

The **WITNESS**

CHICAGO, ILL., APRIL 25, 1935

PERSPECTIVE

by

EDWARD S. DROWN

Professor at Cambridge Seminary

I LIVED back in those days when little boys wore skirts, and one day as I was going home I saw a little friend of mine coming toward me with an expression on his face which made me realize that something very much out of the ordinary had happened. He ran up to me, looked up with a big smile and said, "I've got on pants." That was the all-important thing for him. And I wonder if God doesn't look down upon us as we looked down upon that little child, and if some of the things that are very important to us are of very little importance to Him? I hope He has a sense of humor so that when we make so much of little things He can smile and say, "Oh, they are just little children down there. Of course, they will grow up some day in the course of eternity but just now how much they make of little things." "O God, I have made a lot of money. I have been elected to public office. I have built a new house. I am going south this winter. O God, I have put on pants."

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XIX No. 33

APRIL 25, 1935

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

PARTICIPANTS OR PARASITES?

By

WOLCOTT CUTLER

Clergyman of the Diocese of Massachusetts

I SOMETIMES wonder if it ever occurs to certain parishioners of our Church that as a general rule, if they would only put their pledged offerings in their envelopes week by week, they could always afford to support their Church and their Church would never lack support.

In one church known to me where the debts have recently piled up to such an alarming extent that the vestry were obliged this year to dismiss the parish sexton and the organist and choir-master, it has been found that every cent of debt is accounted for by the unpaid pledges of the last few years. No bills would have failed of payment had the systematic offering envelopes only come in as promised. I wonder how people can justify themselves in taking their pledges for the systematic support of their church, local and national, so lightly.

In this particular parish the parishioners are very hard hit by the depression, and some of the families are large, yet the striking feature of the systematic offerings as a whole in that church is that last year 87 sets of envelopes were promptly paid to the last penny; and these offerings amounted to twice as much as any other element in the parish income. Moreover, these 87 regular contributors included at least five families or individuals subsisting on very meagre public aid, ten families with serious sickness or other heavy burdens, and fourteen elderly or invalided persons who cannot find work today. Countless others have had most irregular and undependable work this past year; but have not allowed their church support to get behind. These 87 faithful ones realized that unless they did their part week by week, they would not have an effective church.

Why could not the other 95 systematic subscribers in the same parish realize that it is their unpaid pledges that today force the parish to give up vital aspects of its reasonable work? For, the other 95 subscribers are not in any more trying or perilous circumstances than the faithful 87. As a matter of fact many of them are blessed with steady jobs, reasonably good health, and not more than one or no dependents. They simply have not gained the sense of personal responsibility

nor the habit of regular giving that are required for the keeping alive of any local parish. Such people do not know it, of course, but what they really are religiously is what in the natural world we have to call parasites.

THINKING that perhaps the past year was unduly hard for some of these subscribers who were seriously in arrears, I took the time to trace back their record of envelope payments in a dozen cases year by year for the past seven years to the year before the depression. The subscribers I studied in this way were all old-time or life-long members of this parish and have been all the seven years actively and happily connected with the parish life. Three of them are parish officers.

Here is what I found: Only two of the twelve had paid more than half of their pledges for 1928, when times were better; none had paid in full.

No. 1 pledged all 7 years, but only once paid as much as half the year; on the average he paid 11 weeks and owed for 41 weeks of each year. His pledges appear to amount to a probable 1% of his income. He has no dependents.

No. 2 pledged only 3 times during the past 7 years in 1928, 1929 and 1934, and paid an average of 23 weeks on each of those 3 pledges. His pledges amount to a probable one-third of one per cent (1-300th) of his income. He has no dependents.

- | | | | |
|---------|---------|-----------------------|-----------|
| No. 3, | 1 1/2%, | 5 years average paid, | 18 weeks. |
| No. 4, | 1 1/2%, | 4 years average paid, | 14 weeks. |
| No. 5, | 1 %, | 6 years average paid, | 15 weeks. |
| No. 6, | 1 1/2%, | 5 years average paid, | 6 weeks. |
| No. 7, | 1 1/2%, | 4 years average paid, | 4 weeks. |
| No. 8, | 1 1/2%, | 6 years average paid, | 11 weeks. |
| No. 9, | 1 1/3%, | 3 years average paid, | 25 weeks. |
| No. 10, | 1 1/2%, | 4 years average paid, | 3 weeks. |
| No. 11, | 1 %, | 5 years average paid, | 5 weeks. |
| No. 12, | 1 1/2%, | 4 years average paid, | 17 weeks. |

In all these cases the subscriber might have been expected to pledge every one of the seven years and to pay 52 weeks in each year (or ask to have his pledge reduced or cancelled), but when a subscriber pledged

for only three years, I have averaged his payments as for three years only. Otherwise the averages would have been very much lower, in fact for the group for the seven year period, only eight weeks paid per subscriber per year.

I write down these seemingly dry records, because I feel sure that in practically all parish churches today, it is not the depression that is causing our religious work to languish, but rather regular and repeated failure on the part of half our membership to contribute anything to systematic church support, and the additional failure of half of those who pledge to pay more than a few weeks a year of their promised offerings. During boom times, it was usually possible for 25% of our membership to carry the other 75% on their backs; today we face the necessity of a more honest and democratic Church support—or serious curtailment of all religious and much philanthropic work.

I SIMPLY feel that for us to spend *all* of our income on emulating the Joneses and none of it or only one-half of one hundredth of it on furthering the work of our Church is to put God in second or third or fourth place in our lives. The fact that our lips still pronounce His name with enthusiasm cannot mean much to Him so long as our real motives in life are pleasure or safety or popularity or conventional success rather than a sacrificial desire to share with

others our good things and our treasured convictions and thus to bring nearer His Kingdom.

If Christian people want to live comfortably or even expensively, I see no reason to object too strongly, provided that they come by their money honestly and fairly and that they share their good things and their serious loyalties with a suffering and needy world. I simply maintain that a person who gives away less than one-tenth of his income is neither generous nor Christian; and a person who neglects to set aside at least a third of that tenth for the Church's work in the world, is neither Christian nor religious.

Fortunately it is our poorest people who are the most generous and conscientious in these matters; and fortunately, also, there are in each community a small number of saints who give much more than a tenth to the Lord's work. Otherwise the depression would have closed as many churches as it has banks and factories.

What the Lord always needs and what I believe He asks of every follower every week of his life is a regular and generous share of every income from four dollars a week up. I presume that in the Lord's eyes four cents out of a four dollar income looks bigger than four dollars out of a forty dollar income. In either case we may doubt whether lip-service is accepted as a satisfactory substitute for the unstinted generosity of a loving and dutiful heart.

THE NEED FOR SENTIMENT

By

FRANCIS B. CREAMER

Rector of Christ Church, Detroit

THIS is definitely not an age of sentiment. In comparison with other periods, it is quite a hard-boiled age—an age when people attempt the difficult art of human relationships with a minimum of manners, a lack of discreet silence or poise in the face of irritation and a pseudo-intellectual attempt to justify under the garb and guise of straightforwardness and honesty a marked tendency to play the boor.

Our Victorian ancestors practiced to such an absurdity the other extreme of pretense and casuistry that we have risen up in honest wrath and cast overboard all the subterfuges of an artificial conventionality to the extent that there appears to be nothing left. Now this is either an emancipation from the slavery of deceit or a reversion to type; and rather an unpleasant type, for it restores man to the level of the beast and brands him once again a barbarian. I for one long for an age that will not take us backward into another era of Victorian graces and commensurate shortcomings, but forward to a time when we may clothe our new-found honesty with the habiliments of decency, reserve and gentility.

Immediately following the war there was coined along with President Harding's new word "normalcy," a verb, the infinitive of which I believe is "to debunk." To debunk meant exposure of certain conventional practices that have since proven to be a delusion and a

snare. We debunked war propaganda, the institution of democracy, educational systems, patriotic orders, Judaistic morality, Orthodox Christianity and the age-old sanctity of the home. In our new state of emancipation everything sacred or profane was put to the test of ruthless analysis and with the fury of reformers we cast overboard much of the dross bequeathed to us by our ancestors; but, unhappily, with it went a great many of those social graces which mark a civilized people and give them the attributes of gentility. Gentility, I insist, is a Christian Virtue, and in its finest sense is just as much an integral part of Christ's character as honesty, chastity or fearlessness.

Now a gentle person is a person of sentiment. There has always been a distinction between sentiment and sentimentality; sentiment means "fine feeling," and sentimentality "affectation of feeling," or the spilling over of the emotions into an expression of feeling that suggests nothing fine in the human personality and usually inspires the recipient of such demonstrations with disgust and righteous contempt.

Fine feeling is what the world needs very sadly today. We've heard much on the subject of straight thinking and I subscribe to this intellectual heroism with all my heart. We read reams and reams on co-operative effort in industry, politics and social relation-

ships. Great strides have been made in educational fields and methods evolved vastly superior to the ones used by preceding generations. All progress in these categories of human endeavor is most commendable, but unless we can *feel finely* they are but futile gestures. Coarse natures can never usher in the land of the heart's desire. A world devoid of sentiment will harden like the very rocks that make the earth, for petrification is just as evident in the life of the spirit as in matter, and I pray God that in our zeal to destroy idols and bury fetishes we do not lose sight of the reality and power of things unseen. Sentiment, or fine feeling, is that delicate mechanism which keeps us in tune with the Universe, and opens our ears to the whisperings of God.

MUCH fine feeling has been stifled in the modern home that made it a haven for both children and parents in days gone by, and we cannot blame it all on distractions that beset us from the busy workaday world outside. Movies are not the only unholy agency that has seeped in to destroy the sanctity of our homes. I don't want to bring kerosene lamps and plush table covers back into the home today, for they certainly were not indicative of fine feeling. But the hooked rug with "Welcome" woven into the center was a constant reminder of Christian hospitality that in many instances has vanished. Subconsciously its greeting was reflected in the attitude of the hosts of yesterday, and I'm an advocate of their revival. Framed samplers with mottoes of virtue and gentle admonition have burned their messages permanently in the heart of many an adolescent child, and though I was not favored with such a boon in my youth, there seems no reason why "God Bless our Home" should not be part of the mural adornment in any household. These relics of the past seem trivial and worthless to the modern parent, yet Albert Wiggam, not a mediaeval theologian but a disciple of the new psychology, says

"Hang your habit maxims on the wall, then hang them in your heart and mind and think about them, flood them with a tide of emotion, try to picture concretely how they ought to fit into various situations that are likely to arise as besetting sins, and it may happen that having the right motto ready at the right moment will be your immortal salvation."

The absence of fine feeling or sentiment is most notable in our popular songs of this day and age. "Carry Me Back to Old Virginia" has been replaced by "I Cover the Waterfront"; "Annie Laurie" by "It's My Night to Howl"; "The Merry Widow" for "Let's K-nock K-nees"; and "Sweet Alice" for "Anything Goes." I thank God for the sentiment in my youth that put snatches of Gilbert and Sullivan in my head, refrains from Victor Herbert and Richard Strauss and even "The Man on the Flying Trapeze," when I compare those tunes of my childhood which persist today, and which I will carry in my head for the rest of this natural life, to the modern child who is victimized by such jingle-mongers, jazz back-timers as Irving Berlin, George Gershwin, Cole Porter and Gordon and Revel.

Fine feelings are immortalized by music, but there seems to be very little I can whistle to my offspring unless I skip a generation or so.

I am not romantic enough to take as gospel Charles Major's "When Knighthood was in Flower," and compare the stenographer's unhappy lot of hanging to a subway strap while fat drummers sit smoking foul-smelling cigars and read their morning Journal oblivious to the distress of America's business woman. The days of chivalry as portrayed by Julia Marlowe are gone, and I would not call them back, but with them has departed a sentiment that somehow kept alive a fine feeling in the heart of man for womankind, and women made an heroic effort to live up to that standard.

Edna Ferber in an editorial described the Hauptman trial with all the pathos and revulsion that one endowed with her deep sentiment and brilliant pen could portray. The most disgusting element in the whole revolting picture, according to Miss Ferber, was the number of young matrons and debutantes in mink coats and jewels who haunted that sordid scene each day to gloat over the unsavory evidence. Like the women who packed the Colosseum in Pagan Rome to see the ferocious beasts devour slaves, these modern barbarians sat in a stuffy country courtroom determined to be in at the kill. Fine feelings! Sentiment! When mothers of men become birds of prey, God pity civilization and future generations.

WHY has the Church marked time for the past two decades? Why has she not lead the world out of her chaotic bewilderment into a new land where brotherhood, mutual forbearance, and understanding among groups and individuals prevail? There are many reasons, and yet her most grievous error has been the lack of emphasis on the necessity of training the emotions along principles of true sentiment, which is the embodiment of fine feeling. The personality of Christ in His attitude toward God and humanity is a rare and delicate expression of sentiment so pure and deep that one marvels. We hear much of the mind of Christ, the parables of Christ, the courage of Christ and eternal verities which He crystallized and enunciated.

How did He feel toward the woman taken in adultery? What was His emotional reaction as He stood by the grave of Lazarus? He wept. What stirred His heart when He lifted little infants from the arms of adoring mothers and said, "suffer little children to come unto Me." Try to analyze the sentiment of Jesus in the face of His enemies. What well-spring of divine compassion caused Him to cry from the depths of His own agony on the cross, "Father, forgive them, for they know not what they do." Why did the sick, the troubled, and the oppressed seek Him out so constantly? Not by what He said to them—Jesus was no Plato; not because of His manly beauty—no contemporary ever likened Him to an Apollo. He was a Hebrew of the Hebrews. They came because they sensed how He felt toward them and the sentiment He expressed was a perfect revelation of Divine Love.

You who would find an open sesame to God, remember this, religion is not primarily an intellectual attainment, it is neither a Utopian scheme whereby every

man may have the opportunity to share and share alike. These are but the outward expressions of how deeply a man really feels; feels first toward God, next toward himself and finally toward his fellowmen. May the

capacity toward fine feeling return once more to stir the finer passions of mankind and then God in His own good time will be felt once more as the guiding presence of the Universe.

WHO OWNS THE SHEEP?

An Editorial by
BISHOP JOHNSON

OF COURSE, the answer to this question is obvious: The Lord owns the sheep. The rector, wardens and vestrymen have the title to the parish property and they are very much inclined to include the sheep in their proprietorship and to regard anyone as an intruder who in any way disputes the title. Are they not the ones who shear the sheep and handle the returns from the annual roundup, known as the Every Member Canvass? The time has come for using the regular machinery of the Church to do the Church's task. That regular machinery consists of a National Council representing General Convention, acting through their set-up at 281 Fourth Ave., New York; the bishops and their diocesan agencies; the parishes and their conception of their obligations.

A temporary result can be secured by creating special machinery to accomplish some specific purpose, but if the Church is to function year after year it ought to depend upon the ecclesiastical agencies which already exist. Special machinery is costly; it can accomplish only a temporary result and it creates a certain resentment which is always incidental to outside pressure. If the Church is to support its program year after year it must depend upon the regular agencies for carrying out its plans. The trouble is that General Convention sets forth a program which is frequently repudiated in effect by those whom the deputies represent.

In a way we have a congregational soul in a constitutional body. When it comes to confirmations and ordinations we repudiate our congregational tendencies but when it comes to quotas and assessments we revert to our congregational status. Bishops act as though they had a proprietary claim to control of their dioceses. Rectors act as though they were the owners of the wool and mutton. Both are apt to look upon the demands of General Convention through its accredited agents as an intrusion in their proprietary rights, which brings us back to the query, Who owns the sheep?

WELL, we will all agree that the Lord owns them, and operates the sheep-ranch through stewards. Then the question at once arises, Who is the chief steward? Subconsciously the rector says "I am. The sheep are committed to my care." Are they? That is the congregational idea. In the Congregational Church, the congregation controls the situation and the minister as head of the congregation does as he pleases providing the congregation doesn't object. But is that our system? It is in fact but not in theory. We have bishops—what are they? Are they confirming machines or, as the ordinal says, shepherds of the flock?

Well, let a bishop treat the members of a parish as his sheep and he is at once reminded that they belong to the rector. Instead of the bishop shepherding the sheep through the rector, the rector shepherds them oblivious of the bishop. Of course the president of a corporation usually issues his orders through the heads of departments; but suppose the heads of departments flout the admonitions of the bishop, then what becomes of an ecclesiastical system? It is a scrap of paper and like scraps of paper it is thrown into the waste paper basket.

We advocate a theory which breaks down in its operation. Passing the issue further up, we have the same lack of coordination. Does the bishop control the diocese? If he does what becomes of General Convention? Is it a jest or at best a gesture? I have watched General Convention through its designated agents try to break into some dioceses for the past twenty years without success. Those rights and privileges which inhere in a rector are often destructive of any rights and privileges that inhere in a bishop. The bishop often asks himself, What am I a bishop of? And the answer is "Candidates for Holy Orders."

The Presiding Bishop has never yet been able to state of what he is the Presiding Bishop. The answer is, the ceremony of consecrating bishops. The General Convention, being composed largely of bishops and rectors, has never been willing to delegate to the Presiding Bishop any such powers as are exercised by the President of the United States. We often pride ourselves with the resemblance of our constitution to that of the nation, but the joker lies in the fact that we left out Hamlet. The Executive power exists in fancy. We are told by those who would have it so that they believe in state's rights. Of course they do. Being interpreted it means that the bishops control dioceses and the rectors control parishes and the vestries control both; so when the federal government runs up against the state, the state is the final arbiter and when the state runs up against the county it is told to keep out, and so the smaller the unit, the greater the power. It is this topsy-turvy situation which forces the National Council to set up extraordinary machinery to get results in an extraordinary way because the regular circuit is blocked. It is about time that we faced the reality and stopped proclaiming an ecclesiastical system that does not exist except in theory.

WE HAVE adequate machinery for doing the work of the Church if we will permit it to operate. Little as you like it, the bishops owe their existence to

and are the servants to the General Church for the purpose of carrying out the orders of General Convention in their respective dioceses. They have no right to repudiate the source from which they received their orders and therefore whose order they ought to respect.

In the same way the bishops operating with and through diocesan conventions have a prior right to the rectors as shepherds of the sheep. The alternative is that they are subject to the will of rectors and vestries. But of course in the world the power of the purse is the source of control. It was the intention of the Church to put spiritual things first and temporal things subject to them. It was no less a person than Bishop Anderson of Chicago who told me once that the office of a bishop was an impossible one, not because people did not treat him respectfully but because he was in a position of authority without the right to use that authority. Being a bishop is a good deal like the nursery rhyme—

"O mother may I go out to swim?
O yes my darling daughter.
Hang your clothes on a hickory limb,
But don't go near the water."

We have the clothes all right, but we must hang them on a hickory limb and depend upon our personal pulchritude for our power to swim.

It is about time that we stopped running a congregational organization in Episcopal garb. When we really do that we will not have to have extraneous machinery to accomplish the work that the regular machinery could operate. Let us have a Presiding Bishop who can give reasonable orders, with the expectation that other bishops will get busy in seeing that they are carried out, and let bishops have such access to the sheep, through rectors and vestries, that the flock may know what it is all about. Under the present hit or miss, the average communicant lives in abysmal ignorance of what the Church is doing, and the officials are indifferent. You can't have an effective corporation run from the bottom up. It is as perverse and as complicated as Anthony Adverse. It takes too long to reach the objective. We need to revert to the master's warning to ecclesiastics that we are here not to exercise lordship but to minister. This is antithetical to our present feudal system, which pays a nominal tribute but denies any personal submission to authority.

Let's Know

By
BISHOP WILSON

FORTY DAYS

THE Forward Movement seems bent on performing a minor but very helpful operation on the Church Year. The Sunday after Easter has long been known as "Low Sunday", throwing it into contrast with the great High Feast of Easter Day. But in practice "Low Sunday" tends to become something not quite so good. Everybody goes to Church on Easter Day—it becomes the high point in Christian observance in every year. Then the occasionals, having done their annual duty,

settle back into their customary obscurity and the more regular worshippers begin to feel the touch of spring lassitude. "Low Sunday" thereupon sinks below normal in Church attendance.

The Forward Movement proposes to bridge over this spring sag by placing a special emphasis on post-Easter observance. The Lenten devotional leaflets, which have already proved to be so very helpful, are now followed with others covering the period from Easter to Whitsunday. It's a fine idea.

The Easter Season includes the forty days immediately after Easter and they are called the "Great Forty Days". Each year the Church commemorates that period following our Savior's resurrection when He was putting the finishing touches on His ministry before His ascension. The Gospels tell of several occasions when He was with the apostles during those days but it seems quite clear that He must have been with them many more times which are not so recorded—for St. Luke says "being seen of them forty days, and speaking of the things pertaining to the Kingdom of God".

There is one significant distinction about these Great Forty Days. In His earlier ministry our Lord circulated freely among all kinds of people but in the post-resurrection ministry He confined Himself to the apostles. Before that first Easter Day He had laid the foundations and erected the frame-work of His Kingdom. Now it only remained to give final instructions to those whom He had chosen for leadership. That was concluded on Ascension Day when He said His final Good-bye to them. Then came Pentecost and the Church went into action.

It all fits together very logically. Christ proclaimed His Gospel in a public ministry, ending in His crucifixion. Then He instructed His picked leaders, in a private ministry, as to what was to be done about it, ending in His ascension. Then the leaders proceeded to carry out their instructions and the Church has been doing it ever since. As the Rev. Dr. Little put it many years ago in his book "Reasons for Being a Churchman".

"Christ Himself left no written word; what He commanded can be learned only from what the Apostles did. If, at the Battle of Waterloo, Wellington had been known to summon twelve generals to headquarters to receive instructions from him; and forthwith the twelve generals, in all parts of the battlefield, had begun and carried out a definite plan of concerted action, who would doubt that *that* was what the great leader had commanded? Behold then, in the concerted action of the Apostles, and in the uniform faith, order and worship of the early Church, the mandates of the Church's Head."

That's why we talk so much about the early Church, the apostolic Church, the primitive Church. Our connection with the Church in its beginnings means our corporate connection with Christ Himself. If not through some sort of apostolic succession, how is anyone to know what Christ wanted done?

This is also why the Great Forty Days are important in the Church Year.

A FINE NEW BOOK ON OLD TESTAMENT BY LOUIS WALLIS

Reviewed by P. T. SHULTZ, JR.

God and the Social Process by Louis Wallis, (\$2.00, University of Chicago Press) is a book which makes the Old Testament understandable and as such it fills a long-felt need on the part not only of clergymen and scholars but also of church school teachers and the laity in general. For years the results of Old Testament scholarship have been coming to us in bits, seeping through to us slowly and gradually. And the result has been that many of us have become confused in our thinking about the religion of the ancient Jew. We have received a new insight into the creative thinking of the prophets and have learned to see them as the founders of ethical religion and the vehicles of God's revelation of Himself. But we have not known either how to account for their apparently sudden emergence on the stage of history or where to fit them in.

This book sets us straight. Working together into a single unity all the disparate strands of Old Testament research, the author gives a comprehensive picture of the rise of the Hebrew state, the amalgamation that took place in Canaan between the nomadic Israelites and the original inhabitants of the land and the resultant tension between two divergent social philosophies. From their nomadic pre-history the Israelites inherited the ideal of "mishpat" or social justice which for them meant a type of clan-economy in which the tribe owned the means of wealth. In Canaan this idea of "mishpat" came into conflict with "baalism" or the idea (natural in an agricultural country) that the land belonged to the individual. As the Hebrew state matured the same processes that have taken place in modern history took place in Canaan: more and more land fell into the hands of fewer and fewer people with the resultant disinheritation of the many. The result was a denial of "mishpat" or the primitive ideal of equality for all the members of the tribe, and a conflict which lasted several centuries and ended only with the annihilation of the Hebrew state. It is the fact of this conflict which accounts for the appearance of the prophets. They were the champions of the poor, the adherents of "mishpat" in the struggle against "baalism". They identified God with the ideal of social justice and history, by vindicating their judgment, made them orthodox.

The prophets found no solution for the problem of social justice. Nor ac-



BISHOP CROSS
Visits in Montana

cording to the author has any solution ever been found. On this same rock both the Oriental and the Classic civilizations were shipwrecked; there is danger that the same fate awaits modern civilization. The significant thing about the work of the prophets is that through their struggle for social justice God revealed His true nature. And this is the outstanding contribution of this book: the demonstration that the very conception of God on which our religion is professedly founded was born out of social travail. To which the corollary seems to be that if we would truly find God today we too must seek Him through the struggle for social justice.

The man who is looking for a solution to our social ills will not find it here; but he will find an answer to the important question "How did our religion begin?", an answer that is clear and convincing and, perhaps best of all, an answer that is contained in a very readable book. And, unless I altogether miss my guess, he will also find new inspiration to continue seeking that solution of the problem of social justice which has thus far eluded every age but must lie somewhere in the mind of God.

The Illusion of Immortality by Corliss Lamont. (Putnam's Sons, New York. 1935. \$3.)

Reviewed by BRADFORD YOUNG

The arguments against the self-conscious survival after death of an
(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Forward Movement printed 200,000 copies of the new folder, *Disciples of the Living Christ*, figuring that since it was for the great forty days from Easter to Pentecost that there would not be the demand for it that there was for the Lenten folder, 675,000 copies of which were distributed. But they were wrong. The first printing is all gone and 320,000 more copies have been run off to take care of the orders.

There is a lot of other encouraging news about the Forward Movement; rectors write in to say that it has brought new life to their parishes; and lay people are writing to the headquarters in Cincinnati to express their enthusiasm. One rector writes of a corporate communion for fathers and sons that brought out 190; of a Church school doubled in size; of the best attended Lenten services in years; and of increased giving and pledging on the part of his people—all of which he credits to the inspiration received from the Forward Movement.

The Movement indeed has reached out into other denominations, with letters received from Baptists, Methodists and others requesting the literature and for information as to what it is all about so that they can start a similar movement in their churches.

* * *

Laymen Respond to Rector's Appeal

That laymen will respond to a frank and convincing presentation of the financial needs of a parish was demonstrated last Sunday at the Church of St. John the Evangelist, Lansdowne, Pa., where the Rev. Charles E. Tuke is rector. Following a sermon that presented the needs of the parish, fifty-four laymen attended a meeting in the parish house. There it was pointed out to them that during the past four years the parish had accumulated a deficit of \$5,500. It was explained exactly how this deficit was incurred. There was action before discussion and in two minutes \$2400 was pledged. Then came the discussion, all centered on the best and fastest way of wiping out the deficit. The entire group volunteered to go out immediately for pledges. So far \$3600 has been pledged and they have not yet completed the canvass. What's more the volunteers have created a permanent organization, calling themselves "Second Milers", taking their cue from the rector's sermon, and are to do parish visiting, contact new families, teach in

the Church school and do other jobs the rector assigns to them. So I am writing Mr. Tuke suggesting that they introduce one of the Church papers to each family in the parish. And I have a hunch they will do just that.

* * *

Interparochial Fellowship is Promoted

At St. Peter's, New York, where the Rev. Richard Beatty is rector, they had a series of services on Sunday afternoons during Lent at which various parishes of the city were represented by their clergy, organists and choirs. Among them were St. Ann's; St. Peter's, Westchester; Grace Chapel; Good Shepherd, Bronx and the students of the Berkeley Divinity School of New Haven.

* * *

A Story About Easter Day

I suppose a real live reporter would take this morning's papers—Saturday—get the weather forecast "Fair and Warmer," look at the Church Service Notices with the list of preachers and the special music, and then write a piece in the past tense about Easter Services and the Easter Parade on Park Avenue. It is a fairly safe bet on the weather. It has rained for a week so the sun will most surely shine. Or perhaps better still we might turn to last year's newspapers and base a current story on them. But I take it on the whole it is better to be quite honest and say that these words are written on Saturday in Holy Week and merely express the hope that the Easter Services will be as glorious as everything indicates they will be.

* * *

Long Island Endorses Birth Control

The department of Christian social service of the diocese of Long Island has approved in principle the bills now before Congress which will modify the existing laws concerning the dissemination of birth control information. The action was taken after careful consideration at two regular meetings at which people properly qualified to speak both for and against the bills were heard at length, and after unrestricted debate.

* * *

Rhode Island Rector Starts a Battle

The Rev. A. R. Parshley, Bristol, R. I., recently read a paper on "The Illimitability of the Supernatural" before a Providence club composed on liberal clergymen throughout the state. He argued that God's powers are unlimited, that all the miracles

THE GREAT FORTY DAYS

IT WAS during the forty days from Easter to Ascension that Jesus was with His apostles "speaking of the things pertaining to the Kingdom of God". Will it not be well, during these forty days, instead of allowing the usual after Easter let-down, to gather your people together once a week to discuss with them the things pertaining to the Kingdom of God? It is with this hope that THE WITNESS is supplying you with the six articles dealing with Christianity and the modern world, written by that outstanding English theologian and economist, the Rev. W. G. Peck. The first of these articles will appear in the issue for next week. Orders for bundles must be received at our Chicago office, 6140 Cottage Grove Avenue, not later than Tuesday morning, April 30th. The Forward Movement is making an effort to prevent the usual after Lent let-down. To that end they have issued a fine folder for the Great Forty Days. These six articles by Dr. Peck are in line with the suggestions contained in that folder. Gather a group together once a week, using these articles as the basis for discussion. THE WITNESS in bundles is 3 cents a copy; single six months subscriptions are one dollar. Place your order at once. We delayed presenting the first article of this series to give you an opportunity to get in your order.

in the Bible are possible, that "the sun may have stood still for Joshua," that "an angel may have provided Joseph Smith with miraculous spectacles" and that "the soil from the grave of Father Powers may have healed a thousand ailing bodies." Aggitated intellectuals are not battling over the matter, with every indication that Mr. Parshley raised an issue that will be a live one in the little state of Rhode Island for weeks to come. It is not a matter that lacks a practical side since Mr. Parshley also said that God could step into the modern world at any time He wished and straighten out our badly muddled affairs. And if He can, why should we worry about them?

* * *

Diocesan Dinner in Chicago

The centennial of the diocese of Chicago will be formally opened on April 30th with a dinner, with the Bishops of Springfield and Quincy

as the guests of honor. Bishop Stewart will be the headliner. Following the dinner the million dollar campaign, already well under way, will officially start. Already the organization work has been completed, with about 2,500 workers and solicitors lined up. The drive is in charge of the firm of Gates, Stone and Co., of New York.

* * *

Story of the Praying Hands

Albrecht Durer, as the legend goes, had a friend who all his life time, with infinite patience and industry, had striven to become a great painter. Though no fame attended his efforts, he worked on with care and conscience—ever worked, hoped, and prayed. One day Durer looking at the hands of his obscure, unrewarded friend, saw in them the embodiment of an ideal, labor for labor's sake, the incarnation of the courage and dignity of eternal hope and patient toil. "Put your hands in the attitude of prayer," said Durer, "and I will draw them, so that, as they have inspired me they may also inspire others."

The picture became famous. A variety of superstitions grew around it. After a time among the better classes of Europe it became well known that the picture of the unsuccessful hands brought success and happiness. The belief was the foundation of a custom, which began in the families of the nobility, of presenting the picture to brides. Though the story and the tradition are now nearly lost, no case has ever been known in which the Praying Hands have failed to insure happiness and prosperity in marriage. Expressing Truth, Devotion, and Piety, this picture has been described as "the most beautiful drawing" ever made. The original is in the Albertina Collection in Vienna.

* * *

Awards for Chicago Normal School

The normal school for the diocese of Chicago, attended by teachers and clergy, closed one of its most successful sessions the other day with the awarding of 150 National Accredited Leaders Association credits. There was an enrollment of 210 leaders from 46 church schools.

* * *

Church Life Continues Business Increase

Annuity and life insurance business of the Church Life Insurance Corporation of the Protestant Episcopal Church showed a continued rise during the first three months of the year, according to the quarterly report published April 12. Ordinary insurance increased 52 per cent

over the corresponding period of 1934, first year premiums showing a rise of 178 per cent, while first annuity premiums exceed those for the first quarter of last year by 45 per cent.

* * *

News Notes of New York

The Rev. Walter K. Lloyd has been elected rector of St. Paul's, Newburgh, N. Y.—the Rev. Erwin F. Underwood, known to many as the attractive young parson who worked in the General Convention office in Atlantic City, is the new assistant at Wappingers Falls.—the Rev. A. V. Litchfield was instituted rector of St. James, The Bronx, on March 31st. He has a parish there, if last Sunday's congregation is any indication. He was kind enough to ask me to preach. I was quite puffed up over a full church, with an overflow congregation in the parish house reached by amplifiers. But I was put in my proper place when told it was the usual thing.—Council President Bishop Cook was the preacher at a meeting of the Bronx branches of the Auxiliary which met at Mott Haven on April 11th.—Wilton Entwistle, twelve years of age, gave an organ recital at St. John's, Yonkers, on a recent Sunday evening.—The convention of the diocese is to meet at the Synod House on May 14th-15th.

* * *

A Record Class is Confirmed

When they present a class for confirmation at St. Martin's, New York City, believe me it is a class. This is a congregation of Colored people, presided over by the Rev. J. H. Johnson and is sponsored by the City Mission Society. This year the class numbered about 200, and was confirmed before a congregation of 2,000 people. Since Mr. Johnson became vicar seven years ago he has presented about one thousand for confirmation.

* * *

Yonkers Rector Has Anniversary

The tenth anniversary of the rectorship of the Rev. Oliver S. Newall was celebrated recently at St. John's, Yonkers, N. Y. There were about five hundred people at a reception, with Bishop Manning and Bishop Larned of Long Island, former rector, among them.

An interesting phase of the work

American Christian Benevolent Society, Rushford, Minnesota.

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of the parish is a school conducted annually for teachers, ministers, young people's advisers, and others, called the Yonkers Leadership Training School, with competent speakers discussing the problems of youth. The parish has a transportation secretary who directs four free buses for members of the large church school living in outlying regions.

* * *

Bishop Cross in Montana

Bishop Cross of Spokane is the headliner at the convention of the diocese of Montana, being held this coming week at Missoula. Another guest speaker is to be Mrs. D. D. Taber, field secretary of the Auxiliary. There is to be a memorial Eucharist for the late Bishop Faber, celebrated by the present diocesan, Bishop Fox.

* * *

A Class on Church History

A class on American Church history is meeting regularly at St. Mary's, Eugene, Oregon, where the Rev. H. R. White is rector.

* * *

Bishop Freeman Heads Movement

Bishop Freeman of Washington is the head of a movement in the nation's capital to enlist greater interest in church life and the contribution that religious forces are making to the nation. President Roosevelt has endorsed the movement.

* * *

Bishop Bartlett Visits in Arkansas

Bishop Bartlett of North Dakota, secretary of domestic missions, visited Arkansas April 3-5, primarily to inspect the work among Colored people in the diocese. He visited St. Philip's, and Christ Church, Little

Rock, the state college for Colored youth at Pine Bluff and addressed the students of Lincoln high school. He was accompanied by Bishop Denby.

* * *

Two are Ordained in Montana

The Rev. M. A. Cookson and the Rev. Haven P. Perkins were ordained to the priesthood by Bishop Fox at St. Peter's, Helena, Montana, on April 9th.

* * *

Slavonic Choir in New York Church

The American Slavonic Choir, composed of about thirty young men and women of Slavonic parentage, are to present music of the Eastern Orthodox Church at Trinity Chapel, N. Y., on May fifth.

* * *

Preachers at Bethlehem Cathedral

The Rev. C. Rankin Barnes, executive secretary of the national Christian social service department addressed the April meeting of the Church Service League of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., on "The Church and Social Security."

The Wednesday evening Lenten services at the cathedral have had the best attendance in their history, with the preachers including Suffragan Bishop J. I. B. Larned of Long Island, Bishop Frank W. Sterrett of Bethlehem, Dean Arthur B. Kinsolving of Garden City, Long Island, the Rev. George Trowbridge, All Angels

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Church, New York, the Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass., and the Rev. R. K. Yerkes, Philadelphia Divinity School. The Good Friday service was conducted by Dean Wallace E. Rollins, of the Alexandria Theological Seminary.

* * *

Bishop Stearly to Resign in Fall

Bishop Wilson R. Stearly of New-ark has announced that he is sending his resignation to the House of Bishops, which will act upon it when it meets in the fall. Bishop Stearly has been in ill health since 1932. That year Benjamin M. Washburn was elected bishop coadjutor, and he will become bishop of the diocese upon the acceptance of Bishop Stearly's resignation.

* * *

Lenten Preachers in Chicago

Preaching at the Lenten noonday services in Chicago recently, the Rev. Harry S. Longley, Jr. declared that Christianity, like all other time-honored institutions, is at this period in history fighting with its back to the wall, and must be ready for sacrifices to win the battle.

Also speaking in Chicago, Dean Willard Sperry of the Harvard University theological school said that in the common ground of selfless and dispassionate thought and effort, science and religion may meet and make common cause against the rising tides of national, racial, and class self-interest threatening this day.

* * *

Ball to Assist Cathedral Plans

To keep alive the idea for a great civic cathedral for Chicago Gamma Kappa Delta, diocesan young people's society, is planning a "Centennial Ball" for May 17.

* * *

Dean Finds Divinity Not Proved

Dean Milo Hudson Gates of New York declared in a sermon last Sunday that the existence of God has not been proved, but that it is the most probable of probabilities.

* * *

College Pastors Hold Conference

The third annual conference of college pastors of the province of the Northwest is being held on April 24, 25, and 26, with addresses by the Rev. E. F. Siegfriedt, chairman of the provincial department of religious education, the Rev. T. O. Wedel, national secretary for college work, the Rev. Frederick M. Eliot, of St. Paul, the Rev. David R. Haupt, rector of All Saints Church, Northfield, Minn., and the Rev. J. S.

Ewing, provincial secretary. A college pastor is described as "a clergyman located in a college community and possessing an undiscouraged love of boys and girls."

* * *

Juvenile Court Work Held Unsuccessful

Court work is insufficient for the correction of juvenile delinquency, even when admirably conducted, Ralph Barrow, secretary of the Church Home Society told a group of social workers in a Lenten series of lectures under the auspices of the Rhode Island department of Christian social service. He pointed

to the Boston Juvenile Court as an example. Five years after leaving the care of the court 88.6 per cent of 1000 went back to their old ways. Half of the crimes of the nation are committed by youths 24 years old and younger. Occasionally it is possible to reform young anti-social people by placing them in Christian homes. "Juvenile delinquency is increasing by leaps and bounds," Mr. Barrow said. "Respect for moral codes is not what it once was. The strength of family life is giving way. Preventive agencies and the character building institutions of the nation, particularly the Church and the home, must

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speedily meet this challenge or there will be dire consequences."

* * *

Young People to Assist Diocese

The young people of the diocese of Western New York on April 24th held a ball in honor of Bishop Davis with the proceeds going to his work in the diocese. Each parish was represented on the committee, in this way indicating the unified affection the people of the diocese have for their bishop and their support for his efforts.

* * *

Joint Passion Service Conducted

Under the leadership of the Rev. William Porkess, rector of St. Stephen's Church, Wilkesburg, Pa., there was held in his church on Good Friday a passion service in conjunction with members of the Council of Churches of Wilkesburg. This was the fifteenth year of this service, with ministers of the local churches preaching.

* * *

Oppose Restriction of Liberties

Bishop Paul Jones and Guy Emery Shipley, editor of *The Churchman*, were among the twenty-six well-known people to sign a communication sent to President Roosevelt and members of Congress, expressing opposition to proposals "to restrict the civil and political liberties of the American people."

"The solution of the economic and political problems confronting the country can be achieved," the liberals declared, "only by the utmost freedom of organization and propaganda by any and all groups without recourse to any suppression whatever. Suppression is the road to Fascism."

"Not in years has the country faced so determined a drive by reactionary interests to restrict the civil and political liberties of the American people. Commercial, so-called patriotic, and military forces are urging a united campaign to enact a federal sedition law, a statute to make criminal the encouragement of disaffection in the military forces and to bring back into the Department of Justice the fed-

eral secret political police which marked two former regimes.

"These measures, violative of every principle of civil and political liberty, should be promptly defeated. They represent in substance an attack upon the organization of workers and of farmers against whom such statutes have universally been used. No present danger to the country's institutions demands any such summary and drastic measures. While speciously aimed only at advocacies of 'force and violence,' experience has proved that such laws become weapons in the hands of reactionaries against their opponents in the ranks of workers and farmers.

"While the undersigned speak for no party or group, we appeal to you in the interest of democratic rights to oppose these un-American and unwarranted proposals."

Others signing the statement were Sherwood Anderson, distinguished novelist; Professor Chafee of Harvard Law School; Dr. Harry Emerson Fosdick; President Neilson of Smith College and Professor Ross of Wisconsin.

* * *

Praises Patience Of the Unemployed

Bishop Spencer of Western Missouri, preaching last week at the noonday Lenten services held in a Chicago theatre, praised the unemployed for their patience during these depression years.

"We have witnessed," he said, "one of the most amazing elements of grandeur ever shown in history of the human race. There has been an element of patience and forbearance among the millions of dispossessed which cannot be found in any other period of history. Call it what you will. I prefer to believe that the orderliness of the vast majority of the unemployed, their tenacity in holding on and remaining for the most part calm, has a religious significance. It is, indirectly at least, one of the by-products of religion."

Bishop Spencer declared the churches today are infested with "stowaways"; men and women who claim to be members of the crew but who are slackers on the job. The task of the Church today, he said,

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is to stir these stowaways to life and pointed to the Forward Movement as one of the great opportunities to accomplish this task.

Bishop Spencer spoke at St. Luke's pro-cathedral, at St. Elizabeth's church, Glencoe, and St. Mark's church, Glen Ellyn, in addition to his noonday engagements.

* * *

**A Letter from the
Rev. Edward Maxted**

The Rev. Edward Maxted, the rector of a parish down in Mississippi, thinks that we know more about the Kingdom of God than some of us are ready to admit. In any case he writes this letter about it, lengthy but interesting:

"I have been considering very carefully the remarks made by Dr. Bernard Iddings Bell about the new social order and the comments made by the Rev. W. B. Spofford on these remarks, which appeared in THE WITNESS recently.

"Dr. Bell says it is not for the Church to outline, much less declare for, any system to take the place of capitalism, which capitalism according to Dr. Bell will be dead in a few years. The Church, according to Dr. Bell, should watch developments, and when the change comes see to it that Christian values are preserved in the new order.

"Mr. Spofford quite reasonably says that if the Church does little more than watch, not much attention will be paid to it when the change comes. Why did not this occur to Dr. Bell I wonder?

"Of course there are very many who talk as Dr. Bell does and it is rather a puzzle to know what to say to them. It is so plain that they are so utterly and entirely wrong that one scarcely knows how to begin to reason with them.

"The Church prays daily that God's Kingdom may come on earth. We read in the Bible about this Kingdom which is destined some day to supersede all earthly kingdoms, and we all understand, even though it may be in a dim way, that God's Kingdom means God's plan and God's pattern for the perfect social order; and yet we are to say nothing about it. It passes my understanding that Christian people can think in this way.

"The Church was sent into the world to proclaim the Gospel of the Kingdom of God, and yet we are not to give any clear idea as to what this Kingdom is. I can understand people talking as Dr. Bell does if they do not believe in any destined Kingdom on earth. If they believe that all we have to do is to save people for the Kingdom in heaven, that we are simply passing through this evil world, and should have

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nothing to do with its arrangements, but should leave all earthly plans to worldly minded men, then they might talk and think in this way.

"But apparently, if human language has any meaning, the Bishops have thought otherwise. In the Davenport Pastoral they assert that Christ demands a new social order. Well, Christ may demand it, but not we. We are just to watch and let it come about as it may.

"Some who really wish God's Kingdom to come even talk like this. It is God's Kingdom, and it will come sometime or other, somehow, what it will be like we have no idea, it is God's Kingdom, and so He will bring it about and will fashion it.

"All we have to do is to wait and watch. And in the meantime to preach general principles which will never get us into trouble. Let us advocate brethren, the Fatherhood of God, and the brotherhood of man, and so long as we do not explain what we mean, or what God means, it will be all right. Everyone will agree and little by little they will become better.

"It is all humbug. You may preach 'thou shalt not steal' as hard as you like. But until you explain what stealing is it will make no difference. And you may advocate the Kingdom of God in general statements and no one will be the wiser.

"Of course I understand that it will be said that it is the conversion of the heart we should be after, individual conversion, then once a man is converted he will be certain to do the right thing. Good men can make any system work. It won't make any difference what system of society you have, if you only have converted men all will be well. They will somehow bring about God's Kingdom in time simply by practising personal religion.

"No one ever talks in this way about anything else. I wonder what sort of a football match it would be if no plans were made, if no one had any idea as to what constituted the game or the victory. All they need to do is to have their hearts in the

right place and to do their best, then all will be well. Or a cathedral. I understand that an architect was needed for the Washington Cathedral and builders who could read and understand blue prints. No one suggested that systems did not matter, that all that was needed was conversion of heart and a sincere desire to serve God, and then the Cathedral would come about somehow in God's good time. But for the Kingdom of God itself we need take no care, good men will bring it about in spite of themselves.

"But I think we need blue prints. And I think we have all we need if we will only study them. They are all in the Bible, and the Church refers to them in the Prayer Book, but they need to be studied and understood. Do these people really

mean that we are to advocate no plan at all for a new social order? How under heaven do they expect it to come? If we don't bring it about others will. Are we to leave the job to men who are not converted, who are not inspired with Christian ideals?"

* * *

Honored by King for Church Work

The King of England's recent honor list, by the inclusion of Frances Hasell and Douglas Gane, recognized values in work conducted by the Church in rural districts and in an isolated field. Miss Hasell, starting fifteen years ago with one motor van which she drove herself into the remotest regions of western Canada, now directs seventeen motor caravans, doing Church school

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Thursdays and Holy Days: Holy Communion at 11 a. m.

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8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon.

Trinity Church, New York

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Daily: 8, 12 and 3.

St. Paul's Cathedral

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Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

Christ Church Cathedral Hartford, Conn.

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* * *

The New Calendar In Germany

In the new German Peasants' Calendar, officially published by the *Reichsnährstand*, Christian dates have been omitted. Instead, the Christian days are linked up with the old mythological beliefs and the old German customs. Good Friday reads: "Good, or Quiet, Friday. Think of the 4500 Saxons murdered by Karl the Butcher (Charlemagne), and of the nine million other champions of justice, heroes of the faith, heretics and sorcerers who were murdered, tortured to death and burnt." On Easter Day the calendar reads: "The Festival of Ostara, of the Sunrise end of the Spring; of young trees and branches, which awaken and bless life; of Easter water and dew baths, Easter dancing and springing, and the call of the cuckoo; the Easter apple, the Easter hare and Easter eggs." At Christmas, under "Christmas Eve", the calendar reads: "Baldur's light-birth and mother night and the visit of the demale yule—and Christ-

Child; the jewel of light (the image of the star, the birth of the sun); the gift tree, with apples, nuts, bread, the star on the gable, the star reflected on the roof of Walhalla, on Irminsul or Yggdrasil or Irmin-Iring road." The Epiphany is the day of the three mythological heroes (*Asen*); Ash-Wednesday is "Ash Wodan's Day"; Palm Sunday and the Sunday after Easter stand for the consecration of youth; Ascension Day is the day of Donar's entry into heaven.

* * *

The History of the American Church

Sorry there is no article this week by Dr. Chorley—but you know how it is during Holy Week. The man just couldn't find the time to write it. But he has promised more and we hope to continue for a number of weeks longer with the interesting series.

A FINE NEW BOOK ON OLD TESTAMENT BY LOUIS WALLIS

(Continued from page 8)

individual personality presented here are neither more nor less persuasive than the arguments in favor of it by defenders of the faith. Mr. Lamont reasons that the only kind of survival that satisfies the common man

requires a human body and a world not unlike the present, with its unpleasant aspects left out. But the modern man cannot conceive of any reproduction and continuance in another world of the kind of life we lay down at death that is not full of all sorts of absurdities. This point has been neatly stated by Kirsopp Lake in his "Immortality and the Modern Mind", who says that the indissoluble connection between spirit and body led the Jew to believe in the resurrection of the flesh and the modern to deny the immortality of the soul.

Mr. Lamont's philosophical bias is essentially mechanistic determinism. His discussion therefore of the relation of mind and bodily mechanism, upon which his main argument depends, will hardly satisfy other schools of philosophy and science. The force of his logic rests upon his materialistic assumptions.

The generality of mankind lives by hopes of the future which are matters of faith, not knowledge. The orthodox Christian puts his hope in a better society in another world; the orthodox Communist puts his hope in a better society in this world. Neither expectation can be proved or disproved. A man therefore is entitled to draw what comfort he may from either view or both.

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