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Elmer Gantry, 1927.

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"ELMER GENTRY."

A Discussion of Sinclair Lewis'  
New Book On The Church and the Ministry.

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING.

MARCH 27, 1927, CLEVELAND, O.

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I shall speak this morning, friends, on an unimportant book which raises some very important problems. The book is called "Elmer Gantry"; the author is Sinclair Lewis. Elmer Gantry is a young man of very mediocre talents, given to drink and to more serious vices, and circumstances, a fond mother and very zealous friends conspire to drive him into the ministry. Elmer has absolutely no qualifications for the ministry other than a pleasant voice, a hail fellow well-met, well-met manner and speech, and absolutely no desire for the ministry.

The first sentence of the book is rather significant. It is this: "Elmer Gantry was drunk." And the last paragraph of the book, twenty-five years later, finds Elmer Gantry, just emerging from a serious scandal which threatened his career, ogling a pretty singer in his choir. And throughout the twenty-five years of that sordid career, which the author describes in minute detail in more than four hundred closely printed pages, one does not find one redeeming feature, one lovely trait in Elmer Gantry which would make the reader think kindly of him. Elmer Gantry is depicted as a coward, a liar, a plagiarist, a hypocrite, a seducer, a brutal husband, an unkind father, a faithless friend, a schemer and a charlatan. And this, Mr. Sinclair Lewis would have us think, is typical of the average minister! I am sure that it is not typical of



the average man.

Mr. Lewis has overdrawn the hero of the book so preposterously, the whole critical value of it, as an analysis of organized religion and the ministry, is destroyed; because, clearly, Elmer Gantry is one of those dime novel rascals. He cannot seriously be held as typical of the profession or of any large section of the profession, Babbitt was typical, and so was Arrowsmith, of a large group of men in the business world and of the medical profession who possessed all the virtues and all the vices peculiar to their profession, the strength and the weakness of their environment.

But Elmer Gantry is just a rascal. He was a scamp before he entered the ministry and remained an unadulterated scamp right through his entire career. Now, if Elmer Gantry is not typical, then the book, which is devoted entirely to the church and to the ministry, loses its entire value as a criticism of conditions as they are. It certainly has no value as art; as a work of art Elmer Gantry is quite negligible. It rather belongs to propaganda literature, theologic polemics, but not to art.

Elmer Gantry begins his career in a small midwest Baptist college. He begins his career as a good fellow, easy-going, pleasant enough, a shouter and a pounder of backs, the captain of the foot-ball team. One day, finding himself in an unusual bellicose mood, induced by excessive drinking, he stumbles upon a crowd listening



to a soap box evangelist, and Elmer, aching for a fight, or any fight, picks on someone in the crowd who is heckling the speaker and beats him up; and at once Elmer is proclaimed a great defender of the faith, a knight errant of Christendom, and all the zealous students and professors at this midwest college set about deliberately to convert Elmer Gantry, and at the annual prayer week at this college where a campaign of evangelism is put on, a strange ordeal of emotional intoxication and mob hysteria, Elmer Gantry is actually converted. He becomes a Christian not by conviction but by mob persuasion, the hysterics of the crowd, the pleading of his mother, the impassioned plea of the minister.

Well, he becomes converted. He even makes a speech that night of his conversion, the kind of a speech that the crowd loved to hear. Elmer Gantry is gifted all through his life in being able to make just the kind of speeches the crowd liked to hear. And the following day he is invited by the president of the college, who sees in Elmer Gantry a splendid example for all other young people, to make another speech, and Elmer, not being much of a bear on intellect, and being faced with the problem of writing his speech, appropriates one of Robert Ingersoll's. Of all people--Robert Ingersoll! And by dexterously camouflaging it he delivers that address with great success. In fact, all through his career he uses that speech of Robert Ingersoll, the agnostic, as his



irresistible climax at the conclusion of all of his addresses, in which he damns all heretics and consigns them to the netherworld.

His speech is a great success and from now on Elmer Gantry is doomed for the ministry. He enters the Mizpah Theological Seminary, and before he is graduated he is ordained a Baptist minister and licensed to preach. His first charge is in the small town of Schoenheim, where he soon gets into serious difficulty with the daughter of the deacon. He is faced with the stark reality of a wedding, but his cleverness and trickery get him out of difficulty. He is sent to another charge, and there again his innate propensities for drink and other vices get him into trouble, and this time he is unable to get out of the trouble. He is discovered and dismissed from the seminary.

Having failed as a minister of the gospel he becomes a traveling salesman, and for two years he travels as a knight of the satchel, until he meets Sharon Falconer, a beautiful woman evangelist. Sharon Falconer is a self-intoxicated religionist, -however, eminently practical, - and in her off moments a Sybarite and a sinner. A strange mixture, is Sharon Falconer, of Joan of Arc and Aimee McPherson. She employs all the art of the stage and all the tricks of the circus in her evangelistic campaigns. Great throngs of people flock to hear her, and she converts many of them at so much per.

Elmer Gantry is fascinated by Sharon, and



his old hankering for popular approval, to be important, to be listened to, to beguile, overwhelms him, and so he becomes a follower of Sharon after a while, her co-worker, her companion and her lover, but never a constant lover. They go throughout the land campaigning for the Lord, and they are very successful. They put on those great evangelistic efforts quite well known to the American public,--a great gospel crew, enormous tents, mobs of people, cornet solo, great choirs, hysterical and contortionist ministers, the sawdust trail and the collection plate. They are successful. Sharon decides to build on a pier on the New Jersey coast a vast tabernacle to crown her life's work, and on the night of the opening of the tabernacle this vast edifice, crowded with people, catches fire, and Elmer Gantry turns coward and leaves Sharon to be burned to death, and beating his way through the crowd, trampling over men and women, he escapes and saves his hide.

Having failed as an evangelist Elmer now turns to the many new thought cults with which this greatest land of ours is plentifully blessed, and he quickly acquires the patois of these new thought cults,--cosmic laws, a spiritual rhythm, a powerful will, an aggressive personality and the inner shrine of the soul, and so on. But somehow he is not very successful; he is not satisfied; and at the age of thirty-two he finds himself a failure. And then he meets Bishop Toomis, of <sup>the</sup> Methodist church. The bishop is impressed with Elmer, and Elmer Gantry soon



becomes a Methodist. His first charge is a little town called Banjo Crossing. Here Elmer decides to settle down to work, to try to be decent, and here Elmer Gantry meets Cleo Benham, who later becomes his wife. The first thought that comes into his head immediately after he married is, "Good God, I have gone and tied myself up!"

Elmer Gantry is quickly promoted from one charge to another, due to the kindly interest of the bishop, and we soon find him in a larger city where his sensational methods of preaching, the stunts which he performs in his church and in his pulpit, win for him a great deal of notoriety. He becomes a reformer, a professional vice crusader, and his success is so great as a reformer that his church promotes him to the large city of Zenith. So Elmer Gantry becomes a very important person. He devotes himself almost entirely to the prosecution or the persecution of vice; he indulges in a great deal of raids which win for him a great deal of publicity. His sermons, which reek with sensationalism, attract great hordes of people, and he is constantly in the newspaper. So he is a great success.

But withal, even as he is carrying on these raids upon vice, he himself leads a grossly immoral life, until finally he is trapped by a clever little woman who sets about blackmailing him. His career is in danger, but the intercession of a good friend helps him. This clever little woman is made to sign a spurious confession in which



Elmer Gantry is completely vindicated. And the book closes on a high note of triumph, with Elmer Gantry praying in the midst of his adoring congregation, who now look upon him as a true man of God whom evil and sinister forces sought to destroy, but who was miraculously delivered. And even as he is praying he is ogling and looking at the very beautiful new singer in his choir.

Now, we submit that Elmer Gantry as typical of the thousands of men in the ministry, whether of the Baptist or Methodist denominations, or any other denomination, is outlandishly unreal. Every age has given to the ministry men of the type of Dathan and Abiram, who offered strange fires upon the altar of God, men who, like the sons of Eli, Hophni and Phineas, were base men, lewd and avaricious. Every profession has its full quota of charlatans and hypocrites, and no profession is so well organized as to be able to keep these men from rising to positions of importance. But to indict the whole profession because of the delinquencies of a few is clearly unfair, and to suggest that no honorable man can remain in the ministry is clearly prejudice.

There are only two lovable clergymen in the whole book. One is Frank Shallard, a truly fine and noble type of man, but he finds nowhere in the whole Christian church a home, and in order to save his soul he finally leaves the ministry. And the other kind and lovable minister in the book is Andrew Pengilly, an efficient



parson and pastor who serves his people but who remains in the ministry and subscribes to the doctrines of his church because, as the author suggests, he really does not know any better; he is ignorant.

But a man may be scientifically trained, scholarly and modern in thought and outlook, and still be professionally religious and still believe in God and in prayer, and still hold to the institutions of organized religion as necessary agencies for the moral and the religious training of men. That does not seem even to occur to Sinclair Lewis, and yet there are thousands of such men, men of integrity, men of learning, men of spirituality, in the Christian ministry and elsewhere. It is true that many of the orthodox denominations of Christendom are burdened with antiquated creeds and rituals, to which thinking men and women, lay or cleric, can no longer subscribe, and which make it difficult for such men to belong to these denominations, and there is going on today within these orthodox denominations an intense and bitter struggle for a new adjustment. This controversy which has raged during the last decade between the so-called modernists and the so-called fundamentalists is simply another indication, an index of the intense struggle for liberalization and modernization which is going on within these Christian denominations; and had the author, Sinclair Lewis, been more objective and more scientific in his treatment, he would have, I am sure, evidenced a greater



sympathy and a finer understanding of this momentous struggle now going on; but he devotes almost his entire book to the escapades of an erring pastor to Main Street gossip and to scandal mongers. He might have written a book which would have been an inspiration to the fine young men within the Christian church who are today struggling to bring the newer motif and the newer truth into their denomination; he might have helped them, guided them and encouraged them. Instead of that he leaves them all with a sense of defeat, with doubt concerning the view and the significance of their entire ministry, and with the thought that all their colleagues, including themselves, are just subjects of suspicion.

Sinclair Lewis might have pointed to the strong men, few in number, it is true, who are today occupying many important pulpits in Christendom, who have, nevertheless, succeeded in retaining the authentic voice and mood of prophecy, who are leaders in the thought of our land, true guides, helping men in their struggles for a better social order and a finer and gentler and nobler human life. Sinclair Lewis might have pointed, if he were less prejudiced in his outlook--it is a hard word that I am using--he might have pointed to the very important and constructive work which organized religion is daily accomplishing in this land; he might have pointed to their vast educational work, to their vast philanthropic program, to their vast inspirational and pastoral work.



If a book is to be a true inventory of conditions as they exist, then the assets must be stated as well as the liabilities. Sinclair Lewis dedicated his book to H. L. Mencken "with profound admiration." And that tells the whole story. It is "tendenced" literature. The author has an ax to grind, and that makes for bad temper, a blurred vision and bad literature. But allowing for all these culpable weaknesses and deficiencies of the book, the church is indebted to Sinclair Lewis for having pointed out, as definitely as only he could, some of the weaknesses of the church, some of its faults.

Sinclair Lewis brings to bear his entire armory of satire upon these stupid evangelistic campaigns which we know all too well in our land, in which religion becomes a riot of emotional excess, an intoxication and a circus affair,--which remind us very much of the ritual dances of the dervishes and the jungle people of long ago. No country is so afflicted by this type of evangelism as the United States, and no country has, unfortunately, so many of these loud-voiced, vulgar, evangelistic acrobats as the United States. Religion does not come with the blare of the trumpet; religion does not come with mob hysterics. Religion is a still, small voice of grace and loveliness; it comes with thought and meditation and the quiet hours of contemplation and with rapt adoration; and when men are stampeded into religion they are merely joining a parade; they do not take on the real convictions and the abiding



mood of real faith.

Sinclair Lewis lambastes mercilessly the sensational minister in the pulpit; and I say more power to him. We have too many of them, in the Jewish pulpit as well as in the Christian pulpit. They have hurt the cause of religion more than a legion of atheists; they have degraded and cheapened it and lowered it to the mental level of the moron.

The church has been at all times, friends, the last refuge of beauty and grace and dignity. Even when the world without was sordid and coarse and hard, within the sanctuary men at all times were able to find a peace and a serenity, a nobility and an upreaching splendor. In the Middle Ages, in pioneer settlements, the sanctuary, great or humble, magnificent or simple, still stood in the midst of people as a haven of the finer moods of human life, of dignity, of reverence and sublimity.

Unfortunately, in many instances in our land, preachers--I think the author calls them "corn-fed preachers"--have brought into the sanctuary all the coarseness of their own charmless lives, and all the vulgarity, and all this in the name of religion. In reality, all this in the name of publicity. The slogan in some churches seems to be, "Get the crowds at all costs; get the crowds and get publicity. Keep things pepped up and noisy and exciting, but get the crowds. If necessary, put



on cabarets in the church and beauty contests and midnight frolics"-all in the name of Jehovah and all for the sake of publicity and crowds.

The church will have to meet that challenge some day and determine whether it is to continue its beautiful tradition of centuries, a tradition of reverence and dignity, of nobility, or yield to the ugly and the cheap and the tawdry that are crowding our lives all about us.

The church as the little brother of the rich is another indictment of the author which the church must meet, but not with denunciation. The church has not always been in the van of social reform. The church has often lacked modern economic progress. The workingman has not always been able to look to the church or to organized religion as to a friend, a defender, a champion and a spokesman. Very often the church was allied with the powers of exploitation, with the sinister and reactionary forces in society. The church has, in many instances, lost its prophetic voice, its prophetic mandate, that alone which truly justifies its continued existence,--to be the voice of uncompromising justice and truth in the world; to speak of the ultimates and the enduring moral truths, the ethical verities and sincerities in the world. The church has too often become temporal in its tastes and in its ambitions, and has sought to manifest itself in magnificent structures, in physical pomp and greatness rather than in



a passion for the establishment of the kingdom of righteousness, justice and equity in the world.

The author charges organized religion, especially the more orthodox denominations in Christendom, with being censorious and oppressive, with seeking to dominate the lives of men and women by controlling legislation rather than by guiding them kindly to salvation. Blue laws, restrictive measures, seeking to legislate the devil out of existence; to make people perfect through legislation, have been the favorite pastimes of many of the great orthodox denominations of Christendom. In some instances these great churches have been allied with the powers hostile to science and to education. In the south of our land, in many a Southern state, the church, directly or indirectly, is responsible for state-wide legislation to suppress the teaching of evolution in schools and colleges. That is a bit of medievalism which we did not think our land quite capable of in this day; and any church which joins hands with the powers of darkness and seeks to stem the rising tide of truth is dooming itself to annihilation. The hope of religion is in a true spiritual alliance and concord with all the advancing scientific truths in the world, and not in a dark age, medieval attitude of frustration and antagonism; and yet many of these great orthodox churches have been guilty of just that.

Now, there is truth in all these charges of



Sinclair Lewis, and yet the religious man and woman will find in all these charges no reason for abdicating, no reason for denying the light and the conviction which are theirs, the truth and the spiritual insight which are helping them and strengthening them and guiding them through life. They will find in these charges a challenge, a challenge to devote themselves even more zealously than heretofore to the improvement of the church, a challenge to establish higher standards, both in the pulpit and in the pew, a challenge to seek after better trained ministers, men of higher tastes and greater talents in the pulpit, and a challenge to establish more of the all-week religious moods, the all-week, the every-day, the year-round religious mood and interest in the men and women of the pew. And if this book, quite unimportant in itself, will contribute if only in a slight measure to this highly desirable end, then this book will have served a truly useful purpose.

The church has nothing to fear from any criticism, however extreme, or from any searching analysis of its position. The greatest friends of religion have been those who have most incisively arraigned it, criticized it and exposed its weaknesses and its failures. The prophets of Israel were not suave people who spoke with bated breath about the sins of institutional religion and the organized church of their day. They spoke with thunder and they struck with lightning, and they cleansed the



Temple of the people's faith, and in place of a religion of superstition, of cult worship, of priestcraft, they builded through their passion and their zeal and their courage a finer and nobler type of faith most satisfying to the hungry souls of men.

And so in our own day organized religion is far from being a perfect thing. No human organization is perfect. A human ideal may be perfect because it is not confined in the framework of reality; it is as free and as expansive as the human imagination, but a human institution is held fast within the framework of reality, of the now and the here and the people who work in that organization, and so it is never, never quite as beautiful and as perfect as the ideal. The real always lags behind the ideal. And so it is well that religion expressed in concrete and real human institutions should, from time to time, be analyzed, criticized, challenged, probed, prodded on, so that it might set out to approximate a little more closely the ideals of religion.

I know of many fine men and women in the Christian ministry who are troubled because their minds do not and cannot subscribe to many of the doctrines and creeds which the churches to which they minister demand, and they are confused and they do not know what to do. Shall they remain and be untrue to their intellectual selves? Shall they resign and leave the fine work of personal service and helpfulness and inspiration which they



are daily giving and which they feel they are giving well to their people? And it does not always mean that the man who remains is a hypocrite, and it does not always mean that the man who resigns is a courageous man. These are two naive distinctions which only the superficial observer can make. I have advised some to remain, to bore from within, to seek to reform the institution from within rather than to seek to change it from without. Most of the great reformatations have taken place just that way. I have advised others to leave, to join the more liberal churches of Christendom, where their minds can be at ease and their energies unhampered opportunities for real service.

I speak not now as a defender and an apologist for my profession,--I believe that it is, to me, at least, the holiest and the most satisfying kind of service, though not the exclusive kind of service, which a man may render,--but I speak for the hundreds and hundreds of men who I know to be working in the vineyard of the Lord, in large places and in small, many of them humble men, many of them underpaid men, many of them compelled to eke out a starved and miserable existence on the parsimony of their churches, and yet many of them devoting themselves in real faithfulness and consecration of spirit to that service which they regard as supreme and holiest in the world. And it is, to my mind, rather unfortunate that a man who is as keen an observer as the author of this book, should have overlooked the thousands of these resplendent,



truly heroic men,--overlooked them, ignored them completely, and fixed upon a lower than the average individual, a sordid, poor, cheap, unattractive individual as representative of that great profession which, from the days of Amos and Hosea until our own day, has summoned some of the finest spirits of the world to dedicate themselves to religion.

I should like to see, friends,--and this is my last word,--I should like to see some of your own boys entering the ministry. I should like to see your most talented and your most spiritual lads devoting themselves to this service. It would not offer, in most instances it would not offer, the emoluments which other professions do, but it can offer and does offer to him who is earnest of soul the most marvelous opportunity to learn, to teach, to serve, to help, to reach out into the world and impart to others the inspiration which may be his, and to enkindle other souls with a light which may be his. I should like to see the young men of the best homes, of the best talents enter the ministry, because the church and the synagogue have a marvelous opportunity to remould life in the future.

If the church has failed in some instances it is because it has lost its great prophetic vision which once inspired it. It ceased to be aggressive, dynamic, challenging; it ceased to be persecuted. And that is perhaps the greatest tragedy of the church today. It is too prosperous. Men do not persecute it, and therefore



men do not always take it quite seriously. If the church were to speak as Isaiah spoke, and Amos spoke, and Hillel spoke, and Jesus spoke, and St. Francis of Assisi spoke, and Savonarola spoke,--if the church would cry from the housetops and from the street corners--cry not for a formal conversion and an allegiance to this denomination or that denomination, or subscribe to this dogma or that dogma, but cry with the spirit of God for the purging spirit of truth, for economic justice, for social righteousness, for decency in life, for the supremacy of ideals over things, the value of a price,--if the church were to become again a herald of the kingdom, a preacher of the new gospel of human regeneration, the church will be persecuted, the church will have its martyrs, the church will be hated, but the church will become a revolutionary, reorganizing and healing, building force in human life.

And in order that it may become that we need the best of minds and the best of souls of men about us; and that is the need of the church today--men, yes, and women, the finest and strongest of the laity, to join the ranks of the clerical legions and guide the church to its true function and its true destiny.

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**"ELMER GANTRY"**

ABSTRACT OF THE LECTURE DELIVERED SUNDAY MORNING AT  
THE TEMPLE, EAST 105TH STREET AT ANSEL ROAD, BY  
DR. ABBA HILLEL SILVER, ON SINCLAIR LEWIS' NEW BOOK  
ON THE CHURCH AND THE MINISTRY.

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As literature, "Elmer Gantry" is negligible. It is propaganda and theologic polemics rather than art. It is not without its value, however, as criticism, however extreme, of the weaknesses of the modern church and the ministry.

The book is, unfortunately, vitiated by the preposterously overdrawn character of the main figure - Elmer Gantry. He is a drunkard, a coward, a liar, a seducer, a brutal husband, a cruel father and a faithless friend. To put forward such a man as typical of the average minister - or for that matter of the average man - is to betray either malice or dime-novel subtlety. If Elmer Gantry is not typical, then the whole critical value of the book disappears.

There have always been ministers who offered strange fires upon the altars of religion, who proved unworthy of their calling and untrue to their consecration. Every profession has its full share of such fakirs and hypocrites. But it is clearly unfair to indict a whole class for the delinquencies of a few, or to suggest that no honorable man can conscientiously remain in the ministry.

Frank Shallard, one of the two loveable clergymen in the book, feels called upon to leave the ministry in order to save his own soul; and Andrew Pengilly, the other loveable minister, remains in the church because he is really ignorant. All other ministers, regardless of their denomination, are under suspicion. That one can be a scientifically trained man, scholarly and thoroughly modern in outlook, and still be profoundly religious, still believe in God and prayer and in the value of religious institutions as necessary agencies for the religious and moral guidance of men, does not even occur to the author of "Elmer Gantry". And yet there are thousands of such men in the ministry today.

There are many real faults existing in the church today, which Sinclair Lewis deftly points out, and religious people should be grateful to him for it. He lays bare the ghastly comedy of the noisy, theatrical evangelists who are so popular in America, whose campaigns are riots of emotional intoxication and circus affairs. He justly excoriates the sensational preachers who are more concerned about publicity than about religion, who cheapen the church with their stunts, vulgarities and advertisements. The latter type of minister is now to be found among Jews as well as among Christians. The church was at all times the last refuge of beauty and grace and dignity. Even when life was sordid without, men found within the sanctuary peace and security, a nobility and an up-reaching splendor. Now cornfed preachers are bringing the coarseness of their own charmless world into the church.

Sinclair Lewis charges that, in the name of religion, organized religious bodies of the more orthodox type often resort to oppression and persecution and become stumbling-blocks in the way of progress, education and human freedom. These charges must be met, but not by



denunciation. There are religious denominations today whose antiquated creeds and rituals make it impossible for thinking men and women, lay or cleric, to belong to them. These denominations are now in the throes of inner readjustment. Mr. Lewis might have been more sympathetic towards the spiritual upheavals within the church. He preferred to devote most of his book to the escapades of an erring parson, to Main Street gossip and scandal-mongering.

Religious men and women, while overlooking the palpable exaggerations in "Elmer Gantry", will find this book a challenge to renewed effort at improvement, and they will work even more zealously than before to establish higher standards for the pulpit and the pew, to demand more and better trained men in the ministry, more of the prophetic voice in the pulpit and more of the all-week religious mood in church people.





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*voice*





6. Church indebted to S. L. for the debt expense, now, the weaknesses that should be exposed:

1. The stupid Evangel. Campaigner - in which religion becomes a riot of emotional vituperation, a circus-affair, as prominent as the ritual dances, & derisives + joyful people. No country is as much afflicted by them as America - and no country has as many of these loud, noisy, vulgar, religious acrobats & vaudeville as America. Religion does not come with the glare of the trumpet. It is a still small voice, of grace & love. It comes with thought & meditation and silent adoration. ~~Like~~ Men who are stampeded into religion are only joining a parade. They do not take in the <sup>inner</sup> communion and abiding presence, faith.

2. S. L. lambastes the recreational meetings in the pulpit - and I say, even praise to him. They have hurt the cause, religion may have been injured, & cheapened. They have cheapened it & vulgarized it and degraded it to the level of the morose who flourish to be entertained by the stunt and antics, these vaudeville in the pulpit. The church was at all times the last refuge of beauty & grace & dignity. Even when life was wild and crude all about, in the sacred precincts, the sanctuary, men found a peace, and a serenity, a nobility and an uplifting splendor. Now these corn-fed preachers who have a gleam of heart <sup>but</sup> ~~cannot~~ all the consciousness and cheapness & staidness, their ~~staid~~ chambers would into the church.

1 - all in the name of Religion. No vanity - all for the sake of publicity. The slogan is: get the crowd! What does the cost - get the crowd! And get publicity! See that every time you meet the paper get used, it! Keep things kept up - and noisy and exciting. If necessary put on cabarets, beauty contests, Mid. night frolics, all in the



name of Jehovah, - and for the sake of publicity & the records!

~~3. Ad. not sincere~~

3. The Church as the little brother of the rich - is another h. without merit which is fairly true. must be acknowledged, but not with denunciation. Its lagging behind - its silent when great wrong is perpetrated. Its silent in war - working man can not always turn to Church as his protector & friend. Silent in war. lost its prophetic voice.

4. In faith -

4. It is curious & oppressive. Seeking to dominate life, then controlling legislation, instead of guiding life then guidance inspiration, Prohibition of Blue Laws.  
5. Reactionary. Hostile to science. Exclusion.

7. In all this there is truth. & Ad. men know, while disregarding the palpable & manifest exagg. of this book, will find in it a Challenge for lay & cleric.

- (1) Higher standards in church & pew
- (2) better trained ministry, of higher taste & talents.
- (3) The Prophetic Voice
- (4) The week-day religious mind.

be. the vast amount which it is likely to have.

8. If S. Q. <sup>will</sup> in slightest degree, contributes to this less end, it will have served a great purpose, however unimportant it may in itself be -



1. Who is E. G.

- Young man - methodist - fond
- absolutely no - first sentence
- no entire sorted career - not one
- This, M. L. thinks - deno-val -
- M. L. has so preposter - critical value
- Balbit & Annus m. l. - Bad Eggs -
- Surely S. L. could not have intended -

2. E. G. begins his career in small - as a  
dissolute fellow. Easy-going -

- while in bellicose mood -
- Annual Prayer Meeting - orgy - converted
- Speech - Another - Fingersoll -
- blamed for murder - Mizpah Theol. Sem -
- Ordained - Schoenherm - Heacon's  
daughter - another escap - dismissed

3. Salzman - Sharon Falconer -

- E. G. joined - hantling - plewa - Together
- Evangelists campaigns - Pier - Coward

4. Aids - Bishop Thomas - Becomes  
a methodist - Bauje Crossing -  
Cleo Benham -

① Promised - Sensat. methods



reformer - Vice - Crusader - Zenith -  
- probably - spray - raids - black mail -  
- high note of triumph -

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5. We submit - outlandishly unusual - Waltham  
+ Alinam - Hypocrits and Pharisees -  
Every profession - what class - no  
honest man -

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6. Only 2 terrible - Frank Stallard +  
Andrew Bingley - That a man  
may be scientific - harm -

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7. Churches burdened with antiqu. Creeds -  
- struggle - would have shown - exa.  
lacks & an every parson - Main H. strong  
① would have strengthened hands -

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8. would have pointed to strong men -  
- reminders real good whole churches -  
- Inventories - H. I. Mewster

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