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The PRESBYTERIAN SURVEY

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A Picturesque Bridge in the Summer Palace Grounds near Peking, China



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A World Outlook From the Mount of Olives

BASIL MATHEWS

MEN and women from all parts of western and central Asia and North Africa climbed in the first week of April to the crest of the Mount of Olives. They were called together at the wish of the International Missionary Council (which directly represents practically the whole Protestant missionary world) under the chairmanship of Dr. John R. Mott. They faced in continuous conference the obligations of Christians confronting the rapidly and profoundly changing life of those lands.

Among those present were the Rev. Professor D. S. Margoliouth, who had travelled from Oxford to Jerusalem expressly for the Conference, Dr. Edwin F. Frease, of North Africa, Professor L. Levonian, of Athens, Canon W. H. T. Gairdner, author of "The Reproach of Islam," Miss Constance E. Padwick, author of "Henry Martyn," Rev. Charles R. Pittman, of Jabriz, Rev. and Mrs. L. Bevan Jones, of the B. M. S., the Bishop of Jerusalem, the Right Rev. Tennie MacInnes, D. D., the Bishop of Persia, the Right Rev. J. H. Linton, O. D., the Bishop of Egypt and the Sudan, Professor Stewart Crawford, of the American University, Beirut, Miss C. M. Buchanan, of the American Girls' College, Cairo, Dr. W. B. Anderson, Rev. Ernest W. Riggs, Mr. J. G. Logan, of the Egypt General Mission, and the Rev. Charles R. Watson, D. D., LL. D.

Eighty-one in number, they were for the most part folks who have given years of concentrated, consecrated service to the peoples of Northwest Africa (Morocco, Algeria and Tunisia), Egypt, the Sudan and Abyssinia, and Palestine, Turkey and Chinese Turkestan, Arabia, Mesopotamia and Persia, India, Malaysia and China. There were also Board administrators and scholars from the Western lands of Britain, Europe and America. Three previous regional conferences in Northwest Africa, Egypt and Syria had already given deep thought to the same problems.

The Mount of Olives was a peculiarly appropriate setting for the Conference. The Greek Church on its west (in which all the sessions were held), the Patriarch's palace and the Russian Convent were most graciously lent for the Conference by the Patriarch of Jerusalem himself. The delegates lived in the buildings within the grounds, and in tents sprinkled in the shade of the olive groves remote from the distraction and noise of the city.

Still more wonderful, however, was Olivet as a religious setting. Those of us who spent those days in conference on that hill just before Easter and walked

alone in the evening in the grey dusk of its olive trees thrilled to the memory that Christ in the week in which He died brought His missionary disciples to that hilltop to give them His final teaching. We took a pilgrimage along the path where He rode across its brow from Bethany to face death upon the Cross.

The hour of the Conference was also superbly timed. The revolutionary changes within the areas represented are today transforming the whole situation. As the Conference pooled the extraordinarily varied, vivid and profound experience of the men and women from all these areas, they came to see that a new mentality confronted them. The shattering impact of the War itself, the rise of clamant nationalisms and race movements cutting across Pan-Islamic policy, the Bolshevik ferment, the Caliphate agitation, the increased government of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of oriental Churches, and some strong reactionary movements are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making.

Even while the delegates were beginning to move toward Jerusalem, the abolition of the Caliphate by Turkey dropped with such shattering effect in the heart of the Moslem World. Christian people, the Conference felt, must think through and carry out in practice a Christ-like policy towards all the peoples, who amid these manifold and profound changes, are for the first times in fourteen centuries seeking afresh secure foundations for a progressive national and international life. For us as for them, it seemed, today is a day of the visitation of the Lord.

The two central things before the Conference were first how to influence the dealing of the western and eastern nations with each other so that these peoples get a fair deal in the world of tomorrow, and secondly, how to present the Gospel of Jesus Christ in this new situation.

The method adopted by the Conference for working out its thought was very thorough. The whole Conference was divided into ten groups of men and women, carefully selected to grapple separately with the present-day problems that emerge from the new situation. The problems committed to those groups were the Christian

Christian Principles Translated into Action

R. E. MAGILL, *Secretary*

MR. JOHN J. EAGAN, of Atlanta, Ga., who died on March 30, 1924, was a fine representative of a type of business man, which, fortunately for the world, is increasing, who believes that business, large and small, can be conducted according to the Golden Rule.

Mr. Eagan, by inheritance, became the owner and director of large business enterprises and by rare business sagacity and energy, he was one of the outstanding financial magnates of the South at the time of his death. Reared in a home where applied Christianity was believed in and practiced, Mr. Eagan, from his earliest manhood, was a devout Christian and his first interest in life was the advancement of the Kingdom of Jesus Christ. To this end he dedicated his time and splendid talents and the world is richer for his life and example.

When a fortune came into his hands by inheritance, he set himself not to its enjoyment, nor to its increase, but to its Christianization. Acquiring shortly afterward a great manufacturing concern, he sought devoutly to put its operation in every respect upon a Christian basis. He began where many others have begun, and ended—with a thoroughgoing welfare program for his employees. Housing, recreation, medical and dental care, sick benefits, bonuses, pensions, school facilities, church, Y. M. C. A.—all were included. It was a program so extensive and thorough as to attract wide attention. If he had gone no further, Mr. Eagan would have stood out as a unique figure in the industrial world.

He did not stop there. Welfare work was but a beginning in his program of justice. He conceived that the workers who gave their lives to the enterprise were investors as truly as those who put in their money, and hence as much entitled to a share in control and profits. So he introduced profit-sharing on a large scale, and gave the employees elective representation on the board of directors. He arranged that the stockholders should receive not exceeding six or eight per cent on their investment and all the rest of the profits should go to the employees. In one year \$400,000 which would ordinarily have gone to stockholders, nearly all of it to himself, was thus distributed to the workers, in addition to their wages.

But this Christian business man went further yet. He recognized that there was still another party at interest in the business—the people would consume and pay for the product. So he asked to have two outsiders elected to the board of directors to represent the public, one of them to be nominated by the Federal Council of Churches and the other by a group of heavy purchasers of his product.

His will provides that his interest in the plant, comprising practically all the common stock, approximating

a half million dollars, shall be held in trust by the management for the benefit of the public and the employees, the product to be sold at a fair and moderate price and all the profits to go to the men employed. His purpose in this arrangement, as expressed in the will, was "to insure service both to the purchasing public and to labor, on the basis of the Golden Rule, given by our Lord and Savior, Jesus Christ."

In an address before a convention of large manufacturers, Mr. Eagan voiced his conviction as to the relationship of employer and employee as follows:

The true function of industry today is *making men*. Corporations are organized to make money, and we are all working for corporations. Written in the charter of each one of these corporations are substantially these words: "The object of this corporation is pecuniary gain." The object, in other words, is to make money.

Now how are we in a system organized and designed for the express purpose of making money to make men? How in such an environment, with stockholders who put their money in on the basis of the object expressed in the charter, and with directors and officials elected with that end in view, are we going to do the larger thing?

I would say in the first place that there are no soulless corporations. Corporations are formed of human beings; stockholders, directors, official and all down to the smallest persons connected with them are human beings, and a human being has a soul, and so long as a human being can be converted a corporation can be converted. That is the task that you and I face today, just in proportion as we have influence and power in a corporation, to see that it turns from

its expressed object—making money—to that of making men.

If you will undertake the task of making men, and you are willing to set your face to that as the supreme object of your life, I would suggest several steps as essential. I shall not try to put them in the order of their importance. I shall put material things first.

I name first a living wage. If we are going to progress as Christians in industry, we must first be honest. We have no right to rob the man who works honestly and faithfully of a good support for himself and family in order to enrich the stockholders or even to serve the public. Neither stockholders nor high-paid officials have any right to withhold food and decent comforts from any man who works honestly. Tell me that a corporation can't afford to pay a living wage, and I will tell you that corporation ought to go out of business.

In your own corporation, how many of your men are living in places you would not live in? How many of them are living in houses where the water pours through



John J. Eagan.

the roof in streams when it rains? How many of them are living in places where water seeps in and stands under the house? From four to eight times, according to different communities, as many babies die in the poorer sections where many of your workmen live, because they are unable to live elsewhere, than in the well-to-do sections.

Another item—reasonable hours and working conditions. On the one hand we have an army of unemployed. In this country, during periods of depression, an average of two and one-half million people are in bread lines and hunting jobs.

I will say only one more word on working conditions. I quote that great Quaker, Seeböhm Rowntree, of England. He is the head of a plant employing some seven thousand people. I heard him say to a little group of manufacturers gathered in New York for a conference: "I never go to sleep satisfied, and I never will, until I shall be satisfied for my child to work in any position in our factories." And have we a right to be satisfied with anything less than that—that in our factories every worker shall be held as precious as our own child?

The next item I mention is *profit sharing*. Someone has asked about our plan at the American Cast Iron Pipe Company. We now have our preferred stock, on which there is a guarantee of six per cent; our common stock, on which there is a maximum of eight per cent, and after that all the earnings of our corporation applicable for dividends are paid over to trustees for the benefit of the employes. These trustees consist of two boards, one elected by the employes themselves, known as the Board of Operatives; the other appointed by the Board of Directors, and known as the Board of Management. Upon these two boards rests the responsibility of the distribution of these dividends for the benefit of the men. I might say that last year something like \$200,000, which otherwise would have belonged to the stockholders, was set aside for the fourteen or fifteen hundred employes in our organization, and is being paid to them during this year.

In our organization we take care of the men and their families in case of sickness, and without any cost to them. In addition, any employe who has been with us for six months may go to any hospital in Birmingham. There we make an appropriation to cover the patient's reasonable bill and any member of his family may take advantage of this. In case of death there is a fund from which we appropriate sufficient money to pay the funeral expense of any employe or member of his family. We follow that up with such help as the individual instances seem to authorize.

We have a pension fund. Industry has no right to take a man, use the best years of his life, and as old age approaches, throw him on the scrap heap. This problem is made simple through a pension fund. We set aside a certain percent of the payroll. First it was three per cent, later we have been able to decrease that per cent. An actuary figures out the amount of risks, so we will know just the amount to set aside. We have in seven or eight years set aside a fund of over \$250,000. It is one of the real joys to see men who otherwise would be dependent on their families receiving monthly through this fund their own money which they have earned and which has been set aside in this way. Of course, this percent is not deducted from their pay envelopes, but from the earnings applicable for dividends.

The last feature of our organization to which I shall refer is employe representation. This is fundamental if you would make men. "He who is always told what he must do never knows what he should do." Our employes elect ten of their number who constitute what is known as our Board of Operatives. This board has full information as to the earnings and financial condition of the company. No changes in hours, working conditions, or wages are made without consultation with this board, which, with the Board of Management, is trustee for all the earnings applicable to employes' dividends. They nominate two members of their board to serve as members of the Board of Directors.



Loading up a big mill truck to go for a ride, on the Fourth of July.

May I close with a personal word? Men have asked: "Is your plan practical?" That is not the question. The question is: "Is it right?" Some men say: "If you are sure that the adoption of the principles of Jesus Christ in my business will make it successful, I will go all the way." There has not been a business man since the beginning of time who would not be glad to do that. If we cannot put Jesus Christ in business, we ought to get out of business, and get somewhere we can go with Jesus Christ.

No man or business ever gave Him the right of way but with profit to that man or that business.

At his death, the esteem in which he was held by his employers was voiced in a striking editorial in the plant organ, as follows:

"Bowed with grief, the heart of Acipco mourns a leader who has crossed the river from which no soul returns. But inspired by his faith, Acipco's head is high and with calm voice of determination we say: 'His work shall go on!'

"He is not gone. He shall be a silent advisor in

our future councils. His wishes, as we know they would be were he present in the flesh, shall govern our acts. His ideals, his policies, his principles, are engraven on our hearts. He is not gone. As years go by, he shall be with us more and more.

"Every day, beside the official in his office, beside the mule driver on his wagon, beside the clerk at his desk, beside the core maker at his oven, beside the rammer at his sand, beside the iron pourer at his ladle, beside the molder at his flask, beside the machinist at his lathe, beside the laborer at his daily task, beside us all, skilled and unskilled, white and black, there shall be a silent presence—our memory of John J. Eagan. . . . We thank God for the privilege of having known him and having walked a little way with him. In his memory, we pledge our lives to carrying on the work he gave us to do."

Mr. Eagan was an outstanding Presbyterian. He was a member of the Central Presbyterian Church, Atlanta, and for many years the Superintendent of the Sunday School of that Church.



THIRD IN AMERICA

GEO. R. GILLESPIE

WITH ninety-eight cotton mills, 1,130,625 producing spindles and 3,646 looms, Gaston County, North Carolina, is third in America in cotton spinning. In two decades these industries have grouped around and drawn to the county between fifty and sixty thousand people, about one-third of this population directly employed or connected with the cotton products industry. The operatives, numbering several thousand, have recruited from all sections of the South. They have come from the farms, remote rural districts and from the mountains of North Carolina, Tennessee and Georgia. Many of them came from the influences of country churches, schools and mountain missions, many more, however, came from remote places where spiritual and educational advantages were limited or not in existence. The problem confronting the county and captains of industry was not only one of how much production but equally as great concerning the future moral welfare of the county.

During the past seven years illiteracy has been reduced from forty per cent to seven per cent. This great task has been accomplished with the co-operation of the city and county school boards in establishing consolidated and rural high schools of the most modern types, employing the best teachers to be had, paying the highest rate of salaries in the State, and by the people themselves in voting millions of dollars for these edu-

cational advantages, and the building of more than 100 miles of hard surfaced roads over which to carry the school children in motor busses.

While school boards have been acting and the people voting, the churches have not been idle and in every industrial district of the county are to be found Methodist, Presbyterian, Baptist, Episcopal and other denominational churches and Sunday Schools. All of these mentioned are engaged in aggressive evangelistic work and in the constructive upbuilding of Christian homes, Christian men, women, boys and girls. Many of the churches operate motor busses for transporting the people to and from church and Sunday School. There are seventy-five Protestant evangelical ministers in the county with 135 churches and Sunday Schools.

Beside the agencies mentioned, the cotton mill owners themselves have been more interested in the moral welfare of their people than any one else. Eighty-five per cent of the mills or chains of mills have modernly constructed and equipped community houses, with the latest in social and recreational advantages. Religious, social, recreational and public health workers are regularly employed for their full time in the interest of better morals, better homes, better health and better citizenship. These hard-headed men of affairs know that a happy, contented force of employees reduces the labor turn-over, increases the output of the mills, and enlarges