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The keys of the kingdom, 1941.

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THE KEYS OF THE KINGDOM

A. J. Cronin's New Novel -- A Fervent Plea for Religious
Leadership and Religious Tolerance

By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, November 16, 1941

The "Keys of the Kingdom" is a book about men who are salesmen of Religion, salesmen not for money, not for personal prosperity, men who are so persuaded that they have the true light that they have to bring it to other men. We call them missionaries -- men who feel themselves sent out in the world to impart to other men the truth with which they have been privileged to be blessed. The term 'missionary' has fallen on evildays. Many, even among religious people, have become sceptical of missionaries and of their work. Many question the wisdom of trying to persuade people to abandon the faith of their fathers and support a new faith. Many feel that Christian Europe ought not to set itself up as a model to the rest of the world -- that it has enough to do among its Christians in Europe. Still others suspect that there are political implications in missionary activities.

Be that as it may, there are a few fair-minded people in the world who question the idealism, courage, nobility of soul of those men and women throughout the ages, who at the behest of their compelling faith went into distant lands, faced dangers and became martyrs.

These missionaries throughout the ages were in some instances the first to bring the knowledge of the arts and the sciences to the backward peoples. They established hospitals and other social agencies. They opened doors for these backward peoples upon a new world. Much exploration of the new world and many settlements of the new world were the work of missionaries. The fine and noble among them are the true and noblest witnesses of their faiths.

Christianity is a missionary Religion. But so was Judaism. Judaism was an intensely missionary Religion until proselytism was prohibited and made punishable by the Christian Church. Many have forgotten this very interesting chapter in Jewish history. During the period of the Second Temple there was a

vigorous missionary movement throughout Palestine, throughout the diaspora, throughout the rest of the world. Converts were eagerly sought. It was sought to bring men "under the wings of the Schinah". Such converts were received in exceedingly large numbers in those ages from among all sections of the population -- from the nobility of Rome and from among the Royal family of Adiahene.

In our Talmud we find passage after passage speaking in the highest praise both of the convert and of those who converted him. There is one reference, a rather unfriendly reference in the New Testament which has reference to the aggressiveness of these missionary activities among our forefathers in the early centuries. In the Book of Matthew you find: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte." The Rabbis felt great solicitude for the new converts and many admonitions are found in the Talmud looking towards the protection and rights of the convert to Judaism. Thus we find that beautiful story parallel of the gazelle which attached itself to a flock of sheep and goats, went daily into the pasture with them and returned every night into the paddock. When the owner learned of this unusual occurrence he instructed one of his herdsmen to take care of the stranger, that no one strike it and that it have abundant food and water. The herdsmen could not understand it. "Master", they said, "you have so many sheep and goats; yet you seem to be concerned only with this gazelle." The master replied: "The sheep and goats, whether they wish it or not, are accustomed to go to the pasture and return to the paddock. The gazelles live in the desert and do not frequent human habitations. Shall we not deal kindly with this one which has spurned the great outdoors to come to live in an enclosure?" So we must deal kindly with the proselyte who had left his family, his kin, his nation, and the whole gentile world to come to us. We must take care not to injure or offend him.

Abraham was himself a proselyte, the first of the Gerarim, and in our legend

is represented as great a missionary as Paul. Only after our people dispersed and found themselves disabled and a discriminated minority and found themselves under a foreign yoke was the attempt to convert people a distinct liability punishable by the church, and only then did they begin the practice of neither persuading nor dissuading too much to be proselytes. Nevertheless, throughout the ages we have some illustrious examples to Judaism, and in one instance the mass proselytism of the whole people of Chazar.

Whereas, therefore, Judaism ceased to be an aggressive missionary people, Christianity has carried on aggressive missionary activity to this day. And "The Keys of the Kingdom" by A. J. Cronin is the story of such a missionary, a Scottish priest who spends his life for the cause neither expecting nor receiving a reward -- the kind of reward which men recognize as such. The book is the Odyssey of personal religious adventures, of a man who is out not to find treasures, but to save souls.

He is a simple man. He is not cast in any conventional heroic mold. A man of great simplicity, great humility, great tolerance. He is not a zealot, nor a burning fanatic, but a kindly man in whom there is "great depth, fire and dogged honesty." He is a "queer mixture of childlike simplicity and logical directness." This priest knows how to suffer quietly, how to endure without complaining, how to fight not for dogma or creed, but for men, women and children. He is a man of strong yet unpretentious individualism. That is surprising in a man who is a member of the most rigidly coordinated and disciplined church in the world.

And by all the conventional standards, even of his own church, he is a failure. He never attempts to attain to any high position in his church. All his close boyhood friends who also entered the priesthood outdistance him very rapidly. He always lagged behind. He is not worldly wise, distinguished or brilliant.

He is not of the sort of men, Francis Chisolm, who become Bishops or Cardinals.

He, himself, frequently feels how ineffective he is. He himself frequently sees himself to be a failure. Yet in spite of it, so many lives which are touched by his gnarled and tender hands bless him. So many are helped and cheered and inspired by him.

And in his presence, and after some acquaintance with him, the high-stationed man and the elegant and successful, even among his own colleagues, somehow come to feel humble, come to feel themselves to be somehow prejudiced, pedantic, over-ambitious and bores, while in this individual, this simple, unheroic individual they discover a glow, a radiance, a warm humanity, a spiritual greatness who puts them to shame.

This is the hero of the Keys of the Kingdom. The book begins with the end. He is now an old man, returned from China where he served thirty-five years as a missionary. The church, or his superiors want him to retire to an aged priest home. He is too old to conduct a parish properly. He seems too peculiar a person. His doctrines are not altogether orthodox. He says "Heaven is not in the sky. It is in the hollow of your hand. It is everywhere and anywhere. He was heard to say: "Atheists may not all go to Hell." He once said that "Christ was a perfect man, but Confucius had a better sense of humor." When an extremely stout parishioner came to him for spiritual guidance, he told her "to eat less, the gates of Paradise are narrow."

And so, a man is sent down to see Francis Chisolm to write a report to compel him to retire. Before the outcome of the investigation, the book deftly shifts to his childhood and youth and the story of his life, rare, sad and beautiful is unfolded.

There are a few unforgettable impressions which leave their mark upon the developing soul of this man who is to become a priest. First there is the unforgettable sight of his father ~~beaten~~ almost to death by non-Catholics. The Catholics in Scotland

were a minority. His mother goes to the small neighboring village where his father was beaten up in an effort to bring him back home. In crossing a narrow bridge they both slip and fall into the swollen river and are drowned. That boy never forgot throughout his life what religious intolerance did to him and what it can do to others. He never forgot the horror of intolerance.

The second unforgettable impression was that of his grandfather, his mother's father, a small baker by trade, but he calling an open-air preacher, a gentle, noble and derided lay missionary. They called him mockingly, 'Holy Dan'. The hoodlums would come around and break up his meetings. He never resented it. Francis found in this man that rare glow and exaltation of spirit. He also found in him a rare tolerance. Though Francis was a Catholic, he was raised in the home of this Protestant Evangelist. Yet his grandfather never sought to turn him from his own religion.. The second impression that he received was that of the nobility of tolerance.

The third unforgettable impression was received from Dr. Sutherland Tulloch, who was an Atheist -- a shocking thing in those days. He was a man who spoke slightingly of the church, of ministers, yet he was a man who served his fellow men with all that he had -- with heart, mind and soul, and a man who in later years dies in the arms of Father Chisolm, a medical missionary. From Dr. Tulloch, he learned that men may serve God even when they do not actually know what they are doing.

His youth is a hard youth after the death of his parents. He is a rivet boy in the shipyards. He is plagued by the wife of Holy Dan. A turn for better comes when his Aunt Polly takes him to her home and later on sends him to college where most of the students are destined to enter the priesthood, and he himself, not because he regards himself better than other men, but in order to please his Aunt Polly who would regard that as an achievement, decides to become a priest; also because most of his friends

are preparing themselves for that calling. However he hesitates because of a sweet spirit, Nora, whom he loves. But a stark tragedy which befalls Nora decides for him. Nora is shamefully betrayed by her weak and drunken uncle, and to cover up hershame because she has had a child, she is to be married off to some worthless villager. She kills herself.

These four unforgettable impressions come to Francis. He learns through suffering the hardness of life, the complexity of life. Some people are embittered by suffering; others are consecrated. Francis is consecrated by this tragedy in his life. And this crisis decides him to give himself entirely to God.

He stays and is ordained. He becomes an unsuccessful curate in a small town in Scotland. His superior is a rather disagreeable person whose slogan is "Do this or be damned". Francis tried to do something for the young people of his parish. He started a club for them to take them off the streets. He tried to arrange for dances. He does arrange for one. It is a success. His superior disapproves and the club is closed down. During the vacation of his superior, Francis appeals to a rich Catholic benefactor, the owner of one of the collieries in that coal town and persuades him to build a club house for recreational clubs for the youths. That angers his superior and Francis is compelled to leave. He is a failure. He moves to another town, spends a few years more there, but he is again a failure. He doesn't preach what people like to hear. He doesn't cater to the influential members of the town. He is cold and unsympathetic to an unreputed miracle which would have enabled the parish to set up a shrine which would have been a lucrative adventure for the parish. Failure upon failure dogs his steps until his bishop decides to send him as a missionary to China.

His Lordship meditated, "you are not a failure, but a howling success. You can do ^{with a} little cheering up -- so I'll risk giving you a swelled head.

You've got inquisitiveness and tenderness. You're sensible of the distinction between thinking and doubting. You're not one of our ecclesiastical milliners who must have everything stitched up in neat little packets -- convenient for handing out. And quite the nicest thing about you, my dear boy, is this -- you haven't got that bumptious security which springs from dogma rather than from faith.

"There was a silence. Francis felt his heart melt towards the old man. He kept his eyes cast down. The quiet voice went on.

"Of course, unless we do something about it you're going to get hurt. If we go on with cudgels there'll be too many bloody heads -- including your own! Oh, yes, I know -- you're not afraid. But I am. You're too valuable to be fed to the lions. That's why I have something to put before you." The Bishop understands him and believes in him. He knows that those qualities in Francis would make of him a great missionary. He sends him to China.

Francis finds an acre of desert earth. He realizes that God wishes him to go to work from nothing. He goes to work. For along time he sleeps in a stable. He attempts to have an open-air church. No one comes. The young coolies hurled insults at him. Then he thinks of opening a small public dispensary. He has a sound notion of hygiene and knows a little about medicine. He imparts simple dressings, bandages and simple drugs. One day he finds a little child in the arms of his mother who is frozen to death. He raises the child and decides to found a home for children. His first break as a missionary comes when the child of a rich mandarin is ill and almost dies because of lack of trained physicians. Francis by a slight operation saves the life of the child. The Mandarin in gratitude and appreciation comes to Francis and wants to become a Christian, but because convinced of Christianity, but to do the greatest good to Frances. Francis, of course

rejects him. And the mandarin is glad to be rejected. But in gratitude he deeds Francis a valuable piece of property, sends him workmen to build a permanent home for the children and a little house for himself. Francis brings over three Sisters to take care of the children.

Then follow a series of soul-trying experiences which test the mettle of man. There comes a plague, one of those formidable plagues which desolated China. Many of the important men of the city fled. Francis took over the situation. He takes hold to avoid panic. He opens improvised shelters for the sick. Fortunately his friend, Dr. Tulloch is sent out from England as were medical missionaries from America to take care of the ravaging plague which swept over China by the tens of thousands. In the midst of this plague, this man of no religion, this avowed atheist, Dr. Tulloch, lays down his life in service.

Then a flood comes and destroys this house that had been build for him. Nothing remains but torn timbers and shattered glass.

Then on top of it all there comes into the field a competitor, an American missionary. The Mandarin, a friend of Father Chilsdm tries to be of service and would like quietly to purge the competing missionary. Father Chisolm says to him: "There are many gates to heaven. We enter by one, these prachers by another. How can one deny them the right to practice virtue in their own way?" And he calls on the Methodist missionary and he finds him and his wife to be charming people who have spent twenty years in China serving as he served, without reward. They become friends. They discover that there is room for both of them, and many more. And they seek ways not to offend one another.

Then they have the problem of bandits who frequently invade the city and against whom they must defend themselves. And through all these hard years of work, Father Francis hopes someday to be given an invitation to Rome. That

time never comes. The climax of his hardships comes when he and the Methodist missionary are both kidnapped and held for ransom by Chinese bandits. They are beaten when ransom does not come. They are tortured. Dr. Fiske dies a martyr to his faith. Father Francis escapes.

At the end of thirty-five years of labor in the service of God and man in this out of the way place in the world, word comes to Francis finally to return home. He is seventy years old now. But before he goes, the greatest triumph of his life comes to him. The Mandarin comes and asks to be taken into the fold. This time Father Francis is persuaded. "The goodness of a religion is best judged by the goodness of its adherents." "You have conquered me by example", said the Mandarin.

Father Francis returns home and is being investigated. He is either to be sent to old home or to be allowed to carry on the work of the Lord. The investigator coming close to the personality of Father Francis is persuaded that he is among the humble folk, suggests that Father be permitted to carry on.

This is the whole story of the Keys of the Kingdom. It is a moving, elevating and challenging story. One carries away with him a few definite impressions, the first of which is this that tolerance is not the same thing as indifference. Father Francis was not an indifferent person, ~~either~~ to his religion. Quite the contrary. He cared very much for his faith and discipline of the church, but he understood that there are other people who understand equally much for their faith, so he was tolerant. There are loads of people who are broad-minded because they are indifferent. They don't care about it. Real tolerance pre-supposes strength of conviction on the part of those who are tolerant, understanding and cooperation of all groups, of all faiths, of all creeds, of all races.

The second impression one gets is that of the great religious zeal on the part of these people -- Father Chisolm, an ordained priest and Dr. and Mrs. Fiske, lay-missionaries. How many people today take religion seriously? How many parents talk religion to their children? How many business men talk religion? Why such a subject is tabu!

The third great impression one gets is the glory of giving oneself completely to a cause. It need not be China. It need not be in Cleveland. It can be a businessman, a laborer, a teacher, an artist -- to lose oneself completely in the cause, to subordinate all else to a human service -- to serve men, women and children, the handicapped, the weak, the poor and the normal men and women -- to serve them not with any expectation of reward, not to go through life always asking what am I going to get for it? But what is it going to bring me? Go through life with profound understanding humbleness. The reward of Mitzvahs is not to be found in this world of ours. What this book in its subtle way suggests is not that men should become saints. Father Francis was not a saint, nor a superman, but one of the common folks, just an extraordinarily ordinary human being. But there was such a warm humanity about this man. Whatever his hand touched, it healed. Whatever his voice spoke, it ~~parked~~ ^{stirred} up the spirit.

A man who inspires fortitude in others from his own unconscious fortitude, a man who gives much but asking little reward. That is the secret of life. To give much, but asking little. A man who can stoop to conquer but not for himself -- for others -- such a man, my dear friends, possesses the ~~key~~ keys to the Kingdom of Heaven.

- 1) About men who are salesmen of Rel. - ^{- not for money} but not for profit -
Light - Missionaries - Feel ers sent - Term fallen on evil days -
Many, even among rel. people - skeptical even of viol. -
Question wisdom of persuading - faith of their fathers - Pol. implications
Empire-builders have used the M. 15 - The Flag of invader followed the Cross
Christian - Europe - not a model -
- 2) Yet few fair-minded will question personal idealism, courage & wisdom
of some - throughout ages - not penetrated wilds - faced dangers and
became martyrs.
Often best first knowledge of the arts and sciences to backward or
ferocious people - established hospitals & other social agencies - opened
doors for them out upon a new world.
Much exploration and many settlements in new land - peoples and
zealous missionaries.
They are the noblest witnesses to their faiths.
- 3) Chr. is a missionary Rel. and so was Judaism until proselytizing
became so extremely dangerous and punishable by the Church & State.
 - Many have forgotten this chapter in J. history. During period of 2nd
Temple - vigorous missionary movement in Judaea, throughout Parthia.
"Converts were so rapidly obtained in large numbers"
among all sections - Royal family of Adiabene - High Roman Sec.
 - Talmud - passage after passage - in praise of converts & those who convert
 - The unfriendly author of Matt. 23.15 - "Woe unto you, scribes and
Pharisees, hypocrites! for ye compass sea and land to make one proselyte"
 - Solitude - gazelle (note)
 - Abraham - himself a 72 - as great a missionary as Paul.
 - Only after the dispersal - under foreign yoke - liability -
neither persuaded a dissuaded too much.
 - Illustrative examples of 2177 - even Man - Chazars - etc.

- 4). Chr. carried on aggressive missionary activity to this day. - Isaiah
 "The Key of the Kingdom" - A. J. Cronin - is story of ^{Scottish priest} spends his life
 for the cause - neither expecting nor receiving rewards - as men count
 rewards. It is the Odyssey of a rel. adventurer - who is out to save
 souls - not to find treasures.
- He is a simple man - not cast in the conventional heroic mold.
 - A man of great simplicity, great humility, and great tolerance
 - He is not a zealot, a fanatic, but a kindly man in whom there is "great
 depth, fire and dogged honesty". He is "a queer mixture of child-
 like simplicity and logical directness".
 - He knows how to suffer ignominy, endure without complaining, and
 fight not for dogmas or creed, but for men, women & children.
 - A man of strong, tho. unpretentious, individualism, altho a member
 of the most rigidly condescended & disciplined church in the world.
 - By all conventional standards - even of his own church - he is a
 failure. He never attains to any high post in his church tho. rarely.
 All his ~~colleagues~~ close friends in the priesthood outdistance him.
 He is not widely - wise - a destroyer, tho. - a brilliant. Man
 of Francis Christolm's cast seldom become bishops or Cardinals.
 - He, himself, frequently feels how ineffectual he is, a failure
 - And yet so many lives which are touched by his gnarled but gentle
 hands, bless him - so many are helped - cheered - guided & inspired.
 - For his presence, and after some acquaintance with his ways, the
 high stationed, the elegant, the successful, even among his own
 colleagues, come to feel his "prejudice, pedantry, over-ambition
 and a bias"

- 5). This is the hero of "The Key of the Kingdom".
 Book begins with the end. Old Man - returned from China - 35 yrs.
 Want him retired to "Aged Priest House". Too old to conduct a
 parish properly - & too peculiar.
 Doctrines not altogether orthodox: "Heaven not in sky. Heaven is your

hand - every where - any where.

- hand - every where - any where.
- "Others to may not all go to Hell."
- "Christ was a perfect man, but Confucius had a better sense, humor"
- Extremely stout Paris' Heaven - came first. Providence - 'Eat less, the gates, Parades are narrow'

- "Chert was a perfect man, but Confucius had a better sense of humor"

- Extremely stout parishioners - came for st. pious - 'Eat less, the gates, parishes are narrow'

6) Before the outcome of investigation - scene shifts to childhood & youth
+ story this life - now - sad & beautiful life is told.

First unforgettable impression, his childhood - his Father beaten
Parents divorced in Sweden Tweed. - Never forgot what his
intolerance can do to men. The Horror of Intolerance

Second unforgettable impressions - grandfather - mother's father

- a baker's tray - small, unsuccesful.

- But by calling - an open-air preacher - a gentle, noble and decided
lay missionary - They called him mockingly "Holy Dan"

- They would break up his meetings -

- glow + exaltation - Tolerant - Th^{living} in his hands were
sought to turn him from his Orthodoxy.

The nobility of Tiberias

- The nobility of Tolpawee
 Third - ~~Dr. Sutcliffe~~ Tolpawee - Ingwood - Down - love, I was
 - Yonth - hard - in ret. boy in ship-yard - pleased by the winners

Yonth - hard - in ret. bay in ship-yard - plagued by the waves

7th wife & Holy Dan.

- Turn for better - Aunt Polly - her brother, College

- Most students - predetermined - Because, it is to show Aunt
Pally - consider - not esp. consecrated -

- ~~Deciduous~~ Herb Tales - (Norn), a bright, sweet spirit.

- Start Tragedy - decides for him. Nora is betrayed by her weak & drunken uncle - covers up her shame - chides - mangles her off - kills herself - moving frame

For ^{many} her off - Kills herself - moving train
~~that~~ unforgettable impression - the train suffering - 13th Heeners
concentration

pity-companion - crisis - ~~was~~
- resolves to put himself entirely to rest - to become a priest.

(4)

- 4/ Obtained thereover an unsuccessful curate in small town
in Scotland - coal town - disagreeable superior - "Do this
or be damned" - preached - narrow - hard
- a club for the youngsters, the parish - off the street - out
of the pubs - made them want to come to church -
~~Saw old & cast off all his gear~~
- Dang! Success! Carnal - "promiscuous rigadom"
~~confess best with sex~~ - Better argument - closed church
- During superior's vacation - new building - owner |
colleague - Catholic - invaluable philanthropist
- Atheist & Reverend's Club - invitation - Had to attend
staff - Ceremony - praise vision & board united
+ Better of a change -

- 5/ 2 yrs. in Tynes castle - elegant church - ~~Great hall~~
~~Indy~~ - Again unsuccessful
- Sermon - simple honest - fresh original personal integrity
- Superior condemned him.
- Did not cater to influential people -
- Cold and unsympathetic to rebels - brotherhood got notice from
of Tynes to who had
seen the key at a well - Had for without food for 9 days
- They laden with bread & cheese & custard - stuffing house with
wood - May - Killed on Big football game - ugly when - main feature
- no use even to compensate - perished rather than be - thousands

~~psych. representations of cells -~~ ~~Monks, Faith, books, journals, records~~ ⁶

3 months later asked to go to China.

Deems himself a failure - (p. 144). "an oddity, a misfit, the better ~~suited~~ man"

6). China - hinterland - cut from all communications
- an acre of deserted earth - remnant of a wind-built chapel, roof blown off, one wall collapsed, other crumbling. Flood.

- God wished him to begin from nothing. Goes to work - ^{sleeps in} ~~style~~
- none appeared at his chapel. Attempted pen-air meeting. ~~laughed at~~
- many clothes buried under rocks.

+ opened public dispensary (club). Several notions of hygiene.

Some success. - # infected diseases, bandages, snuff dyes
+ a childless home for foundlings - finds child of a woman in town
pledge from heaven that he would succeed

+ Mandarins child sick - slight but still for surgical operation
on a live & dangerous mother infected area. Wants to
become Christian. Does not believe. No time to be wasted

- "To do greatest good to him" Rejects him

- Deed to valuable piece of property - 20 workmen -

- Builds his mission - church - house - dispensary -

- Buys over 3 sisters - care for children

+ ^{1/2 m. dead} Plague - Province sends messengers for aid - ~~insults~~

~~school - thick fever~~ Takes hotel ^{Flood.} ~~refugees~~ ~~hospital~~ ~~mats on floor~~ ~~relief boat~~

~~arrives~~ - Mr. Tulloch - heroic work - rage blasp.
breeding wound (deserve) ^{discovery} in days not only his clothes

- Death of Todor - (215)

- Floods destroy his church. man, from Linde & shelter

+ ~~Plas~~ ^{Spelthorpe} Wisnurs - Americans - His friend - Mandamus
quiet judge

"There are many gates to heaven. We enter by one, then we
proceed by another. How can we deny them the right to
practice virtue in their own way?"

- calls on memories - Mr. Mrs. Helman Fitt ^{Went England}
wild, brotherly man, wife = a gentle, & ^{great woman - well known} ~~forefront~~ ^{creation}
- 20 yrs. in China - ^{dead children - prison - Army Boxes} ~~working in~~ ^{settled} ~~in~~ ⁱⁿ ~~Tyng castle~~ - was his home.

- warmest friends - room for both - up to 100
1 piece - no competition - good humor - these each of his

- Bandits - compelled to resort to arms - thus man of peace -
to defend

- Family - ~~were~~ migrating to South - sends children
to study -

+ Wanted a vacation - never got it.

- ~~"complex, full of fighting little giants & doctrine"~~ - "gave
for all especially for having eaten a man then chop a Friday"

+ Kidnapped - with Fittles - Wai - robbed - cave - Ransom
Broken by rods - Broken by - put in with Tartan

rescued - First does on flight -

Return Home

Wanderer - asks to be taken in - "The goodness of
a religion is best judged by the goodness of its
adherents" "You have converted me by Example"

Returns home

7). Is allowed quarterly to carry on in his small
parish - as he did at his old - quarterly - quarterly - etc.

8). A few fine lessons

① Tolerance - not indifference - Cared much - but others also

② Great Zeal - How many rit done - a "true" subject

③ Give one's life to a Cause

Need not be a Minister - Cleveland

Need not be a Priest -

Subordinate all else - to a human service!

Not making money - drop

Serve children - etc - and help up to help -

Not as trades-men - — to be —

④ Not concerned Saints - Super-men - Sp. a in hell - Exemplary

Men in "overalls", "short-sleeves" - folks -

Warm humanity abt them - whole hand - voice

who give much by asking little

Teach many - off-hand fortitude

Stop to conquer - for others —

9) Then have the keys to the things they do, know

~~The parable of the flock and the gazelle is touching in its solicitude for, and understanding of the feelings of the proselyte.~~

✓ It is the story of a gazelle which attached itself to a flock of sheep and goats, went daily into the pasture with them and returned every night into the paddock. When the owner learned of this unusual occurrence he instructed one of his herdsmen to take care of the stranger, that no one strike it and that it have abundant food and water. The herdsmen could not understand it. "Master," they said, "you have so many sheep and goats; yet you seem to be concerned only with this gazelle." The master replied: "The sheep and goats, whether they wish it or not, are accustomed to go to the pasture and return to the paddock. The gazelles live in the desert and do not frequent human habitations. Shall we not deal kindly with this one which has spurned the great outdoors to come to live in an enclosure?" So we must deal kindly with the proselyte who had left his family, his kin, his nation, and the whole gentile world to come to us. We must take care not to injure or offend him.

