Creeds Co-operation For Deeds

(From Chicago Post.)

The faith of men in the supreme spiritual reality may express itself in many differing formulae, in many varying rituals, in many sorts of organization, but in spite of these diversities it has an underlying unity which more and more we recognize, and which tends increasingly to bring us into co-operative relationship for the service of humanity.

Within the Protestant group of sects the Federal Council of the Churches of Christ in America represents the most comprehensive and most effective instrument for promoting this co-operation. Recently its executive committee held its annual meeting in Chicago, and surveyed the work which had been done, and the field in which need and opportunity challenge further effort.

There has been a good deal of misunderstanding concerning the aims and methods which characterize the council. Much of this misunderstanding has been created by deliberate misrepresentation on the part of those who are antagonistic to the spread of Christian principles in the world's life. There is a pagan spirit in America which resists the message of Jesus. It has its organizations, its newspapers, its magazines, its methods of propaganda and obstruction. There can be no greater tribute to the work of an agency of Christian faith, such as the Federal council, than the active opposition of this pagan spirit. The more bitter and vindicitive it is in its attacks, the more sure can we be that the cause of faith is making headway, is gaining ground. If faith were asleep, complacent, concerned merely with the singing of hymns and the reciting of prayers, the pagan forces would ignore it. Only in so far as it is to translate its ideals into terms of life, into terms of human relations in society, in business, in industry, into terms of citizenship and international policy does it find itself the target of attack.

The Federal Council of Churches has been a vigorous exponent of the spirit of international good will and peace. In this role it has spoken with united voice for millions of American men and women who believe that war is not in accord with God's thought for the world, and that the way of Jesus is the way of understanding and conciliation, of good faith among peoples and the brotherhood which reaches across barriers of race and nationality. And because it has spoken thus loyall and earnestly it has aroused the hatred of those who cling to the pagan view of life and find in war a necessary and apt expression of that view.

At its executive meeting the council invited the fullest investigation of its organization and methods, and took occasion to make clear the fact that it maintains no lobby at Washington or anywhere else. In a statement issued during its Chicago session it declared it has carefully refrained from employing "any lobbyist or legislative representative, and from using any form of political or personal pressure or partisan alignment, but has relied wholly upon the moral power of its statements to influence public opinion."

The council has a Washington office, just as it has a New York office and a Chicago office, but the annual budget of its Washington office is only $11,000, and the executive secretary who directs it is paid the princely salary of $1,500. Three-fourths of the Washington office budget are expended on assisting the army and navy in the work of chaplains and in aiding disabled veterans.

Statements of the council from time to time have supported the Kellogg treaty, the world court, the work of the League of Nations, the movement for reduction of armaments. In all of these statements it has voiced the sentiment of the enlightened Christian conscience of America. The paganism which opposes these agencies and movements for a better world order resents the fact that the Christian conscience of America can find such effective and influential expression—that is what lies behind the attacks on the council in this particular field.

Among other activities of the council, which are largely those of research and education, are its efforts to promote in the churches the spirit of social service, and in business and industry the spirit of good will of better human relations of stronger emphasis upon the human values. Obviously if the church is true to the ideals of Jesus it cannot neglect this sphere. It must be willing to encounter opposition, to be misunderstood, to be regarded as a meddler, to sacrifice and to suffer in order that the way of life which its Master taught may become the way of life in every realm of human experience. And here, as in the international field, the pagan spirit shows its resentment of the influence which a united Christian conscience can exercise. Again that resentment is a tribute to the work of the council, and a callenge to all men of honest faith to stand by the council in brave and loyal support.

The promotion of good will between Jews and Christians is a recent endeavor of the Federal council which illustrates the breadth of its vision and aims. This endeavor is chiefly directed toward eradicating those prejudices which still exist in Christian circles. It is an educational work which may have the most happy results. The common faith of Jew and Christian in the supreme importance of spiritual values constitutes a ground of sympathetic understanding and co-operation which, happily, is being cultivated by both sides as never before.

These are but a few of the many interests which engage the council. It should be an occasion for rejoicing that its work advances. There is, we think, no more hopeful augury for spiritual progress in American life than the fact that the churches have found in the Federal council a means whereby creeds may unite for service and the voice of faith in God may utter itself with intelligence and persuasive power.

Cyrena—Adolph is an awful pest. He never seems to know when to stop.

Eusebia — That's strange. I was out riding with him only last night and he found a dandy place.

Minister—Remember, we are here on earth to do others good.

Voict—Yes, and what some people do to others is a plenty.

At Least it Has Become a Talkie

Those Fox stockholders don't seem to have a "sound" investment after all.

Love on Wall Street

Many a man who used to have money to burn is sifting the ashes now.

Cumbersome Old Vessels

Galleon was a name formerly given to a large kind of vessel with three masts and three or four decks, such as those used by the Spaniards in their commerce with South America to transport precious metals. They were large, clumsy, square-sterned vessels, having bulwarks three or four feet thick, all of which were so encumbered with tophamper and so overweighted in proportion to their draft of water that they could bear little canvas, even with smooth seas and light winds.

More Howlers

"A schoolboy's essay on Henry VIII included in the sentence: 'At this time King Henry walked with great difficulty, having an abbess on his knee.'"

A business man says that a shortage in any commodity automatically raises its value.—This is doubtless the reason for the high price of evening gowns.

No Standing Still

Progress is essential in this life. But whether it shall be forward or backward is for you to decide. You cannot stand still. This is impossible. The world is only a stairway on which men go either up or down.—Grit.

Great Artist's Pipes Prized as Art Relics

One does not often hear of smoker's pipes being ranked high among art relics. The date of the introduction of tobacco precludes them from boasting of remote antiquity of origin, though your smoker who makes the coloring of a pipe a solemn ritual may have very pronounced views on its artistic claims. Nor is his point of view ignored by the fine arts authorities, for, adjacent to a rich collection of snuff-boxes, there may be seen at the museum of decorative arts, in the Louvre, a number of well-seasoned pipes, most of which must have belonged to hearty smokers. Perhaps the most noteworthy are a couple of briars which belonged to the painter Corot. It is said that he smoked these pipes while painting several of his greatest works, and if so, they have a legitimate claim to distinction. Pipes attributed to illustrious men are not uncommonly met with elsewhere in Paris, usually in cafes which were frequented by the great, but they are sometimes of doubtful authenticity. Verlaine, for instance, would appear to have left a pipe in almost every cafe he frequented, and these were many.—From the Continental Edition of the London Daily Mail.

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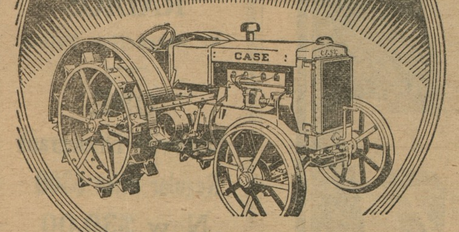
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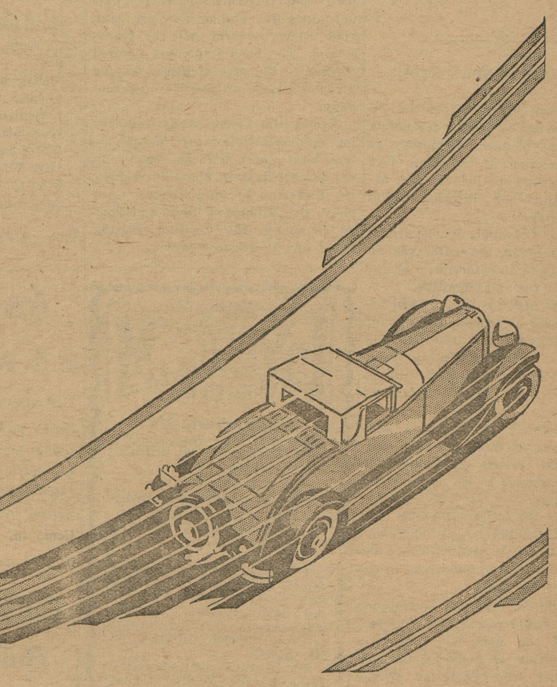
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