to be in Indianapolis the following Monday, and would come to the ministers' meeting; he would occupy a little time, or would sit and listen. Reidenbach replied that the date was Lappin's and that he would be expected. A notice of his coming was inserted in the papers.

Well, for once, the association had a warm meeting. The room was filled, and out-of-town men were there. The president was confident that an ironic speech would be delivered, and some sort of good feeling restored. The meeting started, and went on without Lappin until the presiding officer began to get nervous. But the speaker came in. He was introduced. But instead of plunging

into a speech, he informed the meeting that Olsen, with Judge Finger, Olsen's lawyer, and McCallum, president of part or all of the Olsen organizations, were near by, and that he wanted to have them come in to answer questions. Lappin's connection with Olsen was the original point of contention, and Olsen had been discussed in the meeting the previous Monday. Lappin wanted to turn his time over to Olsen and his men. It will add to an understanding of the situation to remark that an informal meeting of ministers from over the state had been held in the city some weeks before, in which Olsen was the subject of conversation. Later there appeared some attacks upon Olsen in the *Indiana State Worker*, the organ of the state missionary society.

The meeting voted that it would hear Lappin, but not anyone else. The ministers' meeting was not a tribunal to try cases, and it did not want the whole contention over Olsen to head up within it. It informed Lappin, however, that he could talk upon any subject he pleased, and that anybody, meaning Olsen, et al., was welcome to sit in on the meeting. A formidable array appeared. In came Olsen, McCallum, Judge Finger and a girl with a stenotype machine which she trained upon the assemblage. Objection was filed against the machine. The meeting voted against it with one dissenting voice. The girl took the machine, and left. It was then nearing closing time. Lappin spoke for twelve minutes, and after a bit of skirmishing the meeting adjourned.

But while the men were opposed, for reasons which will not be omitted, to having the thing gone into as a ministers' meeting, they were quite ready as individuals to sit all night and listen. Therefore a free-will after meeting was held, and like all evangelistic meetings, the after session was the warmest part of all. Plenty of

questions were asked; answers were returned; and the fur began to fly. There has hardly been a time like it since the Cincinnati convention. The questioners did not have their witnesses present, and all the accusations against Olsen met with a flat denial. One clear impression one gets from Olsen's defense is that there is an awful lot of liars in the world. The meeting lasted until nearly three o'clock. Some of the men went out for lunch, and came back again; some stuck it out on empty stomachs. We will leave your own imagination to fill in the rest of the horrible details.

The whole thing was rather indecisive. One thing is sure: D. E. Olsen is still in the whole thing up at Minneapolis, and going strong. Whatever offices he has relinquished, he has given up of his own free will. Hereafter, if any one goes about representing that a reorganization has been made leaving Olsen shorn of his power, he is misrepresenting the facts. Olsen himself showed what his own feeling was when he stated that "he never allowed anything to go through the executive committee without a unanimous vote." He later struck out the word "allowed." Yet there seems to be some embarrassment within the organization on account of Olsen. President McCallum stated that he had gone into the organization to "put it on a business basis." When asked if he did not consider it there before, he replied that Olsen would try some things that he would not try.

Both sides went away feeling that they were vindicated. Olsen was not trapped in any glaring inconsistencies, and his questioners did not have witnesses present with which to confute him. But most of the men there went away failing to be convinced that all is well with his work. There was direct evidence on one matter. One of the accusations against Olsen is that his men get into pulpits

under the promise that they do not intend to ask for money. There was one county seat pastor present who made the assertion that he had been so treated, and his assertion failed to elicit an answer. That man, by the way, is not a "liberal." It seems fair to say that Olsen's appearance and defense were unconvincing to liberals and conservatives alike.

One or two points remain: Lappin felt that it was tyrannous for the Indianapolis Ministers' Association to attempt to put up the bars against him because he was associated with Olsen. The ministers' position is contrary. They contend that they were not trying to keep Lappin from associating with whom he pleased, but that they did not care to be parties to advertising him, if he was going to be associated with Olsen. Some of them were afraid that it would seem that Lappin had the approval of the Indianapolis ministers. They felt that while Lappin was free to help Olsen, the Indianapolis ministers were free to help neither of them. They were just as free in that matter as Lappin was to withhold support from the Temperance Board, which he stated he was in his church in the habit of doing. All of which is true, only the argument was out of order after Lappin had been asked to speak by the program committee, and had accepted.

The association refused to hold court on the day Olsen came for similar reasons. The association is not the kind of organization for the hearing of such things. The men did not want the association as such to put itself in a position where it might seem that it was giving countenance to Olsen, even by hearing his case. Nor could a fair trial have been held, because only one side was prepared. It is true that Lappin sent telegrams to four men asking them to be present in the city to meet Olsen, but

that had nothing to do with the affairs of the Indianapolis Ministers' Association, and the president of the association received no such telegram, nor did he have any inkling of what might happen. Two of the men who received telegrams were present, but they explained that they could not make a real case on a couple of days' notice, and without having witnesses, most of whom would have had to be brought from other states. We do not blame Lappin and Olsen for fighting for themselves, but they cannot blame the Indianapolis Ministers' Association for refusing to hear their troubles with certain individuals who had said things about them, and had attacked Olsen in the *Indiana State Worker*.

It was a hot old time.

DANGEROUS RADICALISM AMONG THE DISCIPLES

Orvis F. Jordan

I want to speak a word in behalf of conservatism and a proper reverence for the Book. A dangerous radicalism has grown up among the Disciples that threatens to overthrow the faith of some, and to break down the loyalty of the many. As I have attended the conventions and read the literature of the movement, I am increasingly convinced that many hurtful innovations are being introduced among us.

The idea of taking a pair of scissors and cutting out of the Bible not only a passage here and there, as the higher critics are reputed to do, but cutting out whole books, is dangerous in the extreme. I heard several addresses not long since by a popular evangelist who was expounding the Bible to prospective candidates for church

membership. He never mentioned the social teachings of the prophets, nor did he lead the prospective candidates to enter into the religious spirit of the Psalms. The things that the Gospels talk about most he either slurred over, or did not mention at all. All of the Bible that he had left was a few passages about faith, repentance and baptism culled from a single book of the Bible. Of all destructive critics, he was the worst. He does not preach the word. Unless this heresy of our evangelists is resisted we shall not have enough Bible left to serve for a dozen morning lessons.

Then by chance I picked up a journal printed in Cincinnati in order to confirm my faith. I found it had made sad depadtures. Once it was conservatively liberal. I found it had gone over to destructive criticism. A great deal of its space was devoted to insinuation and inuendo concerning the brethren. If there is anything more destructive in the way of criticism than another, it is the criticism and suspicion of persons. The army whose regiments will not march together is easily defeated. Secular newspaper clippings were used as evidence against tried and true brethren, and men whose lives have been placed upon the altar were pilloried before the public as disloyal. This destructive criticism has broken down the morale of our movement until we no longer report growth, but loss instead.

Being a conservative by temperament, I deeply resent innovations in our churches. To the word and to the testimony, say I. The plan of salvation is all laid down in the Bible and nothing should be made a test of fellowship for which there is not a thus saith the Lord. I am deeply grieved that some of our ministers have adopted divisive and unscriptural practices in the reception of members. Jesus said, He that is not against me,

is for me. Some of our brethren insist that these must first pronounce shibboleth. Who ever heard of Paul shutting a man out of a church because of the question of much water or little water. He boasted that he had never baptized anyone, with the exception of a few friends. He insisted that we are not under law but under grace. And even the father of our own religious movement, Thomas Campbell, felt the same way about it. If there was anything that Jesus agonized over more than anything else it was Christian union, the practice of brotherhood among believers. Who ever heard of a Gethsemane in which the concern was much-water? These modern innovators have set up tests of fellowship which are not New Testament tests.

I am opposed to human creeds. I had supposed that all of our people were agreed in this, but I find to my surprise that they are not. From the pens of some of our neo-radicals, I learn with surprise that a man's opinion on evolution is supposed to be important as affecting his church relationships. When Philip found Nathanael of a different opinion, he invited him to come and see. When Jesus found Thomas of a contrary mind, he offered him evidence. But these men who believe that God made the universe with a saw and a hammer do not stop to offer evidence. They propose to withdraw fellowship for opinion. This over-emphasis upon intellectualism in the church by the radicals of our movement is a great trouble to me. The good old Bible religion found the basis of fellowship in faith, and not in opinion.

I am surprised, too, that there should be so much stress laid upon things never mentioned in the Word. I can never find in the New Testament any mention of a church

clerk or a membership list. There is no right hand of fellowship except the kind that our innovators extend to the unimmersed every day. I have seen preachers of our movement take a Methodist by the hand behind the pulpit who strangely enough are afraid to take him by the hand in front of the pulpit. Just what the difference is, I cannot see, but these innovators profess to see a difference. In the New Testament, membership in the church was expressed in terms of fellowship, fellowship in testimony, fellowship in giving, and fellowship at the Lord's table. We have church people who will give Presbyterians the only evidence of membership ever recognized in the New Testament, but deny them the evidences of membership that modern innovators have invented. This is to place the inventions of men before the Word of God in importance.

Now as an old-time conservative I am not in favor of excommunicating our radicals. They need us too much. But I do think we ought to teach them more. We should urge upon them the reading of the whole Bible and not the reading of a few proof texts here and there. We should show them how big the Bible doctrine of the Christian life is, so big that none of us has yet grasped its full and wonderful meaning. Above all, conservative literature such as *The Scroll* and the *Christian Century* should be given a wider circulation among these erring brethren. Send in "subs" for *The Scroll*, and help to win some back to the good old way!

W. F. Rothenburger is giving a series of Lenten sermons in Cleveland during February. He is also engaged in an evangelistic campaign of thirteen Sundays in his own church.

ASLEEP WITH THE FATHERS

Frederick E. Lumley

“And Jehu slept with his fathers.” In such simple yet impressive language the ancient chronicler indicates the merging of this rather prankish king with the common lot of men. Death is a fearless leveller; it has a way of gathering one to one’s fathers. From the time when faithful friends bore Joseph’s bones from Egypt to Palestine,—and milleniums earlier, for that was a very ancient practice and not at all peculiar to the Hebrews—to the solemn return of our soldier dead from France, it has been right and required that people should sleep with their fathers. At vast expense and infinite pains, men have seen to it that their dead were united with the fathers in the long silence. We, with all people, recognize the same inescapable obligation, to reunite parents and children, husbands and wives (the frequency of remarriage is complicating this considerably), more distant kinsmen, and natives of the same land. So “Jehu slept with *his* fathers.”

But where else could he sleep? No other tribe would have a stranger. No other people would submit to the indignity of burial-plot desecration by the introduction of a wicked foreigner’s body. This is a situation often ignored. Jehu had been a disgrace to his fathers, a degenerate descendant, a “black sheep in the family,” yet he had to come back and face his predecessors in death. To them an accounting of his administration was due. There is an inevitableness, terrible for the wrongdoer to contemplate, about having to sleep with one’s fathers.

Yet Jehu was not quite alone among them. There was Joram, for instance. He made things lively during his

reign, and then slept with his fathers. His ideas and conduct were similar to those of Ahab who was not enrolled upon the tablets of fame for good will and forward-looking welfare policies. So were there others, before and after Jehu, with whom some companionship in the last sleep was possible. Jehu had plenty of bed-fellows of his own ilk. His sleep was a re-uniting of wilful badness as well as an accounting. It would seem, then, that sleeping with the fathers in behavior, standards of righteousness, sentimental attachments and theories of life, was almost as frequent as the entry to their burial plots. This last idea, however, suggests some further reflections upon this subject.

There is a kind of sleep with the fathers which passes under the name of loyalty or patriotism. When the primitive man is asked, "Why do you do this or say that?" his invariable answer is this: "This is the way our fathers did this or said that." And having answered thus he thinks that all has been said. He is loyal to his ancestors for several reasons possibly. He lives as they did because he knows no other way. Or he follows them because he is afraid to do differently. Or he can see no reason for change. To him their way is the best way. It may not fit the times but that is a small matter. He will make it fit. And to him their way becomes the right way.

But of course, we call such scrupulous imitation of the past stubbornness, ignorance, savagery, stupidity and the like, only to be doing the very same thing ourselves. A recent contributor to the mail-bag on a daily newspaper says: "I am not among the missing but still able to answer 'Here' to the roll-call of—the dear old—party." (This was just before election.) He went on with much drivel about fighting the good fight and keeping the faith

for sixty-four years, "turning neither to the right hand nor to the left," and being ready to vote for the good old party, and bringing up four sons to vote for the dear old party, etc. Another contributor thinks we are yet in that state of the world when the Monroe Doctrine was formulated and says: "Let well enough alone, the league of nations is a dangerous experiment." And so they talk—in their sleep. They abuse others for the precise attitude of mind which they laud in themselves.

And so, making party stand for country, and country stand for humanity, thousands and millions live, "looking backward" and walking backward, sure that the golden age has been and never more can be. In mouthing the phrase "the good old times" countless people show how soundly they sleep with their fathers. It has not dawned on the consciousness of millions that the real country is not the ideal country, but by desperate schooling they learn to want what they find rather than to find what they want. The only conception of loyalty they possess is of devotion to the past, to what has been rather than to what may be. And they never can be shown that there is a higher loyalty, a devotion to the unseen which surely will be. Unquestionably this excessive, one-sided, half-loyalty is the most formidable obstacle to social evolution. For to be loyal to the past alone is to hug it, hold it tight to one's bosom, fight off all who would change it, and sterilize the on-coming generations. Thus they turn progress into retrogression.

It is bad enough to sleep with the fathers in this respect. It is incalculably damaging to the creative gifts of men to wake up long enough to *boast* of such loyalty, such direction and singleness of purpose. When all men take pride in mere reproduction, the story of life is closed. Perhaps nothing is more difficult to learn, but certainly

nothing is more necessary to learn than this: We must propagate ourselves *upward*. Havelock Ellis says, with some measure of good sense, "We generate ourselves; we must also regenerate ourselves."

It is most painful to find political leaders (or followers) boasting about their somnolent solidarity with their fathers. As hypnologists they can only be surpassed by some theologians. At election time the outstanding feature of the campaign is the verbal speed with which each candidate gets into bed with his fathers, or at least the most popular fathers. This would be an immense comedy if it were not a tragedy. And the one who can prove that he is sleeping nearest the fathers gains the peculiar honors of the hour, provided the special interests are agreeable. And this only goes to prove the general prevalence of the habit. One might suppose that leaders would be chosen, in a democracy, for their ability to lead. And they are—to the burial plots of the fathers. Otherwise how can they get elected? There are never enough of those who see the unseeable, and with patience work for it, awake at election time to carry into office the genuine leaders, the statemen saviors of the people.

What has been said of patriotism and politics, is fully as true of religion. The slogan, "Back to the Bible," is of the same category as the slogan, "Back to the Constitution." They mean the same thing exactly in principle, which is, "Back to authority," which means, "Back to the past," for there are few who can find authority in the future, in the now as just coming in, in the Becoming. Hegel once said there were seven planets, why look for more? The sleepers say: Don't try to think out anything new for "what is new is not true, and what is true is not new." Don't face the future, they say, and ask it any questions. Don't listen to anything but the constituted

authorities and their conclusive interpretations. The fathers could reason, but your reason is foolishness. If you are wise enough to see that they were right, that is the limit of your possibilities.

So to ask the times questions, to survey the needs of the hour, to describe with unquestioned precision the realities under our noses, to discover which way the wind is blowing in human tendency, and then to regard such matters as highly authoritative, as finally authoritative, in the organization of human effort, such a policy is nonsense in the judgment of the sleepers. It is held that all wisdom concerning the needs of the American people for ever, was put into the Constitution. It is henceforth equal to all emergencies that have arisen or that can arise. So say those who are sound asleep with the fathers—David Jayne Hill for instance.

In religious matters the Bible occupies, for Protestants, much the same position as the Constitution for Americans. It has been called, because of the way in which it is constantly used, "the fetter of Protestantism." Having swallowed the assumption of verbal inspiration, it is easy to make the Bible the point of departure and the point of return for everything in human experience. And that would not be so bad if it were all, for the Bible is about as full of human experience as any literature could be. But some interpretation is swallowed without being bitten into, and that is made the permanent center around which the whole life swings. And why? Because it is so easy to fall asleep with an interpretation. It is so much easier to lie down peacefully beside a sectarian interpretation and, like a dog with a bone, snap at all who would question it, or snore out many profitless days.

"The fathers," says Mecklin, "formulated a code and then abdicated their power as a sovereign people to this

creature of their own hands with the sublime assurance that only in this way could their national calling and election be made sure. Like the ancient Hebrews bowing before the golden image their own hands had made, they cried: 'These be thy gods, O Israel, that brought thee up out of the land of Egypt and the house of bondage.' " And the American people have quite accepted this little wrinkle. The case is paralleled by Protestantism. The writers of the Bible and their successors affirmed many great truths. Then they were declared to be of transcendental origin and thus put out of reach.

But what has happened to the Constitution? The interpretation of it has been handed over to the courts, and casuistry has had to be revived as a fine art to meet the problem of confining a growing boy within bounds. Undoubtedly, if there were a human mind large enough to comprehend it, thousands of laws would be found in opposition to the first principles, which means change of necessity.

The Bible has been so treated by Protestants. We scorn the ancient Hebrew scholars for spinning endless casuistical sophistries to avoid changing the code formulated by the fathers. Newer conditions had to be faced; the code could not be changed; the inevitable result—casuistry. Which may be translated—unconscious change. And this art has never been lost from the world. We still practice it. The early Hebrew doctors could learn a good deal about it by observing how two hundred odd sects in this land find incontrovertible authority for their respective "pleas" in the Bible. That is a huge religious opera-bouffe beside which the controversies of the early Hebrew sects would be as a child's tea-party in the back yard.

This is a type of fetishism, and there can be no other

explanation of it than of all other types of fetishism—blind devotion to things. The mass of the people sleep almost as much as ever with the fathers. If economic changes and those strange wandering fires that creep into men's souls now and then did not awaken some people, the world would be very backward indeed.

Men sleep with their fathers in everlastingly repeating, intending to be scrupulously exact (but never quite succeeding, hence unconscious change), the *lingo* of the fathers. The old words, phrases, sentences and grammatical forms are reproduced with reverent care. Among some peoples two languages are found—a common everyday language and a religious language. We have heard the same thing in this form: "Where the scriptures speak we speak, etc." Then again we have this remarkable practice: "Bible names for Bible things." Sound asleep! Blissful ignorance of the patent fact that words, even Bible words, change their meanings with such rapidity that we poor mortals have to run like Alice in Wonderland to keep anywhere near them!

Men sleep with the fathers in the dull repetition of the old formulas of the creeds and hymns. The evidence of this is apparent to everybody. The reasons may not be so clear. Many would rather have a phrase than a truth; the rhythm of a fine phrase catches them and they repeat it for its music rather than its truth. Many others could not invent anything which would satisfy them better. Many are afraid to tamper with divine things. Thus the mere reproduction goes on.

Men sleep with the fathers in entertaining none but the ideas, sentiments, theories, etc., of the past. As I write, a discussion is going on in the local paper about evolution. A popular lecturer has been to town preaching evolution and some person, calling himself "Christian,"

went square into the arms of Morpheus by proposing to have this distributor of "dangerous doctrine" driven out of town. How many ideas, sentiments and theories abide to make slaves of men. One could name them by the dozen. It should be noted, perhaps, that Mr. Bryan is quite asleep at the above point.

Men are asleep with the fathers in their slavish reproduction of the ceremonials of religion. No doubt many of these are beautiful, inspiring and a genuine support to religious feeling and spiritual awakening. But that is not what many repeat them for. If it were found out that such was their true and only significance, and that they can have no authority over us simply because we heard that they were commanded in the past, some would awake as if in the agonies of a terrible nightmare. It would be a death-dealing discovery. The only meaning these ceremonials can have is not at all the meaning they must have, the sleepers tell us. I was once told by a preacher that I never could understand the reason for baptism. And this was no reflection on my intelligence. It was simply the affirmation of a sleep-walker that baptism had a transcendental meaning not to be comprehended by humans. (It is only fair to say that this was some years before Morrison's book appeared.)

It is a severe discipline but we must learn to let the fathers sleep on. They did their work, met their problems, suffered through their doubts and in other ways faced their time. Now let them sleep on; they have earned their rest. But no, some of us, like Saul, must ever be getting Samuel out of bed to help us meet our day. Some of us do not have the courage required for the time. We must learn the authority of truth and not merely the authority of authority. Failing to comprehend what is true we naturally fall back on those who said

something was true. It is the easier way but it is the way of death.

But enough! Jehu set a bad example by crawling into bed with his fathers, and setting off this train of reflections. But he has had an enormous number of disciples, economically, politically, educationally and religiously. There are more, at this very hour, in this progressive country who are asleep with the fathers than awake with the sons. And if the sons go to the devil (which they are not doing) that is the reason. While a man is alive, however, it is only reasonable to ask him to keep awake, and do his part.

It may be said, in closing, that the sleepers are good for rails to run on, but the trains go faster than the rails.

The University (Hyde Park) Church of Disciples, Chicago, has just installed a new musical instrument, called the choralcelo. The tone production is made by a new principle, unlike any string, wind or any other instrument. It is accomplished by the vibration of electro-magnets in proximity to wires and brass, steel or wooden bars. The quality of any instrument can be produced in purer form. The price is \$6,500, but it has the musical value of a much more expensive pipe organ. This is the first to be installed anywhere.

The building fund of \$200,000 of the Hyde Park church has been fully subscribed. Two buildings will be erected, and will be used by both the Hyde Park Church and the Disciples' Divinity House. Building operations will begin soon.

AS TO MONEY

Through the generosity of some members who contributed from \$10 to \$50 each last summer we were able to begin the publication of the current volume of the *Scroll* last September free from all indebtedness. Since that time our members have paid dues sufficient to enable us to meet all bills on time. However, there is considerable money still due, and it will be necessary for us to collect this in order to keep up our regular expenses month by month and come to our twenty-fifth anniversary in July with a clean sheet. Will all who are in arrears help us to do this?

The members are rallying to the work and ideals of the Institute in a very heartening way. The officers are contemplating some plans and suggestions which we hope will create a still larger measure of enthusiasm among our men. We feel that the Institute is not a matter of geography. Through the *Scroll* and various means of fellowship the Institute will continue to be of value to those who may not be able to attend the general meetings.

Certainly there never was a time when constructive liberal thought and practical work were more appreciated than now among the Disciples. Conservatism confesses its powerlessness in many ways and the great causes of religion are demanding more and more trained and expert leadership. It was for service in such days as these that the Institute was originally conceived and fostered.

W. E. Gordon's address is Ghariya Phatak, Jhansi, U. P., India.

C. C. Buckner has gone to Fairbury, Nebraska.

**EXTRACTS FROM LETTERS TO THE
SECRETARY**

Dr. W. E. Duncan, Chicago: "I am glad to enclose three dollars for the Campbell Institute. As soon as I get the *Scroll* I slip it into my pocket and usually finish it on my first day's trip about the city. I find the articles both interesting and able. I wish there were more of them. . . . With best wishes for the continued success of the Institute."

Wallace C. Payne: "Your letter of January 7th enclosing receipt of my check covering dues and the Institute *Scroll* is acknowledged with appreciation. I did not see fit to pay more than the regular amount though I recognize that there are demands which arise partly out of the great expense attendant upon everything these days and partly because there are always some who never pay what they should."

Rayborn L. Zerby, Gary, Indiana: "Inclosed find check for three dollars in payment of Campbell Institute dues, in accordance with your letter of November twenty-sixth. The delay in replying has been caused by the serious illness of my wife. Allow me to express my deep and sincere appreciation of the privilege of becoming a member of the Institute. I remember in college thinking of it with a sort of awe, and as I became more familiar with its purposes, with an increasing admiration. It will be a great joy to have any small share in bringing to more perfect realization those ideals."

Bruce L. Melvin: "Enclosed you will find check for \$3.00 as my dues for the Campbell Institute. Also will you please change my address from Columbia, Missouri, to Delaware, Ohio."

W. A. Parker: "It is good of you to persist in reminding us delinquents. I move about so much I fail to see the *Scroll* very often, and this elemental grapple is rather remote from the academic in a way. Yet I never saw so much, heard so much, felt so much, and was to distrustful of conventions and so enthusiastic about life. Ways of doing seem to me less and less adequate, while doing never seemed so much worth while. Yet the type, the way, the idea, the entelechy is somehow there, if we could ever get over the notion that it stays what it is, a fixed thing.

"By the way, that is my philosophy of institutions.

"I have read Dewey's new book. My first hint of its existence you gave me two months ago when we dropped in one night to hear the empirics discuss it. I cannot let it lie unread. It is an illumination I needed to comprehend the whole drift of pragmatism toward a new conception of 'experience'! Always before Dewey seemed to me obscure, verbose, inarticulate. This is the most satisfactory statement of a tendency I have seen. It is bound to enlighten a lot of us who have not known Dewey. I wish I had time to write a page or two about it for the *Scroll*. Perhaps I can. I started to characterize Santayana in a short article last fall, but Chicago took it all out of me. Adams is a mill town of 15,000. Think what the stockyards and its workers would be, isolated."

Ellsworth Faris: "The *Scroll* is very interesting."

W. A. Parker has changed from New Haven, Conn., to Adams, Mass.

THE SCROLL

VOLUME XVII MARCH, 1921 NUMBER VI

“What would be the use of immortality to a person who can not use well a half-hour?”—*Emerson.*

THE WORDS OF THE PREACHER

Let us live well, not because we may die suddenly, but simply because what we make of ourselves tends to permanence.

I stood at the bier of a good old man, and the thought of him certified to me the reality of immortal life. No wonder people believed more in immortality after they had known Jesus.

Immanuel Kant said that it was fundamental that man should live up to the moral law. Now no one ever achieves the moral ideal in this life. Therefore, because of the moral demands laid upon man, he may believe in the future life as the chance to realize his obligations. But such an argument does not prove everlasting life. It only proves that one will live until he achieves the moral ideal; after that there would be, according to the argument, no further reason for existence. Or, if one should argue that the moral ideal will never be fully realized, thus giving a reason for everlasting existence in the future life, the answer would be that the reason has been taken away for there being a future life at all. If one is only to try to live up to the moral law hereafter, he would be doing nothing which can not be accomplished here, which takes away the point of Kant's argument. Kant's argument assumes that granted sufficient time the moral ideal can be in some sense realized. Otherwise, the moral law would be meaningless, and

nothing could be proved by it. The Kantian argument only proves continued existence for imperfect people.

It is interesting to note a capitalistic use of a socialistic principle. The capitalist is ready to take the position that the workers should be enjoined from striking for the reason that the whole of society is closely bound up together and that the action of no part of society should be allowed to endanger the whole. The treatment of the miners is an example. But this is none other than the doctrine that the raw materials upon which men depend for life should be administered for the sake of all. And, of course, if it applies to the miners, it applies also to the operators. Verily, socialism is getting to be orthodox.

O. Henry: *The Day Resurgent*, in the volume *Strictly Business* is an unconventional but highly stimulating story of Easter.

A correction: In *The Scroll* for February, 1921, page 105, fifth line from the bottom, the word "ironic" should be "irenic," so that the sentence would read, "The president was confident that an irenic speech would be delivered, and some sort of good feeling restored."

We gleaned a gem from *The Christian Standard* of February 26: "Our missionary leaders close God's truth and forget its precepts, lured by the fine feeling of fraternity with other Christian people." The writer must have forgotten himself when he penned that last phrase.

"Think and Talk Disarmament" was the heading of an editorial in a recent issue of *The Christian Standard*. We are with you, brethren; pull out all the stops when you play that note.

Clarence Reidenbach recently preached at Purdue University.

THE REASSURANCE OF IMMORTALITY

It will not help to blink the fact that there is a real problem where death is. Godly and Christian people feel a burden of grief when loved ones go. The spiritual nature may rest upon a foundation of faith in immortality, but the natural heart lusteth against the spirit. Tears will not down. And it is well. We should thank God that we have hearts that care and feel the hurt; it would be a tragedy otherwise. It is foolish to tell folks that the time of death is a time for rejoicing and not for sorrow. Their hearts will not answer to that comfort. And this applies to people who have believed in the future life. Even they need the assurance—the reassurance—of immortality. They must be convinced over and over again.

And they want to be convinced over and over again. The human race has an abiding interest in the future life. The desire for immortality is itself immortal. The concerns of this present world will not make men forget about the other world. This worldliness is a powerful characteristic of religion at the present time. The social gospel emphasizes present-world welfare. And rightly so. But the social gospel, fundamental as it is, will never crowd the interest in immortality out of the hearts of the religious. The social gospel and immortality are the two most fundamental notes in our religion at the present time. People are vitally concerned about them; an enormous quantity of literature is being published about them. And the latter concern is no less dear than the former. The interest in immortality is an abiding one.

We are not going to be able to answer the heart hunger of people by formal proofs. Satisfaction does not come in that way. Formal proof touches only the intellective

phase of human nature; assurance is a feeling. Formal proofs may be ever so correct, but if they remain formal proofs, they will leave the heart cold. And what is lacking? There must be an immediate experience of some sort. We have to see things in order to have the feeling of assurance about them—and seeing here means some sort of experience that the whole being lives through. There are things that we have had formal knowledge of all our lives, but which some day get a real meaning of such nature as to make us say, "I never knew what that thing meant before." What happened? Something more than the logical self got involved. What we call the heart got an experience of it. Something like this has to happen in dealing with the problem of life and death. In giving comfort, preachers need to deny themselves many an ambitious structure of logic, and hold fast to those things which they and others can join on to their life experience. The heart has to have something that can not only be thought of as true, but can be felt as true. And in it all logic will be all the better for being diluted a bit with poetic and beautiful imagery.

This is not to say that reasons for belief have no place. They do. There are thoughts that do carry a weight of conviction. The very existence of the soul establishes a presumption in favor of immortality. It is true that for some psychologists the soul has become drowned in the stream of consciousness, but there are perfectly respectable psychologists that think otherwise. William McDougall has written a whole book to prove the existence of the soul. (*Body and Mind*). And certainly the common man that the preacher deals with believes in it. Spiritual reality is nearer to immediate experience than anything material. The very existence of an inner spiritual life frees one from the necessity

of believing that the dissolution of the body ends all. The goodness of God reassures one in his desire for a future life. Will not the judge of all the earth do right? The heart answers in the words of Tennyson:

“Thous wilt not leave us in the dust;
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just.”

Moreover the religious man comes to feel that it is no fiction that he exists in the image of God, and thereby he has an assurance that the God-like in himself will exist as long as God does. Jesus believed in immortality. His whole life was staked upon that belief. The Christian feels that the certainties of Jesus are certain enough for his own life to be lived by. We have mentioned just these few reasons that appeal to the ordinary religious man.

It is said that immortality has never been proved—at least not to us who occupy the earth now. But it has never been disproved either. The way to assurance is open. And life is a wonderful thing. The *Geographic Magazine* prints a photograph of the General Sherman Tree in the Sequoia National Park, and accompanies it with the remark that the tree was already 2,000 years old when Christ was born. That is a wonderful persistence of life. Is the soul of less worth or less stature than the giant sequoia? There is something beyond. This

world of sense is not self-explanatory, and does not stand alone. My own feeling of certainty is that God and immortality are included in the great Beyond.

R. L. Swain has just spoken a good word about the assurance of immortality. (*What and Where is God?*) His word is that we shall be more certain about the future, if we have the reality of the present. He means that life is a reality which may be strengthened in the present in such a way as to give the assurance of its continuance in the Future. The life of God may be in the soul of man now. And that is life eternal, the life which one expects to live beyond the grave. If one secures for himself the life of God, he has an experience which forbids the thought that his existence will perish in the dust. One will have certainty if he habituates himself to feel that the life of God is real and near. And this is only a matter of experiencing what one believes on good intellectual grounds to be true.

The secret, then, is to lead the life that inhibits the belief in any fate other than immortality. The richness of that life will prove a comfort at the departure of loved ones. And it is for those whom we love going before that we most covet the future life. We shall feel that they have carried on, and we shall have strength to do the same. For ourselves, we shall not worry. If the future beyond the grave turn not out according to our expectations, there will have been no harm and a vast deal of good done. But we do have an expectation. There is off the shore at Miyajima, Japan, a gate known at the Torii Gate. Such gates are placed before the religious shrines of Japan. This one, standing a quarter of a mile out at sea, opens upon a great deep. We may hope to meet the Pilot face to face when we pass through the Gate.

A GENTLE SCEPTIC

It was the midnight hour. I tried the handle of the door. Ah! It was unlocked. I pushed it open. I entered. What if I should be heard? I cautiously felt for the light switch. There it was. My fingers closed in upon it. I made my choice. The room was flooded with light.

It was a large room. Its furnishings were a table in the center, two easy chairs, and a bookcase. There was a door at the upper left and another at the upper right leading to the bedrooms which lay as unexplored territory beyond. Sundry articles of gentlemen's wearing apparel were scattered about upon the table and chairs. I must be doubly cautious.

But what was that? Bare feet disturbed the floor. I heard it shiver. I had done what I feared. I had waked him up. He poked his head from out his bedroom door. The head was but the precursor of the body. The whole emerged. We were to occupy the guest room together. Our acquaintance was made.

He was a thin young man of extensive altitude, had a two-story head, feet to balance the head, a mellow resonant voice, and beseeching eyes that seemed to be always looking for something straight in front. His manner was a mixture of heartiness and gentleness.

He was a preacher, and so was I. We talked religion. He had come to school for mental and spiritual refreshment. The beliefs of the orthodox church amused him. He did not preach from the Bible at all, Jesus was taboo in his pulpit, and his congregation grew restive if he talked about God overmuch. It seemed to me that preaching must be a pretty hard job for him. His pet aversion was against immortality. The thought of it burdened him. The weight of everlasting existence crushed his

thoughts. It was his hope that after this life's strain of toil and fret of care, he should sleep in peace. He was quite enthusiastic about his service, his organ, his vestments, his candles. Happy is the man who has a source of enthusiasm.

We were interesting specimens to one another.

LIFE AND DEATH IN THE FOURTH GOSPEL

The corner-stone of the Johannine thought is the idea of life. Life itself is the *summum bonum*. Every other good gets its value from its character as a minister to life. Proof texts are plenteous, but are unnecessary to readers of *The Scroll*. Suffice it to mention John 1:4; 3:16, and 10:10. The "I Ams" of Jesus in the Fourth Gospel all have to do with some phase of serving life. The first epistle has manifestly the same point of view as the gospel. The Apocalypse is a different kind of thing from the gospel and epistles, but anyone will recall the references to the water of life, the book of life, and the tree of life.

One salient quality of the Johannine life is that it is eternal. And what is eternal life? The author himself says that it is to know God and the one whom God hath sent. (John 17:3). The word eternal is not merely synonymous with the word everlasting. One might live forever, and not have eternal life. Life is not a matter of a single dimension,—length. It is a matter also of breadth, and depth, and height. Eternal life, and that life is the immortal life, is not a mere matter of quantity; it is even more a matter of quality.

This is to say what every one knows, that the Johannine theology contains the Greek view of immortality.

The Roman view of salvation gets its analogy from the law-court. Human beings are sinful and guilty. The penalty must be paid before they can have pardon, and enter upon a future state of blessedness at death. The Greek view is essentially different. Mortals are limited beings. Immortals are unlimited, or at least have indefinitely great powers of life. For mortality to put on immortality means for the limited being to throw off its limitations and expand to the abundance of life enjoyed by immortal beings. The latter is the view quite characteristic of the Fourth Gospel. Eternal life is to know, and to know includes partaking of, the divine nature. The analogy of the law court is negligible in this gospel. The Son of Man came not to condemn (he has no interest in that), but to inspire and attract to abundance of life. Those who respond receive life. Those who do not respond just miss it, that is all.

The nature of eternal life is such that it is not a matter of time. We do not, in other words, have to die to go to heaven; we have to live to go to heaven. And that life can begin any time we are ready. Heaven begins here, just now, and ends nowhere. The essential thing is to have the life of God in our own souls. It is a spiritual achievement. We do not wish to overload with proof texts, but it may not be too much to give one where the author speaks of the gaining of life in the present tense. John 5:24 is clear: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is passed* from death unto life."

Death is the opposite of life. And just as life may be enjoyed now, so death may be suffered now. Or, by the achievement of life, death may be escaped forever.

What is the nature of death that such words as the following apply to it? "Verily, verily, I say unto you, If a man keep my saying, he shall never see death" (John 8:51). Do such words apply to bodily existence? They evidently do not, for godly people are dying in that sense all the while. The fact is that what John is interested in is spiritual life, and what he is saying is that if one has the life of God in his own soul, that soul will never die. There is soul life and soul death. The soul may die. But the death of the soul is not at all dependent upon the dissolution of the body. The dissolution of the body is merely an incident in the existence of the soul. If the soul be full of life it simply goes on at the cessation of bodily existence. The soul which lives has no need of any sort of resurrection, least of all a bodily resurrection, because it is possessed of life eternal. The fact is that what we have called death is not death at all; it is only the dissolution of the body. Life and death are terms which apply to the soul. Our chief concern is that the soul be in health. If it is not, we may be dead even while we live, and soul resurrection may even then be our need. There is no death worth worrying about except the death of the soul, and that is quite decidedly worth worrying about. If the soul be in health, we shall never see death at all. No one need grieve over the dissolution of the bodily expression of the soul. That is not death. The soul has surely carried on.

The important thing in the eleventh chapter of the gospel is not that a body was raised from the tomb. What ultimate difference would that make? What boots it for a body to be raised just to exist a little while longer, if it ultimately goes to dust anyhow? And what finally became of the body of Lazarus? What finally

became of the body of Jesus? The real climax to the eleventh chapter of John is the comfort which Jesus gave to the sisters of Lazarus in the tremendous assurance which he had of the immortality of the soul. The climax came when he caressed his loved ones with his eyes, and said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die." Martha had just expressed the common idea of the resurrection at the last day. Jesus repudiated the idea of waiting until the last day. "I *am* the resurrection, and the life, Whosoever *liveth* and *believeth* in me *shall never die.*" Jesus meant that the soul which has assimilated itself to the life of God never dies.

This is the treatment of life and death in the Fourth Gospel.

A MEDITATION

I passed a house by the side of the road where the trains of men go by. It was the house where the flagman waits. Oft-times had I passed that way as my daily duties I pursued. And there are some ideas that stick as close together as brothers. There was a woman there as "flagman" during the war; there are only men there now. And as I mused within myself, the fire in my heart burned.

Was that woman out of work? And was she thereby harassed in making provision for the necessities of life? Was there not, I mused, enough stuff in our land to feed, clothe and shelter every one? Why should the artificial inventions of men, known as business, keep any one willing to work, from his or her share of the things of life that all must have? It is a queer world that produces enough for all, but yet does not deliver the goods to all who are willing to work for their share. Business depression is mysterious to behold.

I went to a nearby house, and I asked about that woman. And there were legions of her kind. She had gone into the Great Terminal. The problem of living was settled for her. But she was only one.

SOME STRICTURES ON CHURCH UNITY

On February 2-4 there was a great Christian Unity gathering in St. Louis. It was called by our own Association for the Promotion of Christian Unity, but every unity movement known to Christendom was represented.

The meeting brings to mind the present state of the efforts for unity. The work of our own Association has often seemed to be a futile sort of business. It says that it has no program for unity: the biggest thing on the horizon is a conference. And the word conference, like the word survey, is coming to have an impetus of counter-suggestion. How many, O how many, are the prophets who are ready in setting up conferences and planning surveys, who are very halting in their ideas about what is going to be done after the conference is held, and the survey taken! There is a type of mind

that seems to be exhausted after it gets through the survey. However, the last three sentences are merely by way of parenthesis; they were suggested by the thought of a conference, and not by the work of the Association for the Promotion of Christian Unity. What was in process of being said was that anyone who did not have a program for the thing he was about seems to most practical persons to be in a vacuous condition of the head. He is wholly impractical, dealing only in pious sentiment, merely beating out in an ineffectual void his luminous wings in vain. This would seem particularly to be the case with reference to Christian Unity in view of the denominational uprising during recent months.

But after all, these enthusiasts and dreamers are doing the most practical thing that could be done, although in a different way from what they suppose. They have in mind the reaching of a plan of organization in order that the churches may be one; they are only putting it off until the time is ripe. But we do not need that now, and perhaps never will need it. The enthusiasts for unity are practical in the very thing that they are letting such programs alone. The fact is that one of the worst things that could happen to us would be to unite all the churches into one great organization. Church unity is the very thing we do not want. Men are of different tastes, temperaments, and needs. It is a glory to Protestantism that it is rich and varied and democratic enough to provide the different sorts of churches that men have felt a need for. Moreover, in diversity there is freedom. If one does not like one church, he can go to another. If he is persecuted in one city, he can flee into another. But where would be his refuge under one huge church? Such a church would be open to the danger of decay

and corruption. The Roman Catholic Church of the Middle Ages and now in South America furnishes examples of what a religious monopoly may become. Plenty of ecclesiasticism would be sure to show itself. We have a suspicion that even now not an inconsiderable portion of the passion for church unity is encouraged by leaders who have fallen into the profession of promoting big schemes that involve the raising of money. We hear a good deal of talk about the finger of scorn which the world is pointing at Protestantism for not uniting. But who is really responsible for that talk? The Protestants have brought it upon themselves by everlastingly harping about church union, and not practicing it. The Catholics are not blamed for not uniting with Protestants. The Catholics claim to be the only ones who are right, and stick to their claim. The world takes them at their word because their practice squares with their theory. Let the enthusiasts go on being futile so far as a comprehensive organization is concerned. We do not want a united church—at least not yet. If we had it, we should soon have to get up a new Reformation, and undo all we had done.

But we do want Christian unity. The work of these conferences is promoting that because it is engendering mutual good will and understanding, and is creating a conscience and desire looking toward a greater measure of the same sort of thing. And that spirit of cordial good will and readiness for co-operation is unity. What we need to begin with is the frank recognition that Christians of other denominations are just as good as ourselves. It would be a great gain if we would just quit being jealous of one another. Broadly speaking, one Christian Church is just as good as another; it all depends upon the taste of the individual. There must be

a development of an undenominational and unsectarian consciousness, together with a sympathy that takes in all Christians. The contrary is the case now. All the churches, ourselves among them, have a riotous sectarian loyalty which transcends loyalty to the whole Christian Kingdom.

And it is just such sectarian pride that will prove one of the greatest stumbling-blocks to unity. Our troubles do not lie merely in doctrines and all that. The doctrines are often dear not for what they are in themselves, but because the group has held them. The greatest heresy among ourselves is criticism not of the Bible or baptism, but of Campbell and the things the group has stood for. Gregariousness and group loyalty have a greater power for cohesion than doctrines or organization.

The place where unity will be really worked out is in the local situation. Sometimes, as in the case of small country communities, actual merging of congregations should be brought about. In other places, all that is necessary is the frank acceptance of one another that has been mentioned and co-operation in the tasks that are too big for any one church. And just there comes another difficulty. Churches in the local community ought to co-operate much more than they do. Why is it that they do not? It is not, in many cases, because the churches or their pastors do not believe in it, but because each group is so busy with and so interested in making its own job go that it has no attention or energy for co-operative effort. It is so with churches; it is so with pastors. Each one wishes to make a showing in his own work. Sectarian selfishness turns out to be just another expression of the age-old interest in ourselves that characterizes almost everyone of us.

Perhaps we can get the willingness and machinery to co-operate in big tasks. We do have these things to a certain extent. It is not likely that we shall be able soon to pool our missionary interests, for missionary work, to the folks at home, means to make not just Christians but Christians of their own particular brand. However, there are opportunities for working together. City churches can co-operate for civic betterment; church federations are expressions of the spirit of Christian unity. Country churches might form leagues for the betterment of community life. Denominations right now can co-operate in dealing with industrial conditions. That is a matter in which many local churches are helpless; they have not the facts. We have organized charity associations; why not organized justice associations whose findings and actions every church and pastor in the land could rely upon?

There is one consideration in this matter of unity that so far as we know has been entirely overlooked. The whole question is being approached from the point of view of those already in the church, and with those already in the church in mind. What about the man who would be outside the church when it should be united? Will *the Church* appeal to him? We have been, in Hegelian fashion, trying to find a synthesis for all that already exists. We have paid little attention to the needs of the future. We say, for instance, that immersion is accepted by all existing churches, and that therefore there ought to be no question about having that as the one practice of the united church. We assume that everything would be lovely if we could just get all the churches to agree on that. Vain hope! What sort

of a church would that give us for the winning of the world? And the Prayer on the subject asks for unity "that the world may believe." We rise up to say that the sum total of folks outside of church would be vastly greater if we had only one church which required immersion, than if we continue a system where serious folks who want to be Christians can get into some church without undergoing what they consider to be a meaningless nuisance. We have not solved the problem when we get all existing churches and their members into one organization. Such a plan would tie us down to what we already have, whereas we really need some new elements. There is a pointed criticism to the effect that none of the churches at present is filling the bill. Neither would a mere synthesis of them do it.

The unity folks are building better than they know. They are aiming at Church unity; they are in a fair way to accomplish Christian unity. The "folds" that Jesus talks about in the Fourth Gospel are peoples and nations, not churches. To substitute the latter would be to commit an anachronism. The passage means the unity of humanity in the spirit of Christ, a spirit at relations to all nations and groups of men where it relations to all nations and churches of men where it is received. It achieves a many in one, abolishing none that is good, yet harmonizing all. They who are working to bring all under that spirit are doing a great work, and must not come down.

THE IMMORALITY OF PSYCHOLOGY

Psychology is being put to immoral uses. It has achieved a great vogue in the business world. Mercantile concerns have become devotees of the science—or art. Young people are pushing into psychology classes. For what? That they may make a success of the life calling they undertake. And how? That they may learn the workings of the human mind and the means of controlling it for their own purposes.

The knowledge of the workings of the mind is of peculiar value in selling and advertising. Encouragement is being given to the study of psychology for the purposes just mentioned. We quote the description of an extension course from the bulletin of a well-known university:

Psychology of Advertising and Selling

“A systematic treatment of the psychological problem of advertising and selling under such topics as: attracting attention, sustaining attention and interest, arousing desire, securing action, and as means to these ends, among others, effects of mechanical arrangements, appeals to instinctive and reasoned action, the psychology of color, the influence of illustrations, imagery, etc. This course aims to expose to view the mind of the individual and prospective buyer, with its manifold aversions and susceptibilities, pointing to the logical avenues of

approach and outlining scientific methods of determining them. While the course is strictly devoted to the psychological problems of advertising and selling, it makes available to the business student or the business or professional man a fund of psychological knowledge applicable to all the affairs of human life. *In brief, it provides a knowledge of the workings of the other man's mind, which is the power to deal with it successfully.* Practical exercises and minor investigations into much of the current advertising are assigned in order to make the student sensitive to psychological considerations and to illustrate the use of scientific methods in the field." The italics are our own. But the italicized sentence is a significant one. The promise, in other words, is that if one takes the course, he will be able to control the other man's mind and make it do his bidding, just as he can take charge of any other part of the machinery he has to deal with in his business.

Now what is involved in this? The ideal of selling an article on its merits is lost sight of. To be sure, the art of advertising and selling may be used simply to make an article and its merits known. But modern business has gone far beyond that. The aim is to sell, if not on merit then any old way. One talks of selling not the article but the victim. "I sold him," says the agent. There is a curious likeness between this phrase and the colloquialism that one has been "sold" when he has been hoaxed into some foolish action. The aim of

big advertising is to make use of super-suggestion. A phrase or slogan is dinned into the consciousness of poor, helpless mortals until they must yield in the end. It is not the articles but the advertising that is sold. The salesman artfully guides the prospect to an affirmative decision by a kind of first-degree hypnosis. He does his work by his control of the victim's mind—which is not only not selling an article purely on its merits but is violating the moral law that no person ever has a right to use another person merely as a means in serving his own ends. In modern skillful salesmanship the prospect is not a free human being to be served as an end in himself, but a mere thing to be taken control of and used for another man's purposes.

Big advertising ought to be opposed on aesthetic grounds. It is cluttering up the beauties of nature. No spot is sacred. There are places where the scenery adjacent to the arteries of travel is entirely spoiled by the fencing of bill boards that meets the eye wherever it may look. But modern advertising and salesmanship should be opposed on moral grounds. It does not sell an article on its merits, and it frankly aims to fasten its fingers of bondage upon the human soul. The cause in opposition to such business is worthy of a crusade.

The moral may also be drawn for religion. Hesitancy will prove becoming in going into a campaign of big advertising to "sell religion" to the public; restraint will be quite in accord with honesty in using the secrets of

crowd psychology in the methods of evangelism; and humility of approach will be in consonance with a true reverence for personality in all the work of winning souls.

Whoever studies psychology for the purpose of exercising a clandestine external control over his fellow-beings is engaged in a spiritual slave trade, and is essentially immoral.

T. C. Howe is a leading candidate for mayor of Indianapolis in the Republican primary.

The National Evangelistic Association held an institute in Indianapolis, February 14-16. The sessions were not largely attended.

ACTION IN CHRISTIAN UNION IMPERATIVE

C. J. Armstrong

The Conference on Unity at St. Louis, February 2-4, indicates a great sentiment for unity. Unless the Disciples act and act quickly, we will be left far behind in this matter. Sentiment, like conscience, dies unless it issues in action.

The time has come, I believe, for our State and National Conventions to take this matter up seriously. This would have the advantage of centering our thought upon a great issue instead of "crucifying" noble missionaries and wrangling over small and narrow questions.

My suggestion is that a resolution to endorse some such plan as the Philadelphia Plan of union be introduced for discussion and action. This would make the discussion definite and educational.

Too long we have talked unity. We shall be "out-unioned" by other communions unless we act speedily. Practical plans of unions are before us. It will be too bad if the people who have pled for union should be the ones to defeat it.

CORRESPONDENCE AND NEWS NOTES

"I have just looked over the last number of *The Scroll*, and I am venturing to give you my impression of it. While I am not sure that there is real need for *The Scroll* in our journalism I feel very certain that its pages, if continued to be issued, should be perfectly free from some of the coloring which the last copy contains. I am speaking frankly and as one who is interested in a sane, progressive attitude toward the whole church life and also as a friend and member of the Campbell Institute.

"I doubt seriously whether sarcasm or fun-making of any school of thinkers or propagandists does any more than to hinder progress. On the contrary, I feel sure that whatever progressive announcement is made or whatever reference to the work of those with whom we do not agree will be most effective when couched in a clear-cut and straight-forward expression, free from slur, sarcasm or cheap coloring such as has so long characterized one of our journals. I refer especially to paragraph 2 on page 82, to the article under the caption "Congress Redivivus," page 86 complete, the article on "The Invasion of the Norsemen," etc.

"Trusting that you will appreciate the spirit in which this friendly criticism is made and with best wishes for the prosperity of your own personal work, I am

Most cordially yours,

Wm. F. Rothenburger."

(Editor's Note: The number of *The Scroll* referred to in the above letter is the one for January, 1921.)



THE SCROLL

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I wholly disapprove of what you say and will defend to the death your right to say it.—*Voltaire*.

THE WORDS OF THE PREACHER

Mr. Gilbert K. Chesterton is in this country delivering an illustrated lecture on "The Ignorance of the Educated." The illustrations are by Mr. Chesterton.

A heretic: one who enters into confidential correspondence with the editor of *The Christian Century*.

When will college boards learn that while they are judging they are also being judged?

By the way, just what has been the change in policies and conditions since the fourth of March?

The automobile business supplies a new synonym for the word home. The modern version of the old song would be "Filling Station, Sweet Filling Station."

Think what a tragedy it would be if this world were all comedy.

Warmth expands and cold contracts—hearts as well as steel.

Perhaps it will not be without interest for the public to know that the men from the *Sunday School Times* and the Moody Bible Institute who have been used as authorities for condemning the unsoundness of religion in China are men who pass their judgments from the standpoint of those who are looking for the second coming of Christ.

No doubt the Disciples' Divinity House at Chicago is feeling very sad that it was not allowed to participate in the askings under the Interchurch World Movement.

Judging from some of the opinions expressed, *The Scroll* is either futile or dangerous. Well, we are thankful that it can not be both.

THE LEGACY OF THE INTERCHURCH

It has been rumored of late that the Interchurch World Movement has failed. Even at that, it has been worth its cost. It has, for one thing, emphasized what the true sources of philanthropy are. It was thought that a vast philanthropic impulse had seized upon us all because ready money was forthcoming during the war for the Red Cross, Y. M. C. A., Salvation Army, and all the rest. The Interchurch Movement expected to utilize that impulse through the outpourings of Class B. But the philanthropy of Class B. was left behind somewhere in the shell pits. The fact is that a lot of what we thought was exalted altruism during the war was not such at all. A lot of people gave what they did through nothing else than fear. They were afraid that if they did not give, the Huns would get them; and they were afraid that if they had not charity their barns would be painted yellow. The truly philanthropic givers are after all mostly church people.

The second value that has been derived from the Interchurch Movement is that it failed. If it had gone through, we should have been in for no end of drives, and the enthusiasm of promoters would have made cowards of us all. The end might have been one big ecclesiastical Protestant machine—a consummation which would have made our next job the promotion of a new Reformation.

But the Interchurch Movement has left us a legacy. It has left us some underwritings. And as we pen this we feel sorry for that poor word—underwritings. It is going to have a hard time in the world for some little while to come. But we have some underwritings. And they must be paid. For the banks which hold our cer-

tificates of obligation will certainly sue, if the money is not paid in the near future. The ministers are receiving a copy from an official of the Bankers' Trust Company of New York City to A. E. Cory which clearly foreshadows legal action on the part of the banks if their claims long remain unsatisfied. We must pay the money. Our leaders underwrote it, and whether we like it or not, the debt is looked upon as a debt of the Disciples. And every one has the moral obligation to pay his debts.

Now, the present situation gives an opportunity for the expression of some reflections upon things in general. Was anybody in a position to take official action for the Disciples of Christ? Our answer is that they were. The question is not one at all of what the theoretical constitution of our church is, but simply a question of fact. The fact is that we do have recognized official leaders. How have they received and held their places? *They have done it by the acceptance of the people.* And no matter what theory may be, the plain fact is that for the people who accept them, these leaders are official, and can officially represent those who permit them to do so. These leaders are accepted. They and the societies they represent have been going along for years with the main body of the Disciples following them. The thing is simply a *fait accompli*. It will do no good to assert that there is no general organization and leadership among us, for there is. It has been and is now developing in spite of all that may be said to the contrary. The general convention is actually recognized to be able to speak for the Disciples. And a proof of it is quite clearly to be found in all the bother there is about getting control of it. The general convention is official, and the societies that report to it are official by reason of the

patent fact that they are actually generally accepted as such.

Therefore, the debt that the leaders contracted is morally the debt of those who accepted the leaders. The debt is a debt of honor. And by the way, the gambling obligation is only one example of such a debt. The debt accepted by the free will of a son in place of a deceased father would also be an example. The present debt has at least some of the aspects of a debt of honor. As individuals and as churches, we can not be legally compelled to pay. It is the boards which will be sued. It is the boards which will be forced into bankruptcy. But we have tacitly, at least, stood behind the boards, and the honorable thing to do for the people who have encouraged the boards to go ahead is to stand behind them in the crisis. One thing is sure, and that is that if the debt is not discharged in honor, it will become a debt of dishonor.

But the rank and file will be a bit more careful about what they get into the next time. From now on business will be scrutinized more thoroughly in the general convention. And that is a gain. In the past our own lethargy and the unwieldy size of the convention have made it necessary for our leaders to bring to the convention a cut-and-dried program which we have usually voted through. It probably will be different from now on. A. E. Cory recently made the remark that there would likely be in future conventions less time for inspirational speeches and more time for business. The people at large now realize more fully the importance of well-considered action, and they are more likely to give it after their recent experience. The crown of the secretary will probably be more thorny than ever, but the net result will be a benefit in the work for having

the interested criticism and counsel of what in the phrase of President Harding may be called the "best minds."

It has become a bit hard to get one's leading church members to set-up meetings. There is a general feeling that one is more or less helpless when he gets there. A certain pastor got this from one of his leading men whom he had asked to attend one of the recent set-up meetings for the underwritings: "No, I am not going. I have never been in one of those meetings yet where the individual had a fair chance. They come there with the thing all set up, and it appears to the crowd that it is bad manners to get up and oppose anything. No, I am not going into a debate that is all one-sided before it begins." Well, there is something in this saying. The man who throws cold water on a meeting full of enthusiasm might as well be an enemy alien for the time being. The meeting is called primarily to put the spirit into the callees, and anything that detracts from the main purpose is more or less out of order. But a new note has been evident in the recent meetings called in the interest of raising the underwritings. Questions and criticisms were frankly and freely solicited. Another gain. Another item in the legacy from the Interchurch. One reason why some of the drives in the past have not been more faithfully carried back to the rank and file is that the pastors and leading laymen felt that they had been a bit too ruthlessly whipped into line in the set-up meeting.

The churches have been apportioned. One wonders sometimes just how much good that does. For there is at least a general inclination to pay no attention whatever to an apportionment. The reaction is a negative one in some cases. But then apportioning may be only a harmless pastime; no one has to pay any attention to it unless he wants to. The principle of apportionment is in

the present case admitted even by those who determined it to be open to criticism. That is, each church has been apportioned on the basis of what it has already in the last two Year Books shown a willingness to give. In other words, the first shall also be last—first to give and last to give. Some of the churches are squirming a little at that doctrine. They feel somewhat like the boy who was the victim of a conspiracy to get him to run himself breathless while the others stood back and watched him do it. The boy did not feel just the same immediately afterwards. Neither do the churches. The defence of the principle is that the present situation is a crisis, that above all things we must have the money, and that when one wants money badly he goes to the place where he thinks he is most likely to get it. That is to say, the move is one of military necessity. But it might not be out of order to suggest that, if we are going to continue trying to make a showing among the churches, we discover some more fair means to do it than that of expecting a comparatively few churches to keep up the reputation of the whole Disciples' movement.

The money for the underwritings will be raised. A really powerful motive is in operation. If the debt is not paid, we shall stand out as the only religious body of whom it was written, "They did not pay." We shall be sued. If that happens everybody will be laughing at us, and we shall become a people of contempt. Every Disciple church and church member will share in the general execration. Who can stand it to have his church the object of derision and ridicule—and that too by the uncircumcised? We do not care about the Interchurch, but when it comes to salvaging the chosen people we have millions for defence. These dreams of world conquest by and for the sects are contrary to our principles,

but if it is a matter of making Disciples of all nations we are more than ready to march in conquering columns down the corridors of time.

Yes, the underwritings will now be paid. And all of us want to see it done. As with taxes, we shall grumble—but we will pay.

A CONSTRUCTIVE PROGRAM

E. S. Ames

The Twenty-fifth Anniversary of the Campbell Institute will be celebrated at the Annual Meeting at the Hyde Park Church, Chicago, July 27, 28 and 29. The executive committee makes two requests of you: first that you be present, second that you actually write a paper.

The committee has given considerable thought to the question as to how the Institute can be of most service in our day and generation. Our convictions are running in the following direction: first, that as modern men trained in the critical conceptions of the Bible, in the scientific view of man's place in nature, in the constructive spirit of social service and in religious liberty, we should be useful first of all through our own churches and brotherhood.

Two things are of great importance in carrying out such an ideal: First, that we realize that we are not in conflict with the fathers in this movement but sincerely in accord with their spirit. The following well-known declarations should be kept before us with an understanding of the further reinforcement which modern thought affords:

(a) That the Church should have no formal creed. All such creeds as tests of fellowship are divisive.

(b) We are neither Trinitarians nor Unitarians but seek to be loyal and practical followers of Christ.

(c) We do not consider an emotional experience of religion as sufficient but desire also that it should be reasonable.

(d) The Bible is to be read as other books. In every part it is important to keep in mind the date of the writing, the purpose, the author and the persons addressed.

(e) The observance of Sunday should be guided by sanctified common sense, not by Calvinistic Puritan Blue Laws. Christians are not under the Mosaic Law with its Sabbath but under Christ.

(f) He is a Christian who to the best of his ability lives up to the teaching and the ideals of Christ.

(g) There should be no distinction of an ecclesiastical character between "clergy" and "laymen." All members of the church stand on an equality.

(h) The will of the majority in a local congregation as expressed in orderly deliberation should determine the conduct and standards of the church in all respects. The rule of minorities often retards progress.

(i) The great need of the Church is for union in spirit and in practical tasks. The plea for union is an admission that there are Christians in all denominations.

Second, the development of a practical program adequate to the ideals just stated requires the following measures:

(a) More universal and more adequate education both for the ministers and for church members.

(b) It is important to conduct the work and services of the local church by use of, and at the level of, the best talent of the church. The music, the ritual, and

the social life should be conducted by the best standards and methods available.

(c) The Church should identify itself through the minister and members with all significant community enterprises.

(d) There should be in every congregation an intelligent and passionate devotion to a great world-wide missionary program.

(e) Christian Union needs most of all to be promoted by a spirit of comprehension and vital religious faith. The Disciples have always exemplified this in their catholic administration of the Lord's Supper.

(f) A constant process of self-criticism based upon scientific statistics and comparison with other religious bodies is advantageous. The question as to whether the churches hold their young people and whether they reach different social classes can only be determined by careful statistical methods.

(g) More ample provision for ministers' salaries and pensions is necessary.

(h) The equipment of local churches should be made more adequate. The architecture should at least equal that of the community and generous provision should be made for religious education and social work.

(i) Encouragement rather than an attitude of fear and apprehension should greet the work of all forward-looking ministers, teachers and officers. When men are intelligent, informed and sincere their religious views cannot fail to be helpful.

It has been thought that our annual program for next summer might be built upon these principles and the topics which they suggest. Will you not contribute your part to this attempt to work out a constructive program by preparing a paper not to exceed twenty minutes in

length. Of course it is not meant to limit members to topics suggested above. All are expected to feel free to select a topic independent of these if they desire. Please reply, giving titles of papers within the next two weeks.

A FEW COINCIDENCES

A. S. Baillie

I have been looking back to the rock from which I have been hewn and the pit from which I have been dug. The result of this retrospect has been that I have noticed, at least within my own circle of religious training, some things which have impressed me. It is peculiar how certain ultra-conservative and very literalistic ways of thinking have led some of my religious friends to conclusions which are somewhat similar to those which present-day scholars of historical criticism accept.

If you will possess your soul in patience, I will mention a few lines of thought from which, I think, you can find a form of close resemblance. Let me call your attention to the question of the triune formula used when people are baptized. Not long ago I read an article by an Englishman in which he questioned the validity of the triune form used when we immerse. He goes on to show it is not used in the book of Acts and therefore, he thought, ought not to be used today. This commission and the command to baptize in the name of the Father, Son, and Holy Spirit, he says, does not belong to this age, but rather to the age after the church has been caught up to be with Christ. Then the gospel of the witness will be preached to all people and with that gospel the baptism into the name of the trinity.

Some of this gentleman's conclusions are strangely familiar. We know it to be true that the triune formula did not come into permanent use during the days of the apostles. Furthermore, if we read "The Teaching of the Twelve," we find that the form used has not crystallized into the trinitarian one. When this really took place is doubtful.

A few years ago I heard a brother speak of the words of Christ to Peter, "Thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it," and he doubted whether Christ was speaking of the church of this dispensation. His reason for not so thinking was found in Eph. 3:4-5, where Paul speaks of the mystery of the church not being revealed in the past but unto the apostles and prophets by the spirit. If such were the case, how could Christ speak of his church until he was ready to call it into being? Another phase of the argument is that the Gospel of Matthew is a gospel written to Jews and its primary application is not binding upon the people of today. So if Christ spoke of a church it must have been a Jewish one and not the church made up of both Jew and Gentile.

We see from this line of reasoning something which is a bit novel, and yet it brings us face to face with the modern way of looking at the problem. It is well known that scholars are doubtful as to whether the ecclesiastical portions of the gospel are integral parts of it. Why should Christ speak of certain lines of procedure which must be gone through in order to bring harmony into the fold again when the church was not in existence, speaking as if it were already organized?

There is another question which I have heard discussed among my friends of the past. It leads in the

same direction as the above cases. We are in the habit of speaking of the church as the bride of Christ. Some of the real orthodox brethren, whom I have known, question the validity of this statement. They say that nowhere in the gospels or in the epistles does the phrase occur. Think for a moment, and you will find this to be true. Paul speaks of presenting the church at Corinth as a chaste virgin to Christ. When he says this he speaks of a local church and not of the whole church. Again Paul speaks of the church universal as the body of Christ. If it is His body, its relationship is as close as it can be. Then why speak of it as being His bride when it is already part and parcel of Him?

Since the phrase does not occur in any of the gospels or in any of the epistles but only in the book of Revelation, how are we going to dispose of it? Their argument is as follows: since the church is the body and not the bride of Christ, the real bride must be the nation of Israel. Therefore the book of Revelation is primarily a book which has to do with the Jews during the period of time which elapses after the church has gone home.

This form of argument may be naïve, yet it contains food for thought. Specialists in the field of study think that the present book of Revelation is a compilation from smaller Jewish apocalypses. Most of it is thoroughly Jewish in character and form. It has been worked over by some one for the benefit of the Christians who are undergoing persecution.

Thus far, without stressing it too much, we have seen a striking resemblance between a certain form of orthodox thinking and the results of modern scholarship.

F. E. Lumley: "Permit me to congratulate you on the snappiness of *The Scroll*."

THE RELATION BETWEEN ETHICAL AND RELIGIOUS EXPERIENCE

Clarence H. Hamilton

A shift in terminology is sometimes useful in throwing one's thought into a fresher or more convenient perspective. It is for this reason that the heading of this paper is worded "The Relation Between Ethical and Religious Experience" rather than "The Relation Between Ethics and Religion" or "The Relation Between Morality and Religion." For it immediately throws into relief the fact that our discussion has to do with factors or functions within one fundamental process, and thereby enables us to avoid slipping into language that implies something more mechanical as when one speaks of the "sphere" or "world" or "field" either of ethics or religion. Such terms do not always mean, of course, that the user is not thinking in dynamical or functional conceptions but there is a strong tendency for such terminology to entangle us somewhere along the line in an attempt to apply mechanical categories to what are essentially phenomena of life. Morality becomes a definite "thing" exclusive of another definite "thing," religion, and the problem becomes one of conceiving the form of their external interaction. As a matter of fact both morality and religion have arisen in the progress of human experience. Being outgrowths from life they are for the sake of life and have significance only in relation to its ongoing. They are best grappled with, therefore, in the biological categories which are being applied so characteristically and fruitfully in our age to all things human. On such a basis the pertinent questions for inquiry become: (1) What is the function of morality in human experience?; (2) What is the function of religion in

human experience?; and (3) How are these two functions related to one another, or how do they supplement each other?

I.

Taking first the case of morality it is plain that the moral consciousness operates to furnish a standard for the guidance of conduct. In every theory an ideal appears, whether Duty or Happiness or Self-realization as an end at which individual conduct is aimed or in accordance with which it should go on. Experience is not left to happen in unregulated fashion. This, however, is not quite the whole story, for conduct is guided by many standards according to circumstances, as when the musician works to develop his technique in accordance with the rules of his art or the baseball novice controls his actions in accordance with the rules of the game. Mere regulation is not sufficient to describe the function of morality. Rather the distinguishing feature of the ethical standard is that it is regarded as the highest end or standard of conduct. Roughly, then, we may say that the moral function in experience is to furnish and keep active in conduct an awareness of a highest standard of action.

But why should there be a highest standard of action? In answer the classical theories seem to imply that the ethical ideal stands somehow for the whole of experience as over against its partial phases. Kant's insistence on the universality of the moral law as over against the limited ends of specific inclinations; the Utilitarians' Greatest Happiness as over against isolated and particular pleasures; and T. H. Green's conception of the full realization of all capabilities in contrast to every form of incomplete development, are all of them recognitions in ways varying with their several philosophic systems of

some wider whole in which and with reference to which our daily conduct goes on. However else that whole may be conceived it certainly means ultimately the deeper and fuller experience of life. Morality keeps ever before us the possibility of the greater life and the necessity of suitable action for its achievement.

Since human life goes on as a process of associated living the ethical ideal quite naturally takes on a social form in all reflections about it. Kant sought to establish his kingdom of ends by showing that every man, since he is a rational being, has the potentiality of being motivated by reverence for the moral law alone and so of participating in its absolute worth, and hence should be respected for the worth of his personality. But we strongly suspect that this result was reached quite as much because Kant wanted to do justice to the fact of the actual social nature of man's experience as it was a formal conclusion from an analysis of the nature of an *a priori* practical reason. The Utilitarian ideal was conceived socially from the start, as the greatest happiness of the greatest number though the early representatives of the school had much ado to explain adequately how their individualistic pleasure-seeker could be made to prefer the good of society to his own. Mill frankly recognized the fact that man naturally "never conceives himself otherwise than as a member of a body," and hence finds his highest happiness in the happiness or welfare of the community. Green very explicitly shows that man's progressive self-realization can take place only through the institutions of society. If we include the social aspect in our statement, then, we must say that the moral function in experience is to furnish and keep active in conduct an awareness of a highest standard of action recognized as valid for all members of society.

II.

Turning now from the ethical to the religious phase of human experience we are met at the outset by a difficulty in the attempt to formulate its function. Two of the leading students of the Psychology of Religion have objected to viewing religion as a function or interest co-ordinate with other functions and interests and have insisted rather that it is an organizing center for all our values and involves them all. For instance, Professor Coe, after listing various functions of the human mind, biological and preferential, says "Religion is without a place in this list because it offers no particular value of its own. Religion is not co-ordinate with other interests, but is rather a movement of reinforcement, unification, and revaluation of values as a whole, particularly in social terms." (Psychology of Religion, 1916, p. 41.) Likewise Professor Ames defines the religious consciousness as "just the consciousness of the great interests and purposes of life in their most idealized and intensified forms" and thus makes religion in its generic nature to be "the most intimate aspect of human life." (Psychology of Religious Experience, p. 280.) This kind of position tends to soak up morality, so to speak, into religion, and in a way to make the sort of inquiry we are now conducting quite meaningless. But it would seem that the long standing of two such words as morality and religion does point to a felt real distinction. Professor Ames does recognize that there is a distinction in current usage but he thinks it is connected with an obsolescent world view as he says "The attempt to delimit the field of natural morality from religion presupposes in the older writers a dualism between human and divine, natural and "regenerate" natures. Without the definite assumption of this dualism the line between morality and relig-

ion becomes obscure and tends to vanish completely." However, we may reply that a line of distinction between two colors of the spectrum is obscure and hard to draw but there is no doubt about the two colors being different. But this is talking in non-functional terms. As a matter of fact if we say with Coe that religion is in some sense a unification of all values there is at least a part-whole distinction between morality and religion. And if we say with Ames that religion involves the reaction of man's entire nature only with a characteristic direction and emphasis, it would seem that there is the possibility also of saying that morality is a similar reaction if not with a different direction at least with a different emphasis. At any rate there is ground for asking the question. Granting that morality is involved in religion what is there characteristic in the religious consciousness which goes beyond the moral factor?

Briefly I think the answer is 'faith that in its deepest nature the universe is on the side of man's highest aims.' That is the meaning, it seems to me, of the persistence with which man has always believed in a superhuman being or beings that sympathize with and help man in his striving for his highest values. Throughout his long history man has not only developed his moral ideals in the grind of his social experiences; he has also conceived them as somehow sustained by the care of his God. It is true that the character of the god reflects the level of his ethical insight. But nevertheless the god or gods have been there and must have really functioned in his experience or man would have long since discarded the conception.

The question will doubtless arise "Are there grounds for thinking that we need such a faith today?" Briefly again the answer is "Yes." For the very existence of

our ideals requires for their achieveability such a universe as they can be achieved in. In other words there must be something in the very nature of things human and cosmic that chimes with man's deepest aspirations. How better express it than by the conception of a Being whose nature is like and yet outruns man's. But can we know with absolute certainty that the heart of the cosmos is really on the side of man's values? The answer is "No," and it is possible to assume the opposite as Bertrand Russell does in his "Free Man's Worship." But there is nothing irrational about the positive conception and it surely releases more of hope and courage for hearty endeavor than Russell's vision of the futility of man's dreams in the face of an alien universe. Moreover the history of religious personalities seems to indicate that actual ethical progress in the light of this faith confirms it into a conviction. Such conviction must be won by each individual for himself in the stress of moral effort. It inspires, sustains, and comforts.

III.

Already our discussion is beginning to suggest the relation of the religious to the moral consciousness. Morality furnishes us the ideal standard for our conduct in relation to our fellows; but religion adds faith in the cosmic setting in which its values are to be achieved. By seeing our ideals rooted in the favoring trend of the entire universe it adds dynamic, warmth, and intimacy to the commands of the moral consciousness. As Professor George Burman Foster indicates in his little book "The Function of Religion in Man's Struggle for Existence," moral values become magnified, idealized and objectified in man's conceptions of his gods and thus react back powerfully upon the process of his ethical endeavor. Thus there is constant interplay between the moral and

religious attitudes, the one furnishing content and the other range and power; but both indispensable phases of one unfolding, continuously expanding process of larger and fuller life.

The view here set forth is not without relations to the thought of the great ethical teachers. With Kant it makes religion a requirement and an implication of moral conduct. If that which ought to be, but is not, is to be really brought to pass, it can be only on condition that the universe is such as to permit of such achievement. This implies that the order of the universe is a moral one and as such involves a supreme regard for personality which is best conceived of as God. This is indeed a faith and, to use Kant's language, not an object of theoretic reason, but it is indispensable to all whole-hearted, forward living. With Mill is recognized the power of the religious experience to give "wider range and greater height of aspiration" to the limited, specific strivings of present conduct, but it would seem that so persistent a function as religion, is entitled to a fuller confidence than his timid hope that the constructions of the creative imagination may not be entirely mistaken. Mill did not sufficiently reflect, perhaps, upon what larger demands are actually made upon the cosmos by the very nature of the moral consciousness itself. Lastly with Green it has been recognized that religion does afford a basis for ethical advance by its vast enlargement of the ethical ends. But Green's conception of the end as a completely realized self is a static end for a dynamic process. Our view has rather left open a way for a process of indefinite ethical and religious advance in which moral ideals continuously arising in the give and take of social experience are idealized and expanded in the symbols of the religious consciousness to be reflected back into the life of ethical endeavor and lift it to ever higher levels of achievement.

CONGRESS OF DISCIPLES

Xenia, O., March 25th.—The Congress of the Disciples of Christ will meet in the First Christian Church, Springfield, Ill., May 9th to 12th. The features of the program are as follows:

Monday evening, May 9th.—Welcome, W. F. Rothburger, First Christian Church, Springfield, Ill.; response, G. A. Campbell, Union Avenue Christian Church, St. Louis, Mo.; "The Successes and Failures in Co-operative Movements—What Next," A. E. Cory, New York City; "The Successes and Failures in Union Movements—The Next Step," Prof. Herbert L. Willett, Chicago, Ill.

Tuesday morning, May 10th.—"An Interpretation of the Apostolic Church, Its Organization and Its Relationships," J. B. Briney, Crestwood, Ky., and Orvis F. Jordan, Chicago, Ill.; Address, Dr. Frederick F. Shannon, Central Church, Chicago, Ill.

Tuesday afternoon.—"The Possibilities of the United Christian Missionary Society," President F. W. Burnham, St. Louis, Mo.

Business Session, Tuesday evening.—"What Shall the Church Do With Its Colleges?" H. O. Pritchard, Indianapolis, Ind.; "The American Universities and Their Challenge," D. O. Foster, Council of Church Boards of Education, Chicago, Ill.

Wednesday morning, May 11th.—"Co-operation and Co-ordination," Geo. A. Miller, Washington, D. C., and M. L. Pontius, Jacksonville, Ill.; Address, Dr. Frederick F. Shannon.

Wednesday afternoon.—"The Contribution of the Disciples of Christ to Christianity," Prof. F. D. Kershner, Des Moines, Ia., and Editor C. C. Morrison, Chicago, Ill.

Wednesday evening.—“The Church Responsibility in the Present Industrial Unrest,” Prof. A. W. Taylor, Columbia, Mo.; “The Golden Rule in Industry,” Arthur Nash, Cincinnati, O.

Thursday morning, May 12th.—“Our Ministerial Leakage, Its Causes and Its Remedies,” President I. N. McCash, Enid, Okla., and Clarence Reidenbach, Indianapolis, Ind., Address, Dr. Frederick F. Shannon.

Thursday afternoon.—“The Letter and the Spirit of the Restoration Movement as Revealed in the Writings of the Campbells,” Prof. A. W. Fortune, Lexington, Ky., and Geo. H. Townsend, Angola, Ind.

Thursday evening lecture.—Dr. Frederick F. Shannon.

General discussion will close each session. Leland Hotel will be headquarters. Lodging and breakfast (\$1.50) will be provided on the Harvard plan. “Hour of Prayer” 8 a.m. each day in “Chapel.” Write W. F. Rothenburger, pastor First Christian Church, Springfield, Ill. Programs will be ready April 15th. Registration fee will be \$1 and may be sent with application for program.—Board of Directors of Congress of Disciples of Christ, W. E. M. Hackleman, Indianapolis, Ind., Secretary.

CORRESPONDENCE AND NEWS NOTES

President R. H. Crossfield of Transylvania Collège, Lexington, Ky., has been elected a secretary of the Federal Council and will assume his new duties immediately at the conclusion of the academic year. Dr. Crossfield will have charge of the financial, publication and business interests of the Council.

Rev. Jasper T. Moses, who has been Publicity Director of the Federal Council since November, 1918, leaves

February 25 to become manager of the Union Evangelical Press at Mexico City. This recently established enterprise co-ordinates the publication work of nine of the Protestant boards working in Mexico. It is a return to a former field of labor for Mr. Moses, as he was previously a missionary in that country. His address in Mexico City will be P. O. Box 115 bis.

We give the following letter recently received from our book-seller:

Dear Sir:

We are mailing you under separate cover, a complimentary copy of *Princess Salome* by Burriss Jenkins. This book has just been published, but has been spoken of as a work equal to *Ben Hur* and *Quo Vadis*. A book that shall create considerable discussion.

If you are pleased with the book, we would be glad to have you call it to the attention of your congregation.

P. S.—Mr. Jenkins is pastor of one of the largest Christian churches in Kansas City.

Dr. O. B. Clarke writes: "I was glad to get your letter setting forth the status of the Institute,—its needs and the importance of maintaining and advancing its ideals. I am with you in spirit and to the extent of my ability, including time and means. If this isn't worth much on its face, just discount to such a point as to make negotiable. Enclosed is my check for the dues, 1920-21, of \$3.00."

Rev. B. H. Bruner, Hamilton Avenue Christian Church, St. Louis, Mo., a new member in the Institute: "Am sending check for \$3.00. I am sure I will enjoy the fellowship of the men in the Institute."

A. L. Cole: "I very much appreciate and enjoy the fellowship of the Campbell Institute men. They are fine company and a great bunch of fellows. The time

was many years ago when our men feared to have their names connected with such an outfit, and now the time has come when they would not be without it."

Ira L. Parvin: "Enclosed find check for \$3.00 dues. I congratulate you on your persistence and envy you your patience in keeping after us tardy fellows."

Maxwell Hall: "I am always glad to have good news of the present condition and future prospects of the Campbell Institute."

Dr. Clarence H. Hamilton and O. J. Grainger have been together speaking for the Missionary Society in the east. They were one week-end at Baltimore with Peter Ainslie. Dr. Hamilton also gave some lectures in March at the College of Missions, Indianapolis.

Dr. Hamilton writes: "Being near to Washington, I made the trip over on Monday morning and saw for the first time the splendid buildings of our capital. At ten o'clock the Senate began a session. I strolled into the visitors' gallery and took a seat. To my surprise I found myself next to a young Chinese who told me he was a student of political science and was trying to understand the machinery of our government by watching the wheels go round. Later in the Congressional Library I happened upon one of my old students from the University of Nanking. I am told that there are some two thousand Chinese students in America examining into our type of civilization.

Professor Guy Sarvis has been doing relief work in northern China during the past three months. There are about 2,300,000 people in his district. With the funds in sight and to be reasonably expected to be available before harvest they can hope to save about one in twelve of those who will otherwise starve. Professor Sarvis and his helpers have to decide who shall be chosen

and who left. Mrs. Sarvis writes: "You can imagine what a terrible heartbreaking business it is."

Dr. Willett has been spending several weeks through the west and on the Pacific Coast in the interest of the Federal Council of Churches. He will return to Chicago for the spring quarter.

The members of the Institute in and near Chicago will have a dinner April 4th to welcome Dr. W. E. Garrison who will just be entering upon his new duties as Dean of the Disciples Divinity House.

Dr. Charles M. Sharpe writes that his work as Dean of the Detroit School of Religion is progressing very auspiciously. This work is connected with the Y. M. C. A. A neat folder announcing the courses in the school has been printed. Dr. Edgar DeWitt Jones is one of the teachers.

Dr. C. G. Brelos, 736 Litchfield St., Pittsburg, Pa., sends a perfectly good check for his dues to the Institute and writes: "Heard Morrison Sunday morning. He preached a great sermon."

Dues for the current year have recently been received from B. H. Bruner, J. C. Archer, A. L. Chapman, A. L. Cole, Ira L. Parvin, W. L. Carr, H. D. C. Maclachlan, C. C. Morrison, Max Hall, J. A. Serena, O. B. Clark, F. E. Davison, and Levi Marshall.

E. S. Ames was in March at the Union Theological Seminary in New York where he read a paper before the Eastern Theological Society on "The Validity of the Idea of God."

The secretary says: "The payment for the March *Scroll* broke the treasury. There is enough owing to the Institute in dues to more than pay all obligations for the remainder of the year. It is to be hoped that all who are in arrears for any amount will recognize the necessity for prompt payment."

THE SCROLL

VOLUME XVII MAY, 1921 NUMBER VIII

You see I grew up in the delusion that I knew God; I did not know that I was unprovisioned and unprovided against the tests and strains and hardships of life. I thought I was secure and safe. I was told that we men--who were apes not a quarter of a million ago, who still have hair upon our arms and ape's teeth in our jaws--had come to full and perfect knowledge of God. It was all put into a creed.--H. G. Wells.

THE WORDS OF THE PREACHER

And now let the graduates remember that, in spite of all that has been said to the contrary, one does not get paid for the knowledge he possesses, but for the knowledge he uses.

Nobody is quite as good as he ought to be unless he takes the trouble to make his goodness effective. The good will must not only be good, but make good.

Something deeper than the desire for high place is all that can make the possession of the place worth while. Service.

When one thinks of the power that parents have over the development of their children, he is tempted to conclude that one should go to hell or heaven for what his children become more than for what he himself becomes.

Do you ever wonder whether or not the mass of people deserve either heaven or hell?

Must one believe in original sin? No, youth may sometimes think it shows some originality in sin, but the thing always settles down to the same old stupid business.

Sometimes one gets public credit for originality of thought when the true case is that he simply has no more sense than to blurt out what every one is thinking. The original thinker is often just the man who first gets up his courage to say it.

What good is free speech without honest speech?

You can keep out of *The Scroll* some things you do not like by taking up the space yourself.

THE YEAR BOOK

The Year Book has come, been seen, and lambasted. Perhaps it will not mind another blow struck in the general melee.

We owe a great deal to those who get the book out. If they did not, perhaps no one would do it. And we need to have the statistics on ourselves. The compilers work under difficulties, the greatest of which is perhaps the fact that it is so hard to get the returns at all. Let us recognize our debt.

The book has set some throwing dust into the air because it assumes to be official. But it is official. It is the only work of the kind published. It has undisputed possession of the field. The railroads accept it as authoritative. All the preachers like to read about themselves in it. The people at large accept it, with bad grace perhaps, but they accept it. It actually fills a need in such a way as to make it our official organ.

But the above facts render the case one for serious thought. The Year Book of the Disciples of Christ ought not to be published by a missionary or any other society. The fact that the book is accepted as official renders this all the more true. The Disciples are bigger than any of their boards. What we have is a volunteer agency doing a work for us that we ought to do for ourselves. There ought to be a committee representative of the whole Brotherhood appointed for the purpose of publishing the official statistical report of the Disciples of Christ. That committee ought to be appointed by the International Convention, and should report to that body.

There are some things missing that really ought to be included. For instance, one wonders why there is not a column in which is given the report of the Sunday

School offerings to Ministerial Relief. Why should these amounts be combined with the church offerings? There should be a column which tells what salaries the churches pay their ministers. Such an item would be a real help to a minister in considering a call. And there could be nothing better in promoting a general increase in ministers' salaries than to publish what the churches actually are paying. There should be a showing of what the property of a church is valued at, and what the amount of indebtedness is on that property. It ought further to be known how much of the money raised for local work was for current expenses and how much was applied on the debt or put into the permanent plant. Some years show a big expenditure for local purposes because some emergency fund is included. It may be misleading to lump everything off as "local expenses." The knowledge of such facts as the foregoing help to determine the real power of a church. There should be a column showing what the churches give to all other causes than those already listed. Let it be remembered that this is a year book of the *Churches of Christ*; all the money that the Churches of Christ raise for benevolent and missionary purposes ought to be credited in the total of their activities. A lot of calls have of recent years come to the churches; let the full strength of their generosity be known. The inclusion of this information might, of course, give aid and comfort to the outlaw missionary agencies, but the fair thing ought to be done even if it hurts. The independent societies must be handled in some other way.

The provenance of missionary giving is interesting. As one looks over the pages of the record he sees many white spaces where figures ought to be. He learns that 2,921 churches give nothing at all to missions. The fact seems to be that only a comparatively few churches have

been reached deeply with the missionary spirit. These churches have been carrying the onus of making a showing for the entire Brotherhood. Heroic measures should be taken to spread the gospel of giving to all the churches in the whole Disciple world.

It is amazing, when one takes the trouble to do it, to run one's eye down the column which gives the number of members in the churches, and see how small the most of the churches are in size. The greater part of our membership is in small churches, and very small churches at that. The average size church for the whole Brotherhood is one hundred thirty. The number of churches below one hundred in membership is astounding. A church of five hundred is quite rare. Churches of three or four hundred are not very numerous. A church of two hundred is quite strong among us. There is one county in Kentucky which has nineteen churches, and the largest membership among them is ninety. There is one church in Texas which reports a membership of one. There is a number of churches with a membership of less than ten each, and quite a few among them have only three or four. The fact is that we have hundreds of churches which are struggling for existence. We have only a handful of churches that are imposing in strength. It is depressing to look down the list, and feel that this is the showing that religion is making. We certainly have nothing to be over-confident about. And yet one takes heart when he thinks of the bravery and tenacity of those far-flung struggling groups battling to uphold the banner of their religion.

Our strength is largely in the country and the smaller cities and towns. There are only a few cities in which we are at all strongly intrenched. Our work in the city is yet to be done. We must develop men who can lead in carrying our cause into the cities. Broad-gauge pro-

grams for cities will have to be laid out and pursued. One grows impatient as he sees the record of city after city of fifty, seventy-five or one hundred thousand population which has only one strong Disciple Church. We ought to be developing several strong churches in different parts of all such cities. And we ought to be advancing in force into the great metropolitan centers. The rural character of our church membership accounts for much in the struggle between conservatism and liberalism. The county churches are quite likely to be conservative. And men of advanced divinity school training would as a rule rather be in the larger centers of population. We have a chasm there. The cities are so far soaking up the impulse to liberalism. But liberalism must advance into the country where most of our people are. This will eventually happen. The liberal point of view will gradually overflow into the country districts. There are already a number of well-trained men in the country who are there from choice, and because they want to serve the country communities.

We are a Middle West people. There is a strip through the middle section of our country where most of our strength lies. Outside of this strip we are not particularly strong. We have five states with as many as one hundred thousand members each. These states are Ohio, Indiana, Kentucky, Illinois and Missouri. These five states have practically one-half of the total membership of the Disciples. Iowa and Kansas are second rate in strength. Texas, Oklahoma and California seem to be developing. Outside of the places mentioned, our strength is pretty scattering. We are, on the whole, a Middle West country people, with all the points of strength and weakness that such a people would have. We are still in knee pants, if not in short dresses. We are still provincial, and have much to learn. But there

are those who say that the stage of our country's history is going to shift to the Middle West. Meredith Nicholson gives this middle country the romantic name of "The Valley of Democracy." Great things seem to be in the making in this land in which we live. Perhaps it shall be our opportunity to be on the ground when the great things of the future begin to unfold. As one looks over the statistics and thinks back a few years, it seems as if we have reached a static condition. It looks as if we may have grown to be about as big as we shall be for a while. Perhaps we shall never be much larger in numbers. And again we may be. Perhaps we need to think less of further immigration, and begin to think more about improving the breed. In any event, we have a big job cut out for us, and we need to buckle down to it. We shall not achieve victory simply because we have the sacred ark in our possession.

The report of college graduates going into the ministry is certainly inadequate. Those of us from colleges not listed (cf. p. 15) know of students in our own schools who are entering the ministry. But the most egregious error of all is made when (pp. 74ff) the papers published by the Disciples of Christ are enumerated, and nothing is said about *The Scroll*.

The following was in a copy of the church calendar of W. H. Book which we recently received:

The Scroll. Clarence Reidenbach, the pastor of the church at Irvington, is the editor-in-chief of this Campbell Institute organ. There are some proverbs uttered by Solomon that fittingly describe it. If this brilliant (?) journal should cease to exist there would still be light.

The dates of the Springfield, Illinois, congress are May 9-12.

THE BI-CAMERAL REPRESENTATION OF THE DISCIPLES

The general convention is to be held at Lake Winona, Ind., beginning the last day in August and continuing through the following week in September. It is likely to be pretty warm at that time, but one might just as well, and perhaps better, be at Lake Winona as anywhere else. And it may be that the heat of the weather will serve to some extent to mitigate the heat of the convention. There are times when one is simply too hot, if not too proud, to fight. There is one thing that the committee which fixes these dates had better never do, and that is to have the convention during August,—meaning that we preachers are not going to stand for having the convention set for the time of our vacation. The convention is no vacation frolic; it is hard work, and it sends one home in an exhausted condition. Above all things, let them never never dare to attempt to hold the assembly during dog days.

Our convention is in a curious state of affairs. We do not even know what it is. We do not know whether it is a meeting of Disciples' churches and church members, or a meeting of the organized missionary and benevolent agencies. It is not surely known whether it is any use to appoint delegates or not. It is not certain whether the convention can do anything in the way of action or is just a huge debating society. Matthew Arnold said that the England of his day was just bursting with liberty. We Disciples are just about to burst with liberty.

Why is there opposition to a delegate convention? To the man up a tree it looks as if there are people who have been reading the signs of the times, and are afraid

to have matters come to a show down in the action of a truly representative body of Disciples. They are afraid that the day would go against them. Those to whom I refer are anti-secretary and anti-liberal. They are anti-secretary because they have the suspicion that the secretaries have at least become affected with liberalism. Now these antis know that the secretaries have a large following in the convention, and they also know that liberalism is a powerful and growing force. The leaders of the conservatives do not want a situation where the real strength of their own cause will be measured with that of their opponents, because they know that at least ultimately they will be beaten. Neither do they want any organization that is accepted as official, because they know that they are not going to be able to control it. Their policy is to throw dust into the air, to harass the organized agencies by setting up independent agencies, and in general hold their own following by retarding the development of organization among the Disciples and preventing the questions at issue among us from coming to any sort of authoritative decision.

Such a policy can not ultimately succeed. Nor ought it to succeed. It has been the history of every religious body to develop some sort of centralized organization as it matured. It is a wrong policy to hold our organized agencies in check by matching them with other agencies. Such a procedure would lead to wasteful competition, and perhaps to schism. We want organized official missionary and benevolent agencies for the sake of efficient management. It is time that they should be subject to some sort of check and control. Without that we shall always be in danger of developing an unofficial officialism. But the control should be that of the representatives of the whole people in convention assembled, and not in a kind of gratuitous guerrilla warfare.

We need a delegate convention to give fair representation to our people. A delegate convention would be truly democratic because it would equalize the voting power among the churches. The present plan is undemocratic because it gives the advantage to those who live near the meeting place of the convention. The assembly can be packed. But there are some who insist on having their individual way at any cost. Democracy among some of us does not mean the rule of the majority, but the rule of nobody. The ideal, if achieved, would amount to anarchy. What really happens is that the strongest individually, the slickest and most adroit, in a word the most plausible demagogue has a free field for the exploitation of his own ego.

What is to hinder a church from sending delegates, if it wants to? And what is to hinder a group of people as a church from giving somebody the right to vote for them? If they want to let somebody vote for them, it is their business. Now this is what many churches are willing to do. We can develop toward a delegate convention under the present constitution, if we work at it. One hundred people can call for a vote by churches. It would be easy to find one hundred people who would unite in such a call. A vote by churches would, of course, be in effect a delegate convention. The churches which had delegates on hand to represent them would be at an advantage, and all the rest would simply have to do likewise. The result would inevitably be a development in the direction of a delegate convention. Even those opposed to it would work into it, for they would soon see that they would have to do it or be left out.

An out and out delegate convention would not necessarily have any more power than the present assembly. The convention might have no power at all, just as the present one now has none theoretically, it is "advisory."

But, of course, power would develop. It has already done so as a matter of fact. The real question is not one of more or less power; it is one of more or less accurate representation. The present convention is powerful and authoritative. It has at least enough power to take action that makes fools of us all, as in the case of the vote on the missionaries in China last fall. Why all this striving to get a vote through the international convention, if the assembly is nothing more than a mass meeting? Why, every one knows that the action of the convention is generally accepted as official, and can be so used for propagandist purposes. That is why. Is the United Society, which reports to the convention official or unofficial? If it is, let us honestly recognize it as such. If it is not, then let those who do not support it just as honestly shut up, and cease claiming a voice in its affairs on the ground that they are Disciples. The truth is that we all recognize the right of the convention to legislate what we want done, but deny its right to legislate what we disapprove. It does actually legislate, and since it does so, it ought ultimately to be a truly representative delegate convention.

We say ultimately because there are some advantages in having the convention drift along for a while as it is. There would be nothing gained in hurrying our development at the present time. If we insisted on going too fast we should alienate a lot of our people. A victory won in the convention will do no good unless accepted and backed up by the people at large. It is better to go on for a while as we are, and allow the public loyalty toward the convention to grow somewhat stronger. And then the conservative and liberal forces are at present too evenly matched; it is better to let liberalism grow a while yet. It will steadily become stronger.

One of the most important uses of the convention is the opportunity which it affords for the making of public opinion. It is a fine thing to get a great body of Disciples of different points of view together. It gives us the chance to fashion out a real compact public sentiment. And the advantage here is with the liberals. Conservatism will steadily decrease where it is brought face to face with an honest and firm liberal point of view. Where else than the convention will the liberals get a chance at hosts of conservatives? The general convention gives just the chance needed to talk to them. The opportunity ought to be improved on the convention floor itself, and personal evangelism in the lobbies ought to be pursued. A mass convention gives us the chance to get at and inoculate more people, which is the thing to do at the present time.

Perhaps it will always be best to have a convention after the pattern that we now have. There will always be an advantage in getting as many people as possible together; it will give the chance to more folks to come into touch at first hand with what our whole group is doing. It will mean a great deal in terms of education and inspiration.

Besides, there is an angle to the situation that does not seem yet to be fully realized. We really have a bi-cameral system of representation. There is an upper and a lower house. The committee on recommendations is a kind of senate. It is in that committee that our safeguard at present lies. The committee passes on everything, and it is really next to impossible to pass anything over its veto. The committee is democratically chosen, and is representative. As long as we have such a committee, the real guidance will rest with it, and no great harm can come from a mass convention outside. One-half of our convention is really a delegate affair.

The next step would be to enlarge the powers of the committee on recommendations in order to make it possible for it to initiate business and make it impossible for anything to pass which the committee voted down. That is, make the committee equivalent to a senate; whatever it voted down would be thereby killed. The Disciples do now in reality have a convention of two bodies, one of which is composed of representative delegates. We have just about the kind of convention that fits our present stage of development.

Somebody ought to agitate that there be something in or about the convention designed to help the pastors do better work in grappling with their local problems. What is there that directly sends a man back with a new vision and inspiration for his pulpit work? What is there that gives one a firmer grasp on the best methods in dealing with the problem of religious education? There ought to be something in the national conclave that kept the pastor abreast of the finest and most up-to-date methods of dealing with the persistent problems of his everyday work.

Brother J. B. Briney endorsed the idea of the general convention at the last meeting in St. Louis. The annual gathering is commending itself by its fruits. We should certainly be lost without it. What we need to do is to make it less nugatory and more representative.

A congress was held in Columbus, Indiana, on April 6 and 7. Clarence Reidenbach read a paper on "The Christian College—Its Character and Work."

E. M. Haile, who is succeeding so well with the Texas-Knight Oil Company of Breckinridge, Texas, recently sent ten dollars for our treasury.

GIPSY SMITH AND CITY EVANGELIZATION

Clarence G. Baker

The editor of *The Scroll* has invited me to write an account of the Gipsy Smith Tabernacle Revival which has just closed in the city of Indianapolis. It would be easier to give an accurate estimate of the permanent values of such a meeting a year after its close than two weeks after, but even at this early date I am able to see some results that can be evaluated correctly. I will mention first some of the disappointments of the meeting. The number of first confessions was not nearly as large as we had hoped it would be. Out of about fourteen thousand cards signed indicating a forward step religiously only about two thousand were indicated as first confessions and many of those have been found to have been intended for reconsecrations. Probably not more than 1,500 people could be expected to unite with the churches as a direct result of the month's campaign.

The second disappointment comes from the fact that these new converts have not been generally received into the churches. But many feel that their confession of faith in Christ is as far as they are ready to go. After consulting with many pastors I find that the percentage of those who confessed Christ, and have been received into the churches has only run from ten to sixty per cent., probably averaging about forty per cent. of the total confessions. Probably not more than six hundred new converts can be directly credited to the great campaign.

The third disappointment was in the fact that comparatively few of the men and women of the wealthy and influential people of the city were drawn into the

meeting. The new converts were mostly from the middle class of social and economic life.

The fourth disappointment was found in the fact that the evangelist placed an overestimate on the emotional experience which he counted essential in conversion.

If taken alone these disappointments would discourage other cities from entering into such a campaign, but fortunately there are some powerful positive results from the meeting which I feel easily overbalance the objections.

For example, the feeling of unity and the closer organization of the churches brought about through the meeting has been a tremendous influence in breaking down denominational selfishness. For four weeks one hundred forty churches worked together under the leadership of the Church Federation, of which our brother, Charles Winders, is secretary, with no serious hitch or difficulty. For four weeks nearly one thousand personal workers became accustomed to placing the claims of Christ before those who had not accepted Him. For the same time a chorus of a thousand voices met and sang and worked together. In other words, the Christian workers of the city got acquainted, and the feeling of brotherhood was firmly established. Another positive result from the meeting is found in the fact that thousands of church members actually came to feel their responsibility as they had not felt it before, and the spirit of prayer and devotion was established in many homes where it had before been dead.

The attitude of the evangelist toward pastors and Christian workers, the purity of his language, and the sincerity of his earnest simple message left no fear of reaction after the meeting. The Gipsy was a real brother, loved everybody, and did not try to establish a theology. He instead tried to deepen the spirit of re-

ligious conviction, and to call sinners to repentance. He accomplished these things.

The great publicity secured for the campaign was another factor which has strengthened the churches. The fact that a great building, seating nearly eight thousand people, was too small to accommodate even the audiences on week nights, and that thousands were unable to gain admission to the meetings, could not help but have a heartening effect on the moral and religious forces of the city. The fact that our three great city papers gave space on their front pages for four weeks to religious work and religious thought, and that shops and factories and great department stores were glad to arrange for their workers to go in delegation to hear the gospel preached were indications that religious thought was uppermost in the city. One of our great theaters for a month provided its auditorium free of charge for great noon meetings of business men and women.

Since the meeting closed I have found in my own church a strengthened religious purpose, an increased prayer meeting, and a greater willingness to work on the part of the membership. I have reason to feel this is true throughout the city.

If you are hoping to have a great gain in church membership and material resources through a Gipsy Smith campaign, I would advise against it. But I feel that about once in five years a city needs a stirring up at the hands of a fine spiritual brotherly leader like Gipsy Smith, and I would say from the standpoint of permanent spiritual results our meeting has been a blessing to our city.

Annual meeting, July 27-28-29, Hyde Park Church, Chicago.

SOCIAL EVANGELISM

Alva W. Taylor

A church held a great meeting.

It won many, many it did not win.

It did an unheard-of thing; it investigated why.

The Gospel was the power unto salvation, they said.

Yet that power had failed to reach many.

It had been powerfully preached and winsomely sung.

Evidently something was needed besides preaching.

They had talked with and prayed for many in vain.

Evidently something besides personal work was needed.

They found few men past thirty-five had been won.

They concluded the man must be saved while a boy in
the Sunday school,

But they found few boys past fifteen in the Sunday
school.

And they found many boys in the town.

They found another town getting them with the Boy
Scouts.

And another with the Junior Y. M. C. A.

And another with organized baseball.

And others in other ways that the boys liked.

And they said we will get them too—and they did.

All it needed was a man and a plan.

So they added a *social service* to their evangelism.

They did it through their Sunday school.

Their church membership was small for the population
of their town.

They concluded to quit blaming the preacher and inves-
tigate.

They found too many churches competing.

They concluded to co-operate and start something.

But that is a long story and not all told yet.

They found half the people belonged to no church.

Some were Gospel hardened and some sin hardened.

But some were open-minded, so they inquired further. They discovered almost no wage-earners in their church. They welcomed everyone—why did not the laborers come?

So they investigated further about the workingmen.

They found wages unequal to the H. C. of L.

They found many poor houses and run-down ends of neighborhoods.

And they found their own members paying the wage and collecting the rent.

They found many unable to enjoy the sermon.

More did not feel at home in the church company.

And they found other causes peculiar to wage-earners.

They concluded that wages had something to do with it.

And that the place a man lived in might keep him from being a Christian.

Also that churches inclined to serve classes instead of communities.

They saw no way out quickly—a revival meeting would not do it.

So they concluded to use *social evangelism* also.

They asked for sermons from the prophets as well as the Psalms.

They also got a series from James as well as Paul.

They heard much about the Kingdom of God as well as personal salvation.

They used the Bible and preaching to reach the neighborhood needs.

They also served as well as preached, and they started something.

The preacher had an inspiration.

He concluded to study all the cases that he ministered unto.

And he found it even more important to study those whom he did not get to minister unto.

He took a widow out of a poor house and bad neighborhood to save her two little girls.

And he went back to find a widow with five girls in the place.

He provided for a family with typhoid.

And he found neighboring families with it—and much dirt and bad milk.

He buried a tubercular father, and found his children infected.

He comforted a bereaved mother and found the house full of flies.

He asked a physician why a child died; and the doctor was sarcastic.

He said "tell them the Lord giveth and the Lord taketh away."

And he knew the mother loved the babe but did not know how to nurse and feed it.

He said to himself it is even better to prevent death than to comfort the bereaved.

And it is even better to keep people well than to visit the sick.

So he preached again on the body as the temple of the soul.

And he used science as well as poetry to embellish his discourse.

And he added *social ministry* to his pastoral work.

He promoted mother's clubs with his Sunday school cradle roll.

His church joined in the Christmas Seal campaigns.

He induced the movie-man to show health films and did many other things.

In fact, his church began serving the community.

People responded like they did to the *ministry* of Jesus.

Within a year he found many revival meeting converts back-sliding.

The revivalist said it was the fault of pastoral oversight. Some of the church officers believed him.

The pastor asked them to come with him and investigate.

They found some had emotional natures; the soil was thin.

They found some had no foundation in religious education.

They found worldliness could not be cured in a three-weeks appeal.

They found some in homes where no one but a saint could be a Christian.

Some told them they earnestly tried but life was too hard. Others wept and asked how religion could be lived in their evil neighborhood.

Some went back to the saloon and pool-hall and answered with silence.

The pastor was cleared by the officers.

But he convicted himself for not preaching a *social message*.

He asked himself why pastors had not united to clean up the community.

He said to himself "I have found a new predestination." It was a foredooming and foredamning of people by the place they were born in and lived in.

So he led his church to forget itself in service of its community.

They turned from sectarianism to religion of the "pure and undefiled" type.

They found some church machinery that took power and brought no grist.

They found some new inventions and attached them to the Gospel's power.

They added *social salvation* to personal salvation.

And that church grew without pride but the Kingdom grew more.

A LETTER FROM TIBET

The following letter is one sent personally to Clay Trusty, business manager of *The Scroll*, but it will be of riveting interest to every Disciple. The sentiment of the letter makes us all feel every humble and reverent, and they make us resolve all the more to remember our missionaries in prayer and every other kind of support. May God shield and help them!

Batang, February 7, 1921.

Dear Trusty:

I have had no word from you for a long time; but the Visitors keep coming. Five came in the last mail. They are certainly welcome with their Butler College and church news. Many of them, however, get lost on the way; so that I can not keep up a perfect connection in all matters.

There hasn't been a peaceful day in Batang since the first of the year. Every day so far has had its murder or violence of some kind or other. Things are bound to come to a climax some of these days.

Trouble is liable to arise between the Tibetan government, and the Chinese and, if so, subsequent events will be swift and sure, for the Dalai Lama does things without much meditation, and does them decisively. The affair to which I refer is as follows: On January 27 the Galon Lama, one of the highest officials in Tibet, sent to Batang for vegetables, etc., for the New Year's festivities. As his servant was returning with the merchandise, he was held up by robbers about four miles south of Batang. Two of the men who were with him (one a Tibetan subject) were shot dead; and the Galon Lama's servant very seriously wounded. He sent for Dr. Hardy and me, and we had him taken to the hospital, where he is doing very well. The Governor of Markham prov-

ince sent me a letter, enclosing money, expressing his thanks for our kindness to his subject, and asking that we do all that we knew how to help the wounded man. "The Galon Lama," he said, "would deal with the Chinese regarding the affair."

Nothing will be done until after the New Year's festivities are over. Then the hair will fly.

We are not afraid amidst all the horrors and threatenings that surround us. We are out here as ambassadors of Christ; and we are going to stay at our work as long as we last; so you need not be afraid because of us. There is not a member in this mission who has not given his or her life to Christ, and that without reservation. We love him. His yoke is easy, and His burden light. It is a joy to serve Him. If the time ever comes, it will be a pleasure to die for Him. In the service of Christ there is neither sacrifice nor distress; all is joy, a real joy which nothing in this world, not even death itself, can ever wrest from us. If, therefore, some of our good friends are anxious on our behalf, please assure and comfort them with the above words.

This week we are conducting a revival service in our church. The recent conditions have had a very bad effect on the Christians here. Robbing, looting, violence, murder, etc., have a bad effect even in Christian U. S. A. Out here it has a disastrous effect. We think, however, that with God's help, we can save some. Most of the members are steady, but the inquirers are getting like a wave of the sea.

With every good wish to you all,

Very sincerely yours,
RODERICK A. MACLEOD.

P. S.—We never knew until just now when I discovered the announcement in the Butler Quarterly, that you folks have a new young son, but unless there has

been a mistake made by this paper, one Stanley Roderick has come to you. I just shouted for surprise, and we both rejoice with you greatly. We are supposing that a part of his name is for Roderick, and if so, we are greatly honored indeed, and shall want to bring him the nicest thing in Batang when we come to see him; but of course, we will want just as much to bring something nice to the other children. We think so much of all of them.

Our two boys are nearly of an age and will make a team when they get together. Duncan is doing well now. He is strong and active, and is the very picture of his dad. I wonder if your little fellow is as fat and healthy as Clay Junior was at his age.

Soon I shall write a longer letter. With love and best wishes,

ESTHER MACLEOD.

P. S.—I must congratulate you and Mrs. Trusty on the arrival of your son, Stanley Roderick. I saw the announcement in the Butler Quarterly, and hope that there is no mistake about it. I am presuming that Sellick and I are honored. If so, I am, indeed, proud; and thank you with all my heart.

Sincerely yours,
RODERICK A. MACLEOD.

THE CHICAGO CHAPTER MEETING

Monday evening, April 4, eighteen Chicago Campbell Institute members foregathered in an upper room, feasted and toasted and sang songs. Dean Garrison was the guest of honor and made the principal speech, but everyone present expressed satisfaction over the coming of Dr. Garrison and the fine prospects for the Divinity House. Those present were Messrs. Flickinger, Morrison, Duncan, Clark, Wakeley, McElroy, Willert, Jordan, Borders, Park, Kinchelae, Nelson, Hunter, Henry, Wills, Rice, Ames.

CORRESPONDENCE AND NEWS NOTES

The General Education Board has appropriated \$60,000 to provide for an investigation of classical education in the secondary schools of the United States. The investigation will be conducted by the American Classical League, and will probably require three years for its completion. An Advisory Committee will be in charge. Dean Roy C. Flickinger of Northwestern University and Professor W. L. Carr of Oberlin College, both Campbell Institute men, are members of the Advisory Committee.

Have you sent a subject for a paper at the annual meeting to the secretary?

Dear Trusty:

After receiving the first copy or two of *The Scroll* my amazement at your acceptance of the position of manager was unbounded. For some time I did not receive copies, and supposed that I would receive no more, for which I was glad. But two others came in my mail today, the January and February numbers.

I am in the midst of a work in a great and growing city. I feel the need of a deepened faith, rather than a shattered faith. I have looked carefully through the articles of both these numbers, and while I sympathize with a forward look of any kind that is honest, I am so thoroughly disgusted with lack of reverence for the Bible, and the commands of our Lord, that I beg of you not to send me another copy.

I have great respect for real scholarship and for sincere open-mindedness, but I have absolutely none for this "bull in a china shop" stuff which is put forth in the name of "freedom," and for which the Campbell Institute is noted. There always has been, there always will be, and there is at the present time such a thing as "au-

thority," and since I still have every reason to accept the Bible as the basis of that authority, though it be in effect ridiculed by Mr. Lumley on page 117 of your February issue as "the fetter of Protestantism," and is put on a par with the Constitution of the United States, a human document purely, and since I see plenty of evidence of disrespect for the Disciples of Christ as shown in the article on page 91 of the January issue in which Rowlison says, "I never felt free—free to think, free to speak, free to act,"—since I see all this with a good deal more that is hurtful, I am amazed that you and Reidy are connected with the thing.

Hoping you may spend your time at something that will have real saving power in it, instead of this "bunk,"
I am

Sincerely yours,

WM. VERNER NELSON.

CHANGES OF ADDRESS

Blair, Verle W., 2320 Washington Ave., Terre Haute, Ind.

Brelos, C. G., 736 Litchfield St., Pittsburg, Pa.

Campbell, George A., 5536 Pershing Ave., St. Louis, Mo.

Grainger, O. J., 1014 E. 61st St., Chicago, Ill.

Hamilton, Clarence, Union Theological Seminary, New York, N. Y.

Lobingier, J. Leslie, Oberlin, Ohio.

Longman, C. W., 138 S. Sacrament Blvd., Chicago, Ill.

Parker, W. A., Adams, Mass.

Ryan, William D., South End Christian Church, Houston, Texas.

Smith, Raymond A., Texas Christian University.

Wills, Alvin L., 1226 Ainslie St., Chicago, Ill.

Haile, E. M., Texas-Knight Oil and Gas Co., Breckinridge, Texas.

Gordon, Wilfred E., Ghariya Phatak, Jhansi, U. P., India.

THE SCROLL

VOLUME XVII

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NUMBER IX

PILGRIMAGE

Helena Gavin

Serene, above the thronging and the roar,
Steadfast while generations ebb and flow,
A sculptured face revived heroic hours,
And set my nobler memories aglow.

Snared by the magic in a throbbing string,
I paid some golden hours to minstrelsy;
Musicians, mouldering like forgotten kings,
Returned to fill the golden hours for me.

By grace of other music I could slip
Past all illusion in the maze of years;
I turned some glowing pages all night long,
Alive with ancient strifes and ancient tears.

Passion of living stone and living book!
Glory of singing, never past recall!
What should the pilgrim spirit prize as these?
What should I miss but these, in losing all?

Yet more I found. One evening, where I mused,
A radiant stranger passed and spoke with me;
I rose and followed on a wild new road.
Some drifting words had blown from Galilee!

THE WORDS OF THE PREACHER

They shall be paid!

Do you number among your acquaintances any folks who are positively negative?

The history, theology, and theory of organization of the Disciples of Christ have at last been written up. See the brief filed by D. E. Olson's organization against the men and agencies that are allged to have kept the Minneapolis promoter from getting money in Indiana. There are thirty-four typewritten pages.

The Congress at Columbus, Indiana, proved that liberals have been too timid in speaking their minds before conservatives. There are some conservatives at least who will treat an opponent with consideration. Moreover, there are always intrested listeners who are favorably impressed when they come to know the liberal spirit.

The Disciples are getting too irenic in their public meetings. Soon we shall be complaining that our men are leaving because our spirit has become too tame.

Harvey seems to be in danger of discovering the circulation of his blood, flesh, and bone from England to America, if he keeps on talking as he has.

Progressive craps parties form an up-to-the-minute mode of entertaining in the circles of polite and progressive society.

The hot weather is responsible for a widespread epidemic of patellar sunburn among the daughters of Eve.

The journalists of the Institute put on a splendid ninth issue rally for *The Scroll*.

A THINKING PARTY

There will be a thinking party at the University Church (formerly Hyde Park Church) of Disciples of Christ, Chicago, on July 27, 28, 29. The exoteric meaning of the foregoing sentence is that the Campbell Institute will hold its twenty-fifth annual meeting on the said dates. The Institute has been called "a school of thinkers and not a school of thought."

The Institute celebrates its twenty-fifth birthday this year. It has been a great refreshment of soul to many of us. Many a one can say that it has been through the Institute that

"In seasons of distress and grief,
My soul has often found relief."

It has promoted interest in liberalism and scholarship. It gives the liberal an understanding fellowship. It embodies a sense of adventure and achievement in spiritual things. The enthusiasms of many of the younger men are entwined about it. There have been men kept in the Disciples of Christ by the spirit of the Campbell Institute along with that of the *Christian Century*. Of all the congresses and unofficial associations like the Campbell Institute among the Disciples of Christ, there is none that releases such a feeling of joyful and glorious liberty as does the Campbell Institute.

The program is not yet completed, but it is certain that it is going to be passing good. Here is a chance to get the inspiration of some of the "best minds" among us, to have a frindly time with choice spirits, and to enjoy the privileges of a great university for a few days. Everybody is welcome at the sessions.

COLLEGE DEANS AND FRESH REPORTERS

Roy C. Flickinger

Etymologically *dean* is the same word as *deacon* and is derived from the Greek word *diakonos*, "servant" or "waiter." The same meaning recurs with its jesting association in the German phrase *Ich dien*, "I serve." It is only too true that deans are the universal servants of every one within range, faculty, students, and townspeople. In addition to what might be thought of as their regular duties, they are called upon to adjust family quarrels in the homes of their students, to invent high-sounding titles for new and ambitious organizations, to decide disputes as to the spelling, meaning, or use of words, or the latest problem in science or literature, to supply hard-pressed reporters with wise but witty comments upon the topics which rise to momentary attention in the daly press *et cetera ad infinitum*.

Perhaps the unkindest cut, however, comes from the fact that, though, like patient pack-animals, they bear the burdens of all who pass their way, they receive little but metaphorical cuffs and kicks in return. Others they serve; themselves they can not serve. The general point of view was shown recently when a dean in an eastern institution was shot by a member of his faculty and the president was careful to explain that the professor bore no ill-will towards his superior officer but killed him merely as "a protest against the existing social order." *O tempora! O mores!*

But the busy reporters are the chief flies (or rather, mosquitos) in the ointment. Of course, everyone knows how the opinions of administrative officers in colleges and universities are solemnly paraded in the newspapers as if they constituted the last response from Delphi; but

to pass through this experience in one's own person is naturally quite different from merely abstract knowledge of the situation. Most of my forty odd years I have spent in Chicago and had consistently failed of attracting the limelight except at my marriage when my picture was labelled as that of a "professor" in the University of Chicago because, forsooth, I had been a graduate student there. But now that the magic word *dean* appeared before my name, all this was changed and the simple life was gone.

My first experience came in connection with an Indiana college where the president had rashly engaged a Professor of Economics who was soon found to have extremely "liberal" views concerning contemporaneous social conditions. Questions of real importance were involved here and, as it was also my first attempt, I asked for time in order to prepare a formal, written statement. *Mirabile dictu*, this concession was granted. In the outcome, what perhaps surprised me most was the fact that the City Press Association evidently distributed a correct version. But each Chicago paper excerpted different sentences from my statement, brief as it was, in order to stress its own policy on such a public question. I had ended, tamely enough, with the generalization that "there is no danger that the sociologists in our universities will be stampeded." The simple substitution of "university" for "universities" in one of the papers entirely changed the meaning and gave it the spicy local application which was desiderated.

In the interest of democracy we have never allowed dancing at class parties, the idea being that on occasions so general only those amusements should be indulged in which all could enjoy. But this year the pressure became so insistent that the assistant dean, who with us has

charge of such matters, yielded and issued a permit. The university daily stated that "the dean has lifted the ban on dancing." Our Evanston daily understood this as referring to me and misinterpreted the whole situation. It stated that I had thrown down the bars and that the shimmy, the toddle, and others of that ilk would no longer be taboo. The Chicago papers embellished the story by quoting me as saying that I preferred to have the students go as far as they liked on the campus and under supervision than resort to the cabarets of Evanston and Chicago. Then the Associated Press took up the tale and spread it broadcast, growing at every station. Whenever this kind of a yarn goes out (and the Chicago papers favor us at appallingly frequent intervals), we are assailed with letters of protest, usually anonymous, for weeks. Outraged parents write that they will withdraw their daughters or have decided to send them elsewhere; ministers inveigh against a policy which is leading our young people to ruin, and send denunciatory articles to the denominational press; and cranks of all kinds seize the golden opportunity of airing their views. It is surprising how many letters are incoherent and illiterate. On this occasion one man evidently possessed a book of synonyms and poured out one set upon my defenseless head, "pimp" being perhaps the mildest term used. He hoped that my wife and daughters (?) might be exposed to the indecency which I permitted in other people's children and closed with the threat that he would be in Evanston next summer and, if I had not repented of my ways, my deanship would not be worth five cents to what there would be left of me.

The climax came in the *Tribune* of March 3 under the heading, "N. U. Pied Piper Lures Dean Into O. K. On Toddle." According to this account the "jass boy"

of the campus had played a toddle air so compellingly that "Dean Flickinger, who has been uncompromising in his opposition to the dance, was unable to resist the music and seized a partner. Four hundred surprised students fell back in admiration and watched the gyrations of the dean and his fair partner. Jimmie played faster and faster. Finally the dean stopped and panted, 'Well, that's some dance. I guess it's O. K.' " One would suppose that to members of the Institute it would be unnecessary to state that this incident is entirely fictitious. At least I supposed that forty years of sober behavior would obviate the need of making such a denial to my life-long friends. Not so! Friends of long standing, even C. I. men, have complimented me upon my agility and could hardly be persuaded that the story had no basis in fact. Of course, many of these were trying to tease me, but I don't doubt that in spite of everything I said some of them left me with the lingering suspicion that there was more to it than I was willing to admit.

If this is true of my friends, what of the general public? Recently Mrs. Flickinger and I called on a man who had just joined the faculty of another school in the University. His daughter, of high school age, whom we had never seen before, admitted us and summoned her parents. When the mother entered, she said to me: "You never can guess what my daughter just said to me. She recognized your name from a recent article in the paper; and when she came to call me, she said, 'Mother, it's the man that toddles!'"

Perhaps I am young enough to live this down, but I doubt it. One of the world's best stories is entitled "The Piece of String." A French peasant found a peculiar piece of string on the road. When he reached the village and men noticed what he carried, he was hauled before

the magistrate, for an article bound about with such a cord had recently been stolen. And though he had to be set free after he had established an alibi and a search of his person and premises failed to reveal the stolen valuables, the whole countryside nevertheless considered him guilty. At first Jean protested in outraged innocence. Then he grew bitter at his unjust fate. But presently a psychological change took place. He tended to become the thing they thought him. He began to be proud of the cleverness which they attributed to him in having been able to conceal his theft against every search, and bore himself among his fellows with swaggering superiority. Ere long he had practically persuaded himself that what they charged him with had happened.

Alas, I am only too well aware that my Methodist feet are quite incapable of the graceful gyrations which the reporter's fancy assigned them. But sometimes as I pass among strangers and catch the whispered phrase, "the toddling dean," and surprise their eyes giving me the "once over," wondering how one of my years and build could be so lithe, unconsciously I straighten my shoulders a bit and put a little more spring into my step in order to show that they need not deem the feat so impossible after all.

The reporters have not yet finished with me nor I, I hope, with them. Despite their efforts to blast my reputation, in the last few months they have brought me something to relieve the ennui of routine duties and have made a new man of me—to my friends, if not to myself. In the meanwhile the college continues to thrive and grow. The rising generation is not averse to attending a lively institution, it seems, and apparently many parents agree with them. Let us hope, however, that most of them are undeterred because they have sense enough not to believe everything that they read in the newspapers.

**THE FOREIGN UNIVERSITY AS A NURSERY
OF NATIONALISM**

Synopsis of an Address at the Annual Banquet of
St. John's University Alumni, January 29, 1921

Charles Sumner Lobingier

Every American in China, or elsewhere for that matter, has reason to be proud of St. John's University. In a little over forty years it has grown from small beginnings to a position of commanding influence in the life of new China. But St. John's University is only a type, though a very worthy one, of a class of educational institutions under foreign, largely American, auspices which are helping to remake China.

There are various ways in which they are doing this but one of the most conspicuous, I believe, is their effect in stimulating the spirit of nationalism. And I think we will all agree that this is one of the great needs of China. The Chinese state is the oldest in existence; the Chinese people are among the most ancient; and so of the Chinese language and literature. But these elements do not necessarily constitute a nation though they are very important features of national life. There must be also a national self-consciousness—a realization of the nation as an homogeneous unit—and that, as I read Chinese history, has always been lacking here.

Perhaps I may make my meaning clearer by allusion to some personal experiences. In the court over which I preside Chinese witnesses frequently appear and in ascertaining their personal circumstance they are asked the question, "What is your nationality?" The humbler classes almost invariably answer this by giving the city in or near which they were born, as "I am a Ningpo

man," or "I am from Soochow," etc. Others of a somewhat higher stratum answer the question by naming the province from which they come. But never, I think, have I heard the answer, "I am a Chinese citizen."

Now this habit of identifying one's self with the locality of one's birth marks what is known as provincialism and is the antithesis of nationalism. Provincialism is indeed the natural state of mankind. The horizon of the primitive man is limited by the locality in which he was born and lives.

But if China is to take her proper place in the world the spirit of provincialism must give way to nationalism, and one of the factors by which that is being brought about is the foreign university. In the first place its faculty and students constitute a community in itself distinct from the village or city whence the students come. And then the students themselves are drawn from various provinces and a great number of localities, and the idea of the nation as something far above the locality, or even the province, begins to dawn. And finally the curriculum of the university leads the student away from parochial and provincial life into the broader area of the nation and the world.

Personally I do not believe that nationalism is the final goal of humanity. I believe that the international mind is of a type higher even than the national. But I realize that nationalism is a necessary stage toward internationalism. And I feel that the foreign university in China is a factor in developing both. Let us hope for the continued prosperity of institutions like St. John's University which are doing so much to develop the spirit of nationalism in China.

Commenting on the above which it is kind enough to term "a characteristically intelligent and sympathetic

tribute to the work of St. John's and its sister institutions in China," the *St. John's Echo*, organ of the University, says, editorially, in its March issue:

"It would be well for all students of St. John's to ponder carefully the speaker's words. Nationality is a baffling term to define simply because it is something psychological and primarily a matter of the spirit. It is an ideal rather than a material inheritance of certain races of people. It is a spirit incarnated in individuals.

"Varying degrees of importance have been given to such factors as a common race, a common language, and a common history and literature in the development of nationality. They are severally important only as they make for common ideas and ideals, common sentiments and emotions, to the end that a people inhabiting a geographical area may come to feel itself a nation in the sense of a group of individuals that feels itself one.

"The race factor in nationality is often exaggerated. Actual identity of racial strain is not paramount. Race and language are closely connected, but an actual identity of language is of more importance for nationality than identity of race. It is in the spoken and written tongue that thoughts must be crystallized, ideas and feelings communicated, in short, culture preserved and transmitted. The diversity of speech in China, the wide discrepancies between the spoken and written language, the inability of the majority of the population to read and write, hinder the spread of ideas and consequently the likemindedness which is essential for nationality. Happily these obstacles are coming to be recognized.

"It is a truism to say that China lacks nationality. There are signs of a growing national spirit in the larger centers. But the writer was impressed during a recent trip when he lived amongst village folk by the complete

absence of anything approaching nationalism. These simple country people still think that they are living in the last dynasty. There is not even narrow provincialism. There is only the most cramped parochialism. And on the crowded trains where one comes in contact with the better-to-do there is something worse than parochialism. There is an almost disgusting indifference and egoism.

"In the growth of nations, history shows how antagonism and often hatred followed by strife make for nationality. Opposition to forces without engenders solidarity within, causing intense cohesion, fusing a people together, so to speak, in the heat of hate. When the animosity is no longer felt, when the opposition has died out, the elements that have been welded together still cohere. China has her real or imagined opponents and this fact is doing much to create a national spirit. With her problems and her dangers now is the time for her to show if she can really make some progress toward nationality. If she can not achieve some measure of nationalism in the near future, then she never will and probably never will deserve to.

"The nationalism which every friend of China bespeaks is not a nationalism that is inconsistent with super-nationalism or internationalism. However we may disagree as to the form of international organization, all thinking people are agreed that there is room for a wider organization and a broader international comity. But this much is clear: the basis of successful internationalism must be healthy national units that appreciate their relations and responsibilities to all other similar units. If, therefore, China is to take her proper place in the world she must develop a proper nationality of her own."

THE HOUR OF LIBERATION

John Ray Ewers

If one is a keen student of his times, will he not be compelled to hold the following positions? The war, by its intense fires, melted all our hard and fast convictions. They ran fluid and white hot. Patriotism, that prior to the war had been true, became intense and sacrificial. Religion found the frills scorched away, and two or three eternal verities remaining. God, the Father, Christ, the suffering, sympathizing Son, and Immortality glowed incandescent in the electric currents of positive faith. All of this was gain.

Immediately after the war a strange thing happened. Just at the hour when we felt that union was at hand, at the precise moment when it seemed that we could all unite upon the above-mentioned truths, denominationalism became rampant. There was a freakish recrudescence of sectarian fanaticism. Baptists became abnormally Baptist-conscious; Presbyterians became bluer than Calvin; Disciples became apostles of nothing less than "Restoration," (but not all!). It is now evident that this was the most powerful element in the breakdown of the Interchurch World Movement. Had we gone without the suspicion of prejudice and with a wholehearted unity into that movement it would have eventuated in the most colossal success ever witnessed by the modern church. But the exact opposite was the case, and failure marked the enterprise. Not only was there a sharpening of the lines of sectarianism, but there was an outbreak of wild cults, like weeds in a warm rainy season. Spiritualism found a champion in good Sir Oliver Lodge. But we know that Raymond was the cause of his father's obsession. Our sympathies are touched, but not our reason.

The pre-millinarian crowd leaped into prominence with an intensity of conviction and a boldness of statement never heard of before. Every day must see their predictions failing and their cause growing weaker. We shall be fortunate, however, if one or two denominations are not split before this useless obsession passes away. Today it constitutes a very grave danger. Fortunately or unfortunately the Disciples have been so preoccupied with the Open-Membership or Baptism controversy that they have not had any mental energy left (of their none too heavy endowment) to struggle with the Pre-mil. business. Our strong legalism would seem to create a fertile field for this wild weed of religion if ever it gets started among us. May the good Lord deliver us from this. There are abundant proofs of my assertion that after the war denominationalism had a recrudescence of power.

Happily this period of sectarian fierceness is passing. Already it has spent its force and is rapidly entering senility. One of our keenest philosophers has observed that the very hotness of the conservative attack has injured that cause. The outbreaks in our recent conventions have made innumerable friends for the cause of sweetness and light. A disgust has swept over our Brotherhood—a disgust at the very dogmatism of the conservatives. Fortunately the liberals during this time have preserved a gracious temper and by that we have been the heavy gainers. The sun and not the wind made Aesop's man take off his coat. Our critics and ranters have overplayed their hand, and now we witness their discomfiture. Not in a hundred years, if ever, will our conventions witness scenes like those of the last two or three.

Now is the hour for the progressives and liberals to come to the fore. We ask nothing for ourselves. Let

others seek places of prominence—only let us teach. Ours the task of championing the truth in quietness, kindness, and with noble confidence in our cause. Not the clenched fist but the open hand, not the raucous voice, but the quiet tone of culture, shall win for us. It is the Spirit of Christ that we seek to discover and reveal. It is truth, which though crushed to earth, we seek to help into the throne. It is actual brotherhood which we strive to establish. We can not preach unity without practicing it.

Those of us who believe in the union of all of God's children must steadily and firmly push toward that goal. We shall profit by the warning example of our conservative brothers, and avoid the effort to force the situation. We can not yell our position into power! Persecution and threats get nowhere. The heresy-hunter only convicts himself. He advertises his own mentality and spirit. A combination of courage and kindness can not be overcome.

The stars fight for us. Time is on our side. Truth is in process of getting upon her feet. Open hearts in every communion are our allies. Canute could not sweep back the tide, neither can the ultra-conservatives stop the trends that are on in the Christian world today. Union is coming. It needs no prophet to foretell that. The morning is bright with the signs. The fine and close fellowship of all Christian peoples is about to come to pass, denominational barriers are falling and crumbling. This is evident to anyone who looks clear-eyed at the world. The hill tribes will continue to shout and tear their hair for years to come, but meanwhile the steady processes of culture and enlightenment will be at work.

However this is not the time to drift with the tide, and let others do all the work and suffer all the hardships.

If we put in our oars, and move with the new tide we shall the more speedily reach our desired haven. Christ directs our movements. With steady, strong sweeps let us send forward our cause. The hour of liberation has come.

A PROBLEM IN THEOLOGICAL ENGINEERING

Ellsworth Faris

For many months I have planned to write a word by way of contribution to *The Scroll*, and have even received from the editor courteous invitations so to do. I have not carried out my resolution, partly because of my admiration for his own sprightly intelligence, which made me content to read his words, and partly because I did not wish to strike a discordant note in voicing too clearly my opinion of his critics. But I do wish to say that if we are ever to have an efficient organization, we must develop the virtue of loyalty to our leaders and officials. Whoever is made editor, should be supported by the whole fraternity until his term is out—at least so I strongly feel.

And speaking of efficiency, I am reminded that the way in which we conceive our religious and political philosophy has been stated under various metaphors, one of the latest and best of which is that of engineering. We have here a task of building and developing a great structure and of overcoming unforeseen difficulties—and the problem is one demanding creative intelligence.

I will take a text from the following situation. In the city of London, in the very center of one of the busiest downtown streets, there stands a church wherein services are still performed or chanted, although the attendance

is very meager, often even *nil*. Now, on my way downtown in the city of Chicago, I always pass more than one church building which is now used for industrial purposes. The stained glass windows admit light, not on the seraphic faces of choir boys, but on the drills and planes of artisans.

Obviously, it is possible to regard these buildings, the one in London, and the other in Chicago, from very different points of view. Some people deprecate the surrender of the church to industry, and admire the Episcopalians for holding on in spite of changing conditions. And, indeed, there is a certain admirable quality about this determination to bear witness in the face of difficulty, and even isolation. But, after all, it reminds one of the child who refused to move into the shade because he got there first, before the sunshine reached him. And if the neighborhood has so changed that business houses and factories occupy the sites of former residences, there is a certain defensible wisdom in moving out to where the people are.

The process is known in engineering as "scrapping." Our soldiers in France were correct when they ridiculed the antiquated French locomotives, for we do not nurse an old engine till it wears out—we scrap it as soon as we find something better.

The University of Chicago is erecting soon a splendid chapel and a president's house to be connected with it. They are, for this purpose, demolishing six or eight large buildings, including the existing president's house, which is not only picturesque, but beautiful, comfortable, and adequate. They are, however, scrapping all these buildings in the interest of a larger and better plan.

Now the liberals, so-called, in theology, have been very industriously engaged in scrapping old and worn-out

structures. Much of this scrapping is entirely justified, though some of it seems to lead to a reaction. I have recently been very much interested in the frequent reference on the part of "advanced" preachers to various items of the "*Christian Year*." My pastor has special services on Easter. He even emphasizes Palm Sunday. The only Palm Sundays my good father knew, and he preached for a lifetime, were the Sundays when they used palm-leaf fans. One of our leaders sent out recently an exhortation to join in a certain intercessory campaign to be on "Pentecost." I may be quite wrong, but I should like to scrap all these reminders of the superstitious devotion of the Middle Ages. I like better children's day for missions, or Labor Sunday, or some day set apart for the consideration of tuberculosis and how to overcome it. But the process of scrapping may perhaps be overdone. It is entirely relevant to raise the question whether liberals either in politics or religion may not overdo this scrapping process. It is entirely possible that scrapping may become a habit until all our construction gangs are turned into wrecking crews.

At least it will be admitted that the scrapping process is a sort of necessary evil—that it does destroy valuable material—that it does cause a certain amount of waste; and it should be the earnest effort of worthy theological engineers to consider carefully the question of salvaging the material, and of reworking as much of it as possible into the new building.

The sense of power involved in seeing a big building crumble under the blows of your hammer is so gratifying that one needs to utter a word of caution against men who go about scrapping machinery before there is any real available substitute or improvement. The difficult question of course always is to decide whether it is nec-

essary to call in the wrecking crew, or whether the old building should be repaired, and have its foundation patched up for a few more years. And no one can answer such questions out of hand. The future always has unique problems which can never be solved by any formula from the past.

THE PROGRESSIVENESS OF FAITH

C. J. Armstrong

The faith that was once for all delivered unto the saints is not a set of dogmas that have been crystalized into creeds, and proclaimed as the veritable and everlasting gospel of Christ. It is a vital life-principle that grows and expands with experience and knowledge. For this reason faith has nothing to fear from any revelation that science, philosophy, or sociology may produce. It is not faith but creed that battles with advancing scientific truth. Creeds are but religious conceptions which culminated in official adoption, and then became fetters that bound to a dead past. All that was true in the creeds has lived and will live, but in a larger, nobler conception and a truer relation to this universe which is ever revealing a larger and nobler God. Faith readily adjusts itself to any new discovery of truth. What if papal infallibility should be overthrown? What if apostolic succession should be proven a myth? What if Jonah is a parable, Job a drama, and evolution the process or method of creation? True faith is resilient, strong, and expanding. Faith surely can not thrive on error. Dogma is no answer to Darwin. The church, after battling vainly in the name of her creeds, has had to adjust herself to the rotundity of the earth, the circulation of the blood, and the immanency of God. And this adjustment has brought to her

a new, vigorous life, a wider horizon, and a saner approach to the problems of the day. So the church will adjust herself to the demands of modern science, biblical criticism, and sociology. And with complete adjustment there will come renewed power to grapple with and conquer in the name of Jehovah the mighty forces of evil, injustice, and inhumanity that today prey upon humanity. Jesus taught that there comes a day when the church can not patch up the old garment with new truth; when the old bottles burst with the strain of the new wine of knowledge, experience and truth; when expanding faith has caught a new vision that it would incorporate into thinking and action; when creeds, good in their day but now outgrown, are shattered by the force of advancing knowledge; when the soul is freed from "the letter that killeth" that it may rejoice in "the spirit that giveth life." This progressiveness of faith is no cause for fear. "Fear is a bully—call his bluff." The ark of the Lord is safe. God is just bigger, grander, holier, and closer than the past dreamed. The vision of faith is sweeping a vaster horizon. The faith that is not afraid to advance, that has the courage to adjust itself to new truth, is the faith that will be convinced, and that will convince the world, that "God exists, and that He is the rewarded (today) of them that diligently seek Him."

The same principle holds good in the faith of the individual. In your heart and mine a deepening sense of the righteousness of God, that righteousness that demands rightness in you and me, is based upon faith that grows with the years. In the beginning our faith may be feeble, we are but babes in Christ. The tragedy of the church today is that so many, who should have grown with the years "unto a full grown man, unto the measure of the stature of the fulness of Christ," are spiritual

dwarfs, mere babes in spiritual size, afraid both of the light and the dark. There are reasons for this. The soul can not live by bread alone. Faith thrives on the Word of God. Selfishness, however crude or refined, destroys moral vigor. If we would grow, we must study the Word of God and dare to follow our Lord in practicing its precepts. We must learn and practice the art of prayer. Our meat and drink must be to do the Father's will. We must have a vital hunger and thirst after righteousness. We must have a consuming passion for the house of God. We must fight evil within and vice without, and, in exercising courage in this great battle, we shall grow stronger in faith and better in character. Faith unexercised is like the potted cedar of Japan, small and dwarfed. Faith exercised—faith that really trusts God, that struggles, rejoices, and sacrifices—is like the sturdy oak that defies the storms, and with each strain digs deeper with its roots into the soil. There can be no growth or strength of faith in the heart that is prayerless, the soul that is passionless, the life that is selfish, and the mind that is thoughtless. The soul that grows in faith and the knowledge of Christ Jesus our Lord is the soul that reverences God, loves His house, meditates upon His Word, and follows Jesus into the great battle for a better humanity.

This is the great test. Let each ask: Is my faith stronger than of yore? Do I fear less? Do I serve more joyfully? Do I reverence God more ardently? Am I putting up a better fight in life? Am I developing a nobler character? Does Jesus Christ mean more to me than when I first confessed His name? Does the future grow brighter as the years advance? Do I sacrifice more willingly for the extension of the Kingdom? Is there a mellowing of my soul, a ripening of my character, an expanding of my vision, an enlarging of my purpose, an

increasing patience in suffering, and a heightening of my ideals? If so, you are living the life of faith—that faith that is progressive—that faith that will support you in every trial—that faith that will make you certain of God “in whom we live, and move and have our being.” Some one has said: “Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.”

NEWS NOTES

The twenty-fifth anniversary of the Institute will be held in Chicago July 27, 28, 29.

There were fourteen charter members: Jenkins, Van Kirk, Rowlinson, O. T. Morgan, L. W. Morgan, Clinton Lockhart, Campbell, Marshall, Willett, Garrison, Ames, Young, J. D. Forrest and Mrs. Forrest.

The organization was effected in Springfield, Illinois, during the national convention in October, 1896. The first officers were E. S. Ames, president; Hiram Van Kirk, vice-president; Mrs. Forrest, secretary.

Hiram Van Kirk called the first meeting and was the temporary chairman and W. E. Garrison was the temporary secretary.

During the first year the following names were added to the list of members: Errett Gates, R. E. Hieronymus, W. D. MacClintock, John McKee, F. L. Moffett, E. J. Teagarden.

During the second year the following were added: G. A. Peckham, S. T. Willis.

In the third year the new names are: Levi Batman, C. B. Coleman, W. H. Matlock, William Oeschger, Wallace Payne, A. B. Philputt, Baxter Waters.

At a dinner in October, 1897, during the national con-

vention in Indianapolis, there were present as guests, J. H. Garrison, B. B. Tyler and Alexander Proctor. The minutes state that when the other guests had gone to hear the address of the evening by Booker Washington, Alexander Proctor said: "No, gentlemen, I am going to see this thing through. I consider it of far more significance than an address by Booker T. Washington or anybody else."

The executive committee of the Institute has investigated the question of accommodations at Winona Lake, Indiana, for the period of the convention August 28 to September 4. We find that the Westminster Hotel is the finest place, has the best lobby, and the most attractive location and equipment. This hotel makes a rate of \$4 to \$7.50 per day, American plan. There is some reduction for two in a room. Individuals should write direct to the hotel and make reservations. The prospect is that a large number of our members will do this and that consequently our fellowship will be of the kind that renews youth and sprouts wings.

The secretary has sent out a number of letters to members who have not paid their dues. Happily this is not now a very large number, but unfortunately there are accumulated bills of the last two months which require the payment of these unpaid dues. In some cases it is possible that the notices did not reach delinquent members on account of errors in addresses. The last notice was written in a kind of grimly humorous tone in the form of a call for recruits of "iron men" for our valiant army. We hope no one failed to see the joke or its point!

By the new terms of membership in the Institute all associate members who have college degrees are now entitled to regular membership. And any other men who are college graduates and interested in co-operating with us may become members upon the presentation of their names to the executive committee and the payment of the annual dues of three dollars. The Institute now has in this respect of the conditions of membership all the democracy of this kind that the most democratic have ever asked for.

Austin Hunter, whose death from hemorrhage of the brain, occurred so suddenly on May 19, was a loyal member of the Institute for the past eighteen years. Though the pastor of a conservative church for the past twelve years, he attended our annual meetings regularly and entered into the spirit and fellowship of the organization. He was himself a careful, moderate progressive and he understood thoroughly the fact that the Institute never sought to induce uniformity of liberal views. At a recent meeting of the Chicago chapter he spoke of his delight in the comradeship of the order. We shall miss him from our future gatherings but he will be remembered for his genial co-operation and his sincere devotion to the cause of religion and humanity. Our deepest sympathy goes out to Mrs. Hunter and the two daughters so suddenly and terribly bereaved.

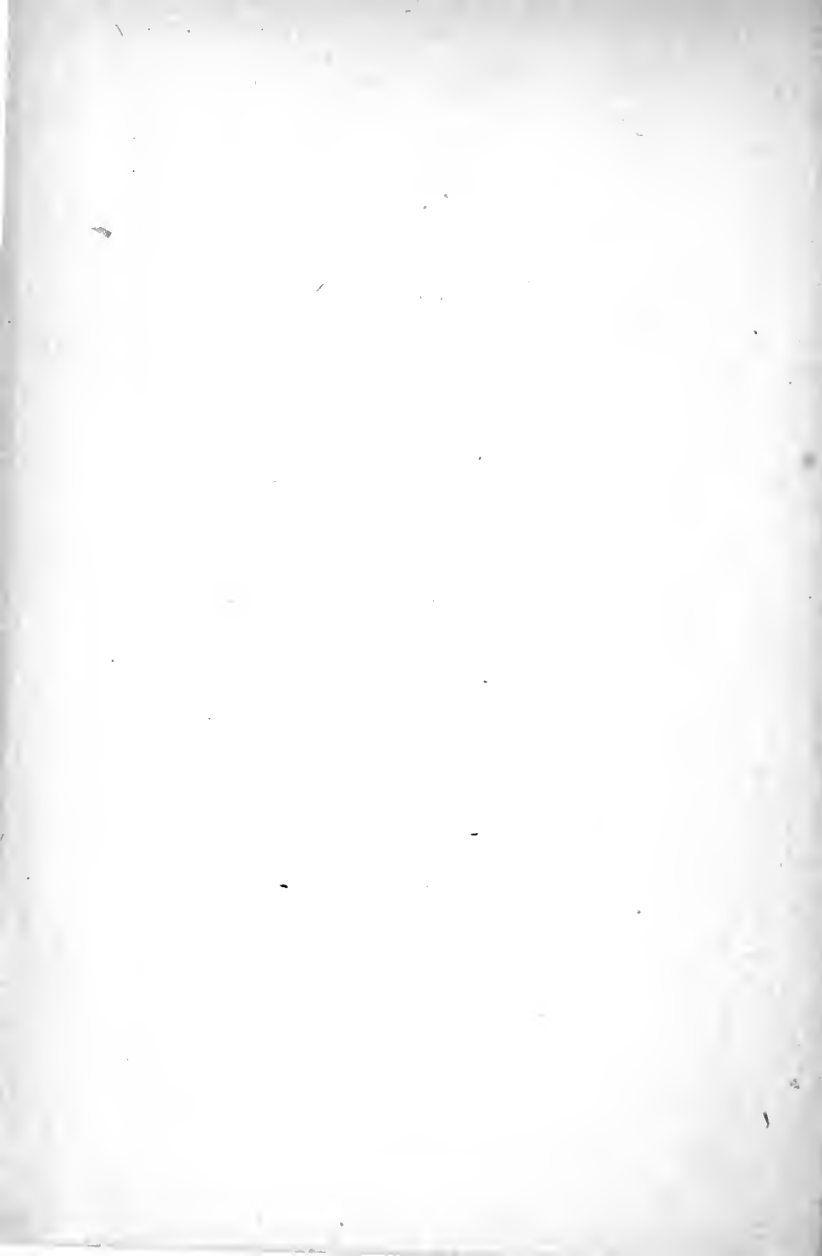
Get ready now your applications and recommendations for membership to the Institute.

Miss Helena Gavin, 1128 East Sixty-second street, Chicago, is a new subscriber to *The Scroll*. A poem from her pen heads this issue.

The present issue is the last of the season of 1920-1921. The next number will appear in October, 1921.







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AUTHOR

TITLE

