
RELATED THINGS

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SANCTUM SANCTORUM.

For The Public.

Men, ye bear God within you, even as an ark,
Whose rich but unseen womb, mysterious, dark,
And oft forgotten, enshrines the holiest things,
Lying before the Mercy Seat, with wings
Of cherubim overshadowed; there lie hid,
Under an oaken and rarely lifted lid,
Manna, the wandering people that once fed,
Wondrous, unailing (for by perishing bread
Comes not true life, nay, not by blood-bought grain
Ground with unfeelingness and leavened with pain);
—This set in an earthen ewer; and therewith
Stored the strange rod, whose dead and sapless pith,
Divinely quickened, waits not the long range
Of years, and seasons' slow-unravelled change,
And suns uncertain, and fitful, failing showers,
But lo a miracle! bud, flower, fruit at once are ours.
Last and best loved by him who would be saved,
Two stone-hewn tablets with but one law graved,
Hard by the manna and ever-blossoming rod:
"Love man more, ye who haste to love your God."

GUY KENDALL.

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THE CITY OF OUR DREAMS—HOW CAN IT BE MADE REAL?

From a Sermon Delivered Last October in Brooklyn,
N. Y., by the Rev. William M. Brundage.

And I saw the holy city, new Jerusalem, coming
down out of heaven from God.—Rev. 21, 2.

Let us paraphrase it in this way: And I saw the holy city, the city of God, the city of God's children, at last coming down out of the realm of the ideal to this earth of ours, to be organized and established here by men and women who have actually learned to treat one another as brothers and sisters.

There is not a serious man or woman among us who sometime or other has not dreamed such a dream as this, who has not, at least for one happy moment, caught a radiant vision of what might be "if men were wise and loved each other." A city of brethren and sisters, a larger home in which good-will reigned. Such a city is infinitely more than a successful business corporation from which all graft shall be excluded. It is this, but it is much more—it is a home in the best sense of that word, in the only true sense of the word; it is a collective undertaking, in which all share, in which there are no clashing interests, no warring wills, in which the good of one is the good of all, in which the good of all is the good of every brother man and every sisterly woman.

The rights of all its citizens are protected

equally well because no citizen possesses any rights which do not imply the highest welfare of the entire body—a rather different conception of "rights" from that which at present prevails, and yet from the view point of social ethics the only conception that can be successfully defended. The necessities of all its worthy citizens are conscientiously satisfied, because "if one member suffer, all the members suffer with it." Its mayor, controller, aldermen and judges are not the men who seek for place and power, but the men, or women, who have been tried in subordinate positions and have been found to be its wisest and ablest citizens. Disinterested devotion to duty and success in administration are the sole qualifications for high office. No discrimination as to political rights is made between the sexes. The women who have been trained by the care of their own households and in the protection of their children from disease, are naturally well qualified to attend to the cleanliness and sanitation of the wider household, the city. They are as profoundly interested as their husbands, sons and brothers in the schools and playgrounds of the entire community; in its hospitals and asylums; in its water works, its lighting plants; in its protection against assaults and burglaries, and its fire protection; in its museums and art galleries. And they are just as profoundly interested in their city's means of intercommunication, in the street car lines, ferry lines, subways and elevated railroads, telegraphs and telephones.

In the new city no public utility of any kind will be left in private hands; the efficient administration of such utilities is too vital a matter to the entire body of citizens. Nor will the land upon which the city is built, nor the outlying tracts over which it will naturally expand, be left in the hands of private individuals for exploitation and speculation. Therefore there will be no congested "slum" districts in the new city.

The churches of the new city will cease their ungracious and unreasonable competition one with another, and will solely strive in friendly rivalry to incite one another to good works. Harsh intolerance will give place to genuine cooperation in the noble task of helping to inspire men and women to devote themselves to the service of high ideals, to help to keep the sacred fire burning. . . .

The manifest curse of the present time is what it has ever been—the curse of "practical politics" for which distinguished leaders of public opinion, on the platform, in the pulpit, through the press, are so clamorously pleading: "Be good citizens!" Certainly be good citizens! But do not be too good citizens! "Be not righteous overmuch, neither make thyself overwise; why shouldst thou destroy thyself?" The Bible writer, the unknown author of the book of Ecclesiastes, you see, is on the side of "practical politics." But the great prophets of

Israel, and Jesus and Paul, are on the side of the idealists who choose to be consistently and persistently true, righteous and loving, at whatever cost, even unto death.

My friends, the progress of the past has been impaired and retarded, not as is so often claimed because the minority has demanded too much, but because the minority has demanded *too little*. The claims of liberty and human brotherhood cannot be compromised. "A house divided against itself cannot stand." "I believe that this government cannot endure permanently half slave and half free." What Abraham Lincoln so clear-sightedly said of our American Union is true of all society. It cannot permanently endure "half slave and half free," half false and half true, half unjust and half just, half animated by the spirit of ill-will, half animated by the spirit of good-will.

We demand for our ideal city freedom, truth, justice and human brotherhood, perfect, complete, without compromise. And they shall be attained, sooner or later they shall be attained. It will be sooner or later, as God's prophets and reformers are faithful or unfaithful to their trust, whole-hearted or faint-hearted in their devotion, wise or foolish in their methods, loyal or disloyal in their service of good-will. We claim to believe that the universe is so constituted that the forces of good are mightier than the forces of evil. The final issue of the struggle, therefore, is not uncertain; the *nearness* or *remoteness* of the victorious issue depends upon our faith and wisdom, upon the persistence and fidelity of our efforts. The City of God shall at last come down out of the realm of the ideal to this earth of ours, to be organized and established here by men and women who have actually learned to treat one another as brothers and sisters of one common family. It is already coming, it is already being organized though the progress seems so slow and sometimes so difficult to recognize. It is slow and difficult because of widespread misapprehension.

"Give me the right kind of men and women," certain people say, "and we shall have the ideal city. It must all depend upon the successful education and training of the citizens."

Certainly much depends upon this slow process of the education and training of the individual, incalculably much, and upon awakening within him a response to the best things. But not all depends upon it. *Transform the existing environment* and give men and women the right kind of conditions under which to live, and we will raise up the right kind of men and women. The two processes must go on side by side, are going on side by side—the moral training of the individual and the changed environment in which he lives.

The trouble with us has been in the past, not that we have emphasized too much the importance of education, but that we have emphasized too

little the importance of transforming the environment. *Educate, educate, educate*, physically, intellectually, morally, and religiously—let us never for one moment cease insisting upon this gospel; but let us devote our energies as we have never devoted them before towards the amelioration of present civic, social, and economic conditions, which every intelligent person recognizes to be, in great measure, unjust and inhumane. Those conditions cannot escape observation, for they lie right at our doors. Let us begin by transforming what is most unjust and inhumane in man's present environment, and his progress will be accelerated a hundredfold. Let us never grow discouraged; let us never lose heart for a single moment, never despair! Insist upon the ideal, always, everywhere, and always and everywhere lend a hand.



SERVICE.

For The Public.

The earth is the Lord's—the Lord is Man,
And man our brother, piously we say.
Then, unto whom shall we our tribute pay,
If not to man in whom God bids us scan
His image and his superscription true?
To whom is service due?
For how do men serve God except it be
In service of each other? They may teach
The ten commandments, and devoutly preach
And praise, and pray to Him on bended knee—
But can they serve Him save in kindly deed
Unto His souls in need?
Take down the word from memory's dusty shelf.
It reads: "Love God with all thy mind and heart."
—Swift follows the clear showing of our part—
"And thou shalt love thy neighbor as thyself."
Ah, who the first love ever truly wills
Till he the last fulfills?
And who can love the God he hath not seen
Before he loves the brother whom he knows
Scant-fed, scant-clad, unhoused and full of woes;
Broken with toil and dumbly ground between
The upper and the lower millstones where
His very breath is prayer?
Go to, with empty sacerdotal phrase,
Pomp, ritual, phylactery and creed!
Come, let us worship in the daily deed
And burn in love the incense of our praise.
He kneels to God who lifts his brother up,
And shares with him the Cup.

ANNIE L. MUZZEY.



A CERTAIN OTHER RICH MAN.

For The Public.

And he rich was, some said very rich.
He had come from the metropolis to the little
city, that his later years might be passed near to
his children and grandchildren whom he loved.
He was a good man, of religious instincts, kind,
charitable and clean. He made a subscription to
the church of his persuasion and worshiped there.