

What Does the Church Most Need to Strengthen Its Appeal?

Well-known Thinkers Suggest Means of Combating Apathy in the Church



Vice President Marshall.
George E. Bain.



Charles Rann Kennedy.



Commander Evangeline Booth.



Mrs. Elizabeth B. Grannis.



Booker T. Washington.



D. Clarence Giboney



EVERYWHERE I am confronted with placards admonishing: "Go to Church Sunday!" In every city and village of the country such a campaign, purposed to stimulate churchgoing, is being or has been organized.

In other words, the church is nearly everywhere fighting apathy. But is it the public which must be brought to the church, or the church which must, now, be brought to the public?

"What does the church most need to strengthen its appeal?" I have asked this question of a list of persons nationally famous for their independence of thought, courage of expression or their wealth of experience with those classes who most need the helping hand.

In the terse interviews that follow they have attacked the problem from what would appear to be every possible angle, outside the church—from the angle of the statesman, the socialist, the mission worker, the civic reformer, the woman suffragist, the alum worker, the educator and the anti-vice crusader.

"Church Should Be Socialistic." "I have been to church all over America," Vice-President Marshall told me. "I have found, speaking in the idiom of the day, successful and unsuccessful churches. I have observed the attitude of ministers and people, and I reach the conclusion that wherever there is a church failure it may be attributable to one of two things, namely, a lack of faith in the original principles of Christianity, or a voluntary surrender to the state of the great function of the church, that function being, to my mind, the gathering together of a body of men and women who are genuinely interested not only in the hereafter, but are interested in each other's mental, social and spiritual welfare."

"Each individual church should be socialistic, not in the sense of a division of property, but in the sense that each is for all and all is for each."

"The trouble with the church is much like the trouble with the school—namely, it is too far away from actual

life," said Booker T. Washington. "The church has gotten to be a place where men and women go to hear the minister talk; it is not an organization for doing things. One reason the minister no longer exercises the influence upon the public mind that he once did is that he no longer has anything to do. He has become a tierce talker. The result is that while ministers probably have a good deal more education, as far as books go, than they used to have 100 years ago, they probably haven't near as much common sense. A man gains common sense only as far as he lives in the actual world and touches and handles real things."

"I have noticed that the religious organizations winning the support of the people and bringing men and women into touch with religious life are organizations like the Young Men's Christian Association and the great modern missionary movement. When the churches unite and take hold in some large way of some great social problem of the day I believe the church will strengthen its appeal."

Weakness Is in Pews, Not Pulpits. "The weakness of the churches is not in the pulpit. It is in the pews," replied Louis F. Post, the noted single-taxer, now assistant Secretary of Labor.

"Most intelligent clergymen know what is needed to strengthen what you call the appeal of the churches, but few of them dare proclaim it. Those who do soon have no pulpits to proclaim it from. What the churches must do to strengthen their appeal—assuming by this that you mean the appeal for Christianity—is a vitalizing sense of the original and inseparable relation of Christianity to social justice."

"The dominant note of the churches now is individual morality, very much as once it was individual salvation from everlasting torture. When the churches make an appeal which relates social as well as individual morality to Christian ethics the common people will hear as gladly as they did in Palestine 20 centuries ago."

"But this appeal cannot very well be

made in the organized churches of today in any such fashion as to ring true, because the interests that support church organizations would not tolerate so readily an attack upon vested privileges."

"It is as true now as ever that God and Mammon cannot be worshipped at the same altar. And is it not also true that the altars of the churches would have to be abandoned for lack of financial support if the Mammon of social unrighteousness were scourged away from them?"

Get Heaven Into Souls.

The answer of B. S. Steadwell, president of the World's Purity Federation, was:

"I believe the church needs: 'A standard clearly defined and closely adhered to.'

"A courage that will impartially apply in all human affairs the highest religious principles, and thus enable the church to do its whole duty."

"A vision large enough to cause the church to become a true leader in solving the everyday problems confronting the individual, the home, society."

"A message directed toward getting heaven into souls, rather than souls into heaven."

"A unity cohesive enough to permit the church to stand as one body against every force that seeks to compromise, weaken or undermine the principles of the kingdom of God."

Pastors Cater to Scholarship.

The president of the National Christian League for the Promotion of Purity, Mrs. Elizabeth B. Grannis, replied: "The church needs, more than ought else, quickening of its spiritual life through practical faith in Christ and his gospel."

"When the church appeals effectively to the people it must have rid itself of its palpable hypocrisy in professing that which a majority of its membership adhere to simply nominally."

"The church militant numerically represents more genuine followers of Christ who practice his gospel, than can be found outside of his visible body. Theologians and pastors of churches cater largely to scholarship, intellec-

tual attainments, social prestige, moneyed parishioners, etc. These things were not of the foundation which Christ laid."

"The Christian's textbook honors the heart above the head."

People Tired of Predigested Food.

Said Mrs. Champ Clark, a leader in reform and woman suffrage work: "I would say that the crying need of the church as I see it is the power to prove beyond the shadow of a doubt that 'It is not all of life to live, nor all of death to die.'"

"Unbelief is at the bottom of all the apathy in the church."

"People are tired of being fed on predigested food."

Probably no man in the country has had wider practical experience in reform, civic improvement and charity work than Rudolph Blankenburg, Philadelphia's "Independent" Mayor. Said he:

"I would say that the church's greatest need is that each member of the community should devote a little more time to the correction of his own faults, and, as a consequence, a little less time to the correction of his neighbor's shortcomings. In other words, there is a tendency today for the bar to correct the mistakes of the clergy, the clergy to suggest improvements in the work of the judges, the judges to give lay instruction to the general public, every unit of the general public to reconstruct everything but himself."

"Once inaugurated a policy of sincerity with one's self in the individual and that individual, in all his relations with his fellow-man, whether such relations have to do with secular or sacred matters, will assume a new value, and each movement making for the general welfare receive a new impulse in the right direction."

Theatrical Performances Not Needed.

The answer of Anthony Comstock, secretary of the Society for the Suppression of Vice, was:

"My own conviction is that when selfish indifference and pleasure interfere with church attendance on the

Sabbath day the heart grows cold and the affections are blinded and there is no longing or desire for or anticipation of the Father's blessing."

"I think that the one essential attraction is that the minister should preach the Word. We do not want theatrical performances or any substitute for the good seed, and when that good seed is sown in good soil there is bound to be a good harvest."

Church Needs Backbone.

The president of the Law and Order Society of Philadelphia, D. Clarence Giboney, answered:

"To strengthen its first appeal the church must needs: First, backbone; second, sympathy; third, sacrifice; fourth, inspiration and initiative."

"Backbone, because Christian affirmation is battle against the negative forces. Religion is conviction in action, and action invites war. Most churches are afraid of war."

"Sympathy for the offender and hatred for the offense. Self-confession of our own intolerant attitude, resulting in the fastening on the people of sins which could not exist unless we permitted them and profited by them. Illustrated by our hypocrisy in blaming liquor evils on the dealers and forgetting or ignoring the shameful truth that we have made their business legal by profit-sharing license systems. Being responsible for the existence of the rum business, we try to fool ourselves by attempting to put the blame for the evils of drink upon our partners."

"Sacrifice would test our capacity for grace. The toleration of the world toward the church is sufficient indictment of the church. We are prone to question the cost of principles and hesitate if the cost appears too much. Triumph awaits the church when the first question is the righteousness of

things, and the last question the cost of things."

"Inspiration and initiative would end formalism and drifting. Churches are apprehensive of new methods and only try them when driven by absolute necessity. Some churches are morgues to bury laughter, hence young people refuse to be constant mourners and stay away from church."

Fighting Spirit Needed.

"What the church most needs to strengthen its appeal are consecration, zeal, energy and the fighting spirit," I was told by Commander Evangeline Booth of the Salvation Army. "I cannot doubt she is industriously cultivating these things. The fact that she is actually 'fighting apathy' shows that she is alive to her duty."

"Go-to-church Sunday is one of the fruits of this aroused consciousness. It is no perfunctory effort, but an effort inspired by a sense of duty that a recognition of its own former remissness has intensified."

"No person who witnessed the successful effort of the Young Women's Christian Association and Young Men's Christian Association to raise the stupendous sum of \$4,000,000 during a period of financial depression can doubt that rich men are consecrating their dollars to a higher service. It is hardly likely that a man will consecrate his money unless he is in hearty sympathy with the movement that it is intended to promote."

"Twenty years ago it would have been the very height of foolhardiness to attempt any such campaign. 'It is because the Salvation Army believes profoundly in the future of the church that it is about to ask the people for a million dollars to promote its work. We would not, if we believed that the church was unresponsive, the preachers unfaithful, the sermons cold and didactic and the whole spirit of religion depressed, undertake a scheme of this nature.'

"Possibly the church—and I include the Salvation Army in this criticism—is not all that it should be. But it is a great deal more than its critics would have us believe it is. It is the most potent force in the world today, and a perfectly normal person would suggest that it be dispensed with."

"The church needs both the grace of God and the stronger intellectual leadership," said President Charles F. Thwing of the Western Reserve University, who is also the head of the Religious Educational Association.

Needs the Poor Man's Gospel.

The socialist propagandist and former clerkmaster, Rose Pastor Stokes, wife of J. G. Phelps Stokes, gave me this answer:

"To strengthen its appeal, the church needs a clergy brave enough to throw off the yoke placed upon them by their rich men—the yoke of support for a silent acquiescence in a social economic order that has become intolerable to the great masses of the people."

"It needs a clergy who will preach the poor man's gospel—the gospel of the kingdom here on earth. The people are struggling in a nightmare of poverty, insecurity, periodic unemployment and the agony of squaring a miserable existence with a more miserable wage. They want decent work and bread and security now; the promises of golden harps they are faine to play doesn't bring cheer and hope to those in whose lives only a few miserable, inadequate copper coins circulate today."

"It is told of Christ that he whipped the money changers out of the temple. Is it true that now the money changers are whipping Christ out of the temple? If so, are the clergy standing idly by? If they are, they may soon find themselves preaching to none save the money changers; the people will have refused to be party to such a cowardly surrender."

I felt that this article would be incomplete without the advice of Charles Rann Kennedy, who in his sermon-play, "The Servant in the House," has attacked this very problem from behind the footlights. But he was out of reach and I risked a letter to him.

"Too busy," he replied, but when I begged for "just two words" he relented, thus:

"Since you are good enough to say that a postal with two words will suffice for an answer to your question, 'What does the church most need to strengthen its appeal?' I am happy to furnish you with three very unoriginal but important ones, which I think may meet the case, namely, the Holy Ghost."

(John Elfrith Watkins).

NOW THE AGE LIMIT HAS BEEN ROUTED BY THE NEW WOMAN

Young Literary Prize Winner Realizes Early Twenties Is Not a Stalking Ground for Wisdom.

BY RITA REESE.

"I DON'T think there some way to correct the statement," writes a successful young literary prize winner, "that I am in my early 20's?"

Here then is that supposedly non-existent woman who wants to be considered as old as she is. Continuing the winner of a \$10,000 prize declares that she realizes it is rank heresy for a woman to own to a greater age than is credited to her, but she justifies her plea for her own age by explaining that in her early 20's she was immature and could not possibly have written the story that won for her the prize in her late 20's.

"Every year has brought with it to me," she says, "something that I wouldn't give up if I could—the sum total of those 'some things' is in my book."

Here is a woman who is averse to being thought younger than she is—but who is wise enough to know that the years may take toll for us all, but that it is in the fair exchange for wisdom that is no robbery.

"I'm glad enough to have done what I did in the late 20's," writes the young novelist. She realizes that the 20's isn't a charmed stalking ground for wisdom.

Most women play through their 20's and garner wisdom at 40.

When there happens one woman who is lucky enough to have done early in life what many women spend a lifetime in trying to achieve, she is frank and honest enough to want the world to know that young as she is, she isn't as young and as immature as she was eight years ago.

And still the comic paper jokes live on. A woman would remain forever 19. A woman's age, if we credit those who pretend to know the innermost workings of the feminine heart, is the one secret she can keep. It is the one lie, however truthful she may be otherwise, that she feels justified in telling.

where she resents being in the infant class forever. It is more fun to grow up, she finds. Even the serious work of a responsible human being is preferable to the state of chronic childhood prolonged into middle age.

We hear of wonderful musicians who were masters of harmony at 5 years of age, but these are the unusual ones. Women and the ordinary run of people advance normally, and only an occasional one brings from some former birth the memory of things acquired then. The average woman learns as a child learns to walk. Step by step and year by year is the advance made. A year when no advance is made is no much time wasted.

This, no doubt, is the way the young prize winner feels about the announcement that she is a girl in her early 30's. She resents the implication that her book is a streak of luck, a flash of inspirational genius. She wants the credit for it herself. The credit for having lived and learned and for having acquired the craftsmanship of writing, the ability to express what she has learned from life.

"The modern woman has lost a great deal of what was given to her grandmother," a recent woman speaker declared in a public address. Maybe she has, but for the moment we don't recall anything she has lost that isn't for her own good.

She has fought for and partially won her own freedom, the right to her own individuality, and for this we are heretic enough to say the old-time protection was a thing well lost.

There was a time when a spinster was ashamed of her age because the age stamped her as a creature worthless and of no economic value. If she failed to marry she hung on desperately in somebody else's household, and she knew all that Marah in the Bible did about drinking the "waters of bitterness."

The protected life that keeps a woman in such a jail of dependence in someone else's household is one of the things that woman has lost. But instead she has come into a liberty that makes her unashamed to say that she



A Woman May Resort to Artificial Aids to Give the Illusion of Youth; She May Wear the Sausiest of Young Frocks, a Girlish Hat and a Cheek Curl; But Her Reward Is the Covert Smiles of Those Whom She Has Not Deluded.

is a grown woman and even a middle-aged one, a citizen of the republic, and prefers to be treated as one rather than as a protected pet.

God help the woman who would roll back time, even if by rolling it back she could be given again what she has lost, the bloom of her early twenties.

Youth is a quality that is not always indicated by peachy cheeks and golden hair. There is a youth of the spirit, an indomitable fire and energy that some women take down with them to the grave, and it is the satisfaction of this possession that makes them scorn those who would pay, surface

compliments about them being still in their early twenties.

Not that any of us wouldn't like to revert to that charmed period when we were one with the sweet blossoming things of the Springtime. But we wouldn't take back the birthdays that have intervened if by so doing we have

Modern Woman Thinks It Fun to Grow Up—Infant Class Existence Does Not Appeal.

to surrender what life has taught us in the meantime.

It is a charming experience, no doubt, to be a rose-in-the-bud, but a petrifed rosebud is not a particularly appealing blossom. Why deny even a rosebud the privilege of developing into a full-blown flower, of being battered by the sun and wind and maybe a marauding bee—of being the last rose of summer in a garden alone, with white winter descending? Rather than these devastating experiences than the forever-a-bud pose that some sentimentalists would have us believe is the poetic realization of beauty.

Not Real Beauty.

Such beauty is not real beauty. Nothing in the world remains fixed. Nothing that is normal. If a rose attains perfection and dies it does a completed thing, not a blossom of arrested development. So it is with a woman. Why should any sensible woman care to remain forever 16? We say that woman does not hold to her debutante allurements. She may resort to artificial aids to give the illusion of youth, but she only does this to delude those on whose minds such triviality has an effect.

Never does a woman dye her hair or color her face or artificially brighten her eyes to delude herself into thinking that time has passed her over in his march.

Lady Jane Grey at 16 was a very learned young woman. But we must remember that life in these days was a very different proposition from now. When Lady Jane Grey was beheaded in her early 20's she had lived a life as full of varied adventure as the woman of 40 of today.

In a recent volume of Indian verse there was one pathetic story of a dancing girl who died of old age at 35!

Civilization is marked by the new era for women. The most vital feature of the change is that woman has at last shaken herself free of the shackles of the years and stands forth not as a rose in the bud, but as a human being not to be judged save by what she represents, her own development, her own attainment.

Sarah Bernhardt stands forever a

beacon to show that age cannot wither nor custom stale the woman whose variety is mental. Where is she who could rival Ellen Terry in that curious magnetism that transcends age and physical loveliness? She is herself, and therefore forever set apart.

Where are the beauties of yesterday? In time's garden, maybe, but only as pleasant pictures. Some of the ones whom historians have immortalized are still fresh and lovely, enshrined in song and story, but the women whose influence will sweep down the centuries are not those who were renowned solely for their youth and beauty.

Recamier had more than her exquisite body to make her immortal. She was the past grand mistress in the art of charm and it is related that when she was past 70 she enslaved men whom younger women left cold. History is full of anecdotes of belles whose charms time failed to impair. These women owed their power to something more permanent than good looks and youth.

A very old and celebrated beauty of this country used to tell how she was past 30 before she realized that she had any power. On a trip to Europe on the steamer with her husband they met a young artist who raved of her beauty. Others on the ship took it up. The young wife, who at first thought they were teasing her, at last accepted the role pleasantly and found herself acclaimed the toast of London.

No sensible woman in these days does deny her years, if she has learned wisdom from the passing of every birthday.

Swedish State Railroads.

London Standard.

Electrification of the lines of the Swedish state railroads from Kiruna to Riksgården is nearing completion, and the government is now planning the electrification of the large trunk lines from Stockholm to Malmö and from Stockholm to Gothenburg. The cost of the lines at present under consideration will be nearly \$20,000,000. The transmission lines, transformer stations and locomotives will cost approximately \$20,000,000 and the new generating station and cost in the neighborhood of \$10,000,000.