

PASTOR SEES FRIENDLINESS, HONOR AND FAITH STIR WORLD

Rev. W. G. Eliot Explains Factors of Industrial Life, Relations of Men and Women, Dealings of Nations and Finally in Association With Church and Religion.

The sermon on "Friendliness, Honor and Faith" by Rev. W. G. Eliot, Jr., pastor of the First Unitarian Church, is the third in a series by prominent Portland clergymen. Other contributions and the dates of publication follow:

February 28, Dr. W. B. Hinson, pastor First Baptist Church (White Temple).

March 7, Dr. Frank L. Loveland, pastor First Methodist Episcopal Church.

March 14, Rev. E. V. O'Hara, assistant pastor Cathedral of Immaculate Conception.

March 21, Rev. H. M. Ramsey, dean St. Stephen's Pro-Cathedral.

March 28, Dr. Jonah B. Wise, Rabbi Temple Beth Israel.

BY REV. W. G. ELIOT, JR.,
Pastor First Unitarian Church.

The great war has stabbed the whole world awake to the fact that friendliness, honor and faith are factors of supreme importance. This is true in all the affairs of life, but especially true in four departments of human interest where our problems are most crucial.

First—In the industrial world. Modern industry was developed under circumstances of injustice towards the grow-ers, hostility and distrust. The fact that there is much friendliness and fair-dealing between individual employers and wage-earners does not blind us to the evils that still exist, and especially to the evils incident to absentee ownership and irresponsible sharehold-ing.

Nor should the generosity of an employer like Mr. Ford blind us to the fact that relations between employer and wage-earner can never stand upon a permanently satisfactory basis until wage-earners have an effective voice as to the terms and conditions of their services.

In recent years there has been an increase of friendliness and honor among wage-earners and an increase of friendliness and honor among employ-ers. But the situation remains im-possible until there is an equal increase of friendliness between employers and wage-earners.

Union Placed as Issue of Day.

Under present conditions friendliness and honor between employers and wage-earners can mean nothing less than the right and duty of wage-earners to organize effectively, frank and full ad-mission of the principle of collective bargaining and the duty and privilege of employers to recognize the union. But neither friendliness nor honor re-quires the employer to recognize the union if the terms demanded are tyrann-ous in practice or wrong in principle. It cannot but appear to many disin-terested observers that the demand of the unions that recognition shall mean "the closed shop" is both wrong in practice and in principle, and can be justified only as a war measure, that is to say, upon a basis of hostility rather than upon a basis of friendliness. Nor does "the open shop" come much nearer to a solution. It appears to be more nearly correct in principle than the closed shop, but in practice it evades the vital issue. Moreover, the non-

union workman in the open shop has an advantage with his employer, and all things being equal, is preferred to a rankie man. At the same time the non-union man in the open shop shares the advantages which the union man has helped to create, but does not share the latter's sacrifices.

Deadlock Seems Apparent.

That effective unionism ought to be recognized and that the unions, ac-cording to their present belief and practices, cannot always be recognized, evidently creates a deadlock. Those who do not incline favorably towards either extreme, whether of Syndical-ism on one hand or Socialism on the other, and who are forced to realize that as between the other remaining alternatives there can be nothing but increasing trouble, should consider a remaining alternative which would ap-pear to conserve the principles involved in the open shop and yet to acknowl-edge the just necessity of effective unionism and full recognition, namely: What is known as "the preferential union shop." In this case the employer frankly recognizes and welcomes the union man and his union and prefers him to the non-union man, reserving the right to employ nonunion men when union men are not to be had or prove to be less efficient; these last two questions being left to impartial arbi-tration in the event of dispute.

The working of the last-mentioned plan undoubtedly depends for its suc-cess upon a larger practice of friendli-ness and honor on both sides. But it has the additional advantage of being other plan proposed in that when there is dispute the battle is fought in a fairer field. Nor have I any illusions that this will solve all the problems, nor that it is necessarily applicable in every case. Complications incident to competitive markets often make the problem in individual instances ex-tremely complicated and difficult.

Closed Shop Considered Wrong.

What is here claimed is that in gen-eral the closed shop is wrong in prin-ciple and practice and that the open shop is unsatisfactory and evasive of real issues, and that both are therefore impossible as bases for a permanent settlement of the questions involved. The only settlement that will be any-thing like permanent under present conditions must be upon a basis that is both friendly and honorable. The goal to be aimed at is the establish-ment of methods by which wage-earners may have of right a reasonable and effective voice in those phases of industry that effect the terms and con-ditions of their service.

The effective weapon of the employer and wage-earner alike will not perman-ently be force and strategy, but an intelligent, conscientious and effective public opinion. I do not now know of any device or practice so likely to re-ceive the endorsement of the public as that referred to, viz: The preferential union shop for the reasons named.

I say these things in no partisan spirit, but in all friendliness and com-mend them to my friends in both camps for their thoughtful consideration and kindly criticism.

Secondly—In the relation of nation to nation. International friendliness and honor do not mean non-resistance or peace at any price. There is one hell lower than war and that is a shameless peace. There is such a thing as a nation's life and honor; but the funda-mental fact is that war exists in posse



Rev. W. G. Eliot, Jr.

before it exists in esse in any nation where children and youth are reared to believe and feel that hatred or dis-trust or contempt of another country is the principal ingredient of patriot-ism, or taught that war in itself is the natural and best way to settle any-thing, or that might makes right, or that the principles of international ethics are essentially different from the fundamental principles of personal ethics as between man and man.

Evils Traced to Child Life.

Whether it is the boy throwing stones at a Chinaman, or Hobson pre-dicting war with Japan, or a politi-cian making the eagle scream, it is all wrong. Our own children are brought up with too little genuine friendliness for other peoples and too little con-fidence in the capacity of other nations for honorable dealing. If anyone thinks that the United States is the only hon-orable Nation on earth, let him read the story of our treatment of Indian tribes for the past three centuries and he will receive a severe and much-needed discipline in humiliation. Upon no other basis is war permanently pre-ventable than upon the basis of inter-national friendliness and honor; and the world cannot be successfully con-

stitutionalized upon any other terms.

Third: As between men and women. Men and women are different—phys-ically, intellectually, temperamentally. There are doubtless likenesses, but men are men and women are women by virtue of the differences and in spite of the likenesses. These differ-ences are real and deeply rooted and can be modified only superficially and temporarily, by environment, custom or education; they cannot be permanently and radically altered. Men are infer-ior to women in some things and superior to them in other things, and vice versa. And no attempted solution of the sex war is permanent that ignores facts. But facing the facts is only one step.

Dishonorable Solutions Doomed.

In any real solution of present prob-lems, friendliness and honor are indis-pensable and all attempted solutions that move on lines unfriendly or dish-onorable are doomed. This principle must hold true even when the present-day confusion of issues or blindness of vision makes it difficult for the judi-cious always to perceive clearly just what is right. But there are some things which seem to be growing clearer and clearer, viz: that supposed friendliness of men towards women

and honestly the final necessity of the human soul—the human soul conceived of as essentially a social being, men-ace in its congenital entanglements with the forces of ignorance, death and sin, but deathless in its possibilities of redemption, education, sacred affections and moral victory.

I have said that the whole world has awakened as perhaps never before to the importance of friendliness, honor and faith in all the affairs of life.

I have illustrated and applied this to four departments of human concern. It is not nevertheless always implied: Materialism is profoundly inconsistent with all the higher implications of friendliness and honor. Friendliness and honor demand sacrifices that cannot be vindicated in terms of space and time. Unfriendliness and dishonor contribute to a real hell here and here-after. Friendliness and honor here and hereafter contribute to heaven.

Goal Not Dead End in View.

The goal of friendliness and honor is not a dead end. The meaning of life necessitates some intimation of what are otherwise sealed orders. The true interpretation of life is not to be found in its natural source but in its heavenly play, and for all the deeper problems of destiny. Every department of hu-

man interest, notably the one we con-sidered above, is coming more and more to some this truth. A general fading of the realities of life and death, a profound penitence, widespread sor-row and fellow feeling, the flaring transitoriness of earthly things, paths and tragedy on a compelling and con-vincing scale, heroic and willing sac-rifices—all have awakened the world to a realization that economic so-lutions, that legislation and reforms, all touch only the outside of the total human problem.

Many people are tired of dogmas and forms, to a great extent, no doubt, be-cause they do not understand them and do not do them justice. As many more are worse than weary of nothing at all whereto believe and hope. Wage-earners and employers, whole nations of people, our homes and even our churches are turning with wistful longing and renewed consecration to the light that lighteth every man, and craving the solutions and inspiration and aid of the divine, "God with us," and seeking the fellowship and the blessing of the churches for their worship. There would be nothing in this, and for all the deeper problems and emergencies of their lives.

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STUDENT INVENTOR IS FUGITIVE FROM RUSSIA

Isaac Schneider Spends Spare Hours at University of Washington in Perfecting Instrument to Measure Height of Trees.

UNIVERSITY of Washington, Seat-tle, Feb. 20.—(Special.)—A revo-lutionist and a fugitive from his native land, Isaac Schneider, senior forestry student at the University of Washington, is spending his spare hours in the laboratory producing a noteworthy invention. Seven years ago he fled from Russia to avoid slavery in the Siberian wilderness. Next June he will be graduated from Washington.

Schneider's interests in his studies are toward improvement in instru-ments relating to forestry. He is per-fecting a new instrument for getting vertical or horizontal distance and for measuring the height of trees. Dean Winkler, of the School of Forestry, has pronounced it good, and the members of the engineering depart-ment are enthusiastic over its possi-bilities.

In Warsaw, Russian Poland, Schnei-der, although he had been educated in private schools and was living in ease and comfort, decided to devote his life to help educate the poor and ignorant, that they might some day help in the uprising against oppression and free their country from the tyranny of the czar.

He had certain books and pamphlets in possession when secret agents of the government discovered them. His home was surrounded and the doors battered in, but Schneider escaped. He fled from the city. Passports were forged and watchmen were paid to be gone. He reached the border and fled to Germany from whence he made his way to New York.

Schneider got a job in New York, although he could neither read nor

write English. He worked there for two years, and, passing the New York high school examinations, entered the School of Forestry, at Ohio University. He studied two years at Ohio and then came West. After a four year's flight half way around the world, he reached the University of Washington.

"I will never go back to Russia," said Schneider. "There would be nothing there for me but a prison cell or slavery in Siberia."

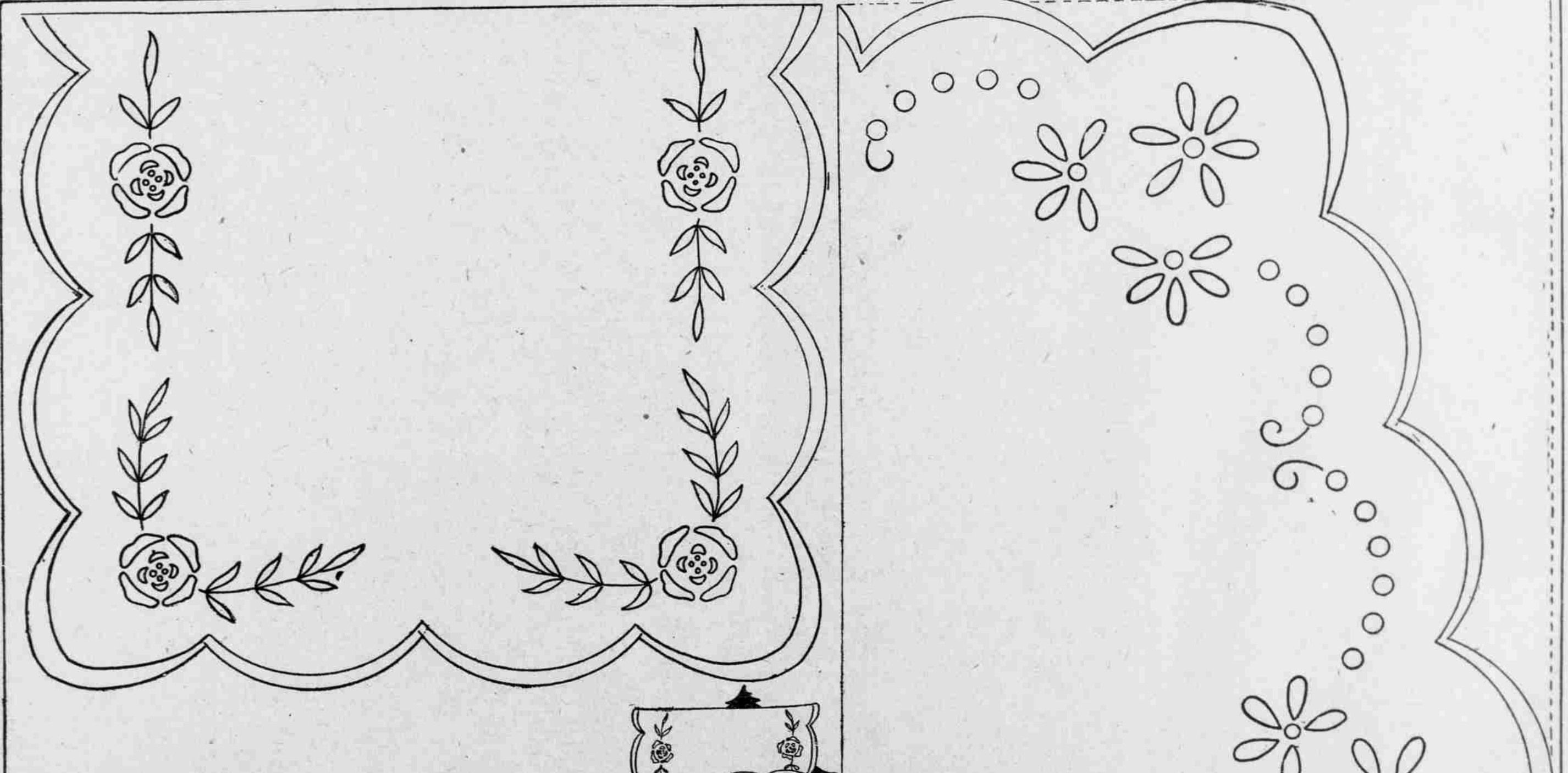
Schneider is 20 years old. On his graduation he will make forestry his profession. He has two brothers in this country, one in business and the other in the army. His mother and two sisters are still living in Warsaw. He had had no word from them since the beginning of the war.

Five Washington professors have received invitations of membership in the Association of American Profes-sors, a body of scholars of acknowl-edged achievement in university teach-ing and research work, organized dur-ing the last year. Telegrams announc-ing the chosen members of the Wash-ington faculty were received here yesterday.

The professors who have been asked to be members are: F. M. Padelford, head of the Department of English; J. N. Howman, assistant professor of European history; R. E. Moritz, pro-fessor of mathematics; H. G. Byers, professor of chemistry; and J. Allen Smith, professor of political science and economics.

Professor John Dewey, of Columbia University of New York, is president of the Association, and there is a coun-cil of 30 professors besides the regular officers.

PRETTY DESIGN SUITABLE FOR HANDKERCHIEF OR GLOVE CASE

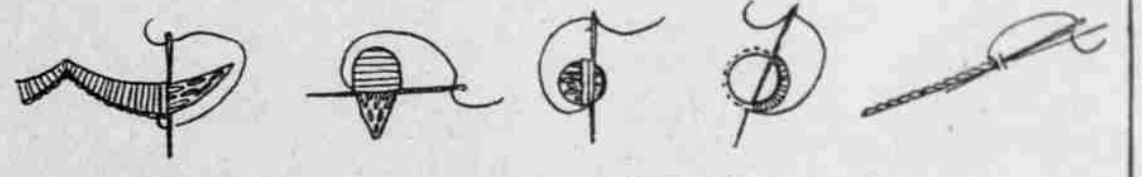


A design for a handkerchief case or a glove case. The color is a matter of personal judgment. The handkerchief case should be stamped on a double fold of cloth, the glove case on a triple fold. The design is to be worked in buttonhole, satin, eyelet, and outline stitches.

There are two ways to apply the design to the material upon which it is to be worked. If your material is sheer,

the simplest method is to lay the material over the design and with a sharply-pointed pencil draw over each line. If your material is heavy, secure a piece of transfer or impression paper. Lay it face down upon this, then draw over each line of the paper design with a hard pencil or the point of a steel knitting needle. Upon lifting the pattern and transfer paper you will find a neat and accurate outline of the design upon your material.

ONE-HALF OF GLOVE-CASE



BUTTON-HOLE, SATIN, EYELET AND OUTLINE STITCHES