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## Sincerity in Theologians.

W. H. T. DAU, St. Louis, Mo.

The House of Bishops of the Episcopal Church was in session at Dallas, Tex., last November. A report of a committee came before it which by implication found well-known bishops, hundreds of the clergy, and thousands of the laity guilty of a position regarding the creeds inconsistent with "honesty in the use of language." In other words, many Episcopalians in pulpit and pew, when they recite the ancient creeds, do not mean to say what the credal statements express. They attach their own meaning to them, and thus their recital of the Creed, as the committee report charged, results in "dishonesty and unreality." As a particular example the interpretation was cited which many Episcopalians give to the words of the Apostles' Creed: "conceived by the Holy Ghost, born of the Virgin Mary." They decline to accept these words in the literal sense. The bishops adopted the report of the committee and on the basis of it issued a Pastoral Letter, in which they warned the Episcopal clergy that they would be "liable to be presented for trial" if they held or taught any other than the literal interpretation of the words of the Creed regarding the Virgin Birth.

This started the recent inglorious newspaper controversy concerning the Virgin Birth. The controversy is not merely about a particular item in the Creed, but about a general principle of wide application that affects any confessional statement which an Episcopalian may make. The Episcopal attitude is that of Modernists and liberal Protestants generally. Almost immediately after the bishops' meeting Rev. Lee W. Heaton, of the diocese of Dallas, Tex., was presented for trial. The Bishop Coadjutor of Texas, Moore, in receiving the indictment, acknowledged that the presentment was warranted, but declared himself unwilling to con-

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## THE THEOLOGICAL OBSERVER.

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Many books on theological subjects are to-day being written, printed, sold, bought, and read. It is a pity that most books published to-day on theological subjects are of a kind that do harm and not good. All the more ought we to put good books on the market. Referring to this matter, the *Watchman-Examiner* recently printed the following remarks in its editorial column:—

“Books discussing theological questions are pouring from the press to-day. Many of these books are controversial, to be sure, but they discuss questions of vital importance. A publisher in discussing the matter of the enormous output of such books says: ‘And these books are being read, read eagerly, by people who, until recently, never so much as took them in hand at all. Not in our time has there been such a wide-spread interest in such questions as the

divinity of our Lord, the virgin birth of Jesus, the nature and meaning of the atonement, and the inspiration of the Holy Scriptures, as exists to-day. Not before, in our time, has a discussion of these themes been considered material for a front-page story in our great daily newspapers. And for the first time in the present generation, at any rate, the layman, even when he is not even professedly Christian, has had his curiosity whetted and his attention aroused in matters which hitherto, in emulation of the Levite in the parable of the Good Samaritan, he had "passed by, on the other side." "

MUELLER.

**The Catholic Church and Secret Societies.** — Quoting T. Slater, S. J., "Societies, Secret and Other," the *Catholic Times and Catholic Opinion* (London), January 12, 1924, describes the attitude of the Roman Catholic Church toward secret societies as follows:—

"The Catholic Church shows no desire to cramp the social instincts of her children, but it is her duty to guide them and prevent them from going astray. She does this in various ways. There are some societies which she condemns, others she approves, others again she neither condemns nor approves; she allows Catholics to use their liberty and join them if they like, on their own responsibility. Canon 684 of the New Code of Canon Law tells us that 'the faithful are worthy of commendation if they join associations which are erected or at least approved by the Church; but let them keep aloof from secret societies, from those which are condemned, seditious, suspect, or which strive to withdraw themselves from the lawful vigilance of the Church.' In this canon Catholics are forbidden to join five kinds of societies. First, they must keep aloof from secret societies, which often under oath require a promise of secrecy from their members even toward ecclesiastical and civil authorities, and blind obedience to the orders which may be given by the heads of the secret societies. Certain secret societies have been condemned by name. By Canon 2335 those Catholics incur excommunication simply reserved to the Holy See who join the Freemasons or other societies of the same kind which machinate against the Church or lawful civil authority. The Sacred Congregation of the Holy Office issued a decree on August 20, 1894, condemning by name the three American societies known as the Odd-Fellows, the Sons of Temperance, and the Knights of Pythias. The American Odd-Fellows, during the course of the last century, separated from the English society of the same name and developed a quasi-religion and ritual of their own. Seditious societies are such as by violent and unlawful means strive to attain ends which in themselves may be lawful. Under suspect societies we may place such as the Young Men's Christian Association, against whose activity bishops were warned by a letter of the Holy Office dated November 5, 1920. Any society of Catholics which endeavors to elude the lawful vigilance of ecclesiastical authority thereby falls under suspicion."

While these statements represent the theory, the attitude of Romanism toward secret societies in practise is a different one, as is proved by the hobnobbing of the Knights of Columbus with the

Masons. In practise the Roman Catholic Church is mainly guided by the principle of seeking its advantage. Whatever may serve the glory of the Catholic Church is good ethics, according to the Jesuit code of morals.

MUELLER.

Dr. Bostic, of Laporte, Ind., has searched the twentieth century for the Puritan ideals at one time so prominent in our country. He finds that America has changed considerably since the landing of the British exiles at Plymouth. "Puritanism asked man the individualistic question, 'Where art thou, where art thou going, to heaven or to hell?' The idea of 'Pilgrim's Progress' has been supplanted by a larger idea. The business of the Church is not merely to be an ark of safety, a fold to separate sheep from goats, an organism for building up 'ism' or to prepare men for death. The transportation business of moving people from earth to heaven was the chief function of the Church once; it is that no longer. Instead of fleeing from the City of Destruction, Christian is to stay in it and make it a city of construction. The man who is anxious to save his own skin whole in heaven is no better than the priest and Levite who passed the unfortunate man and selfishly dodged the robbers on the Jericho road to get to Jerusalem. The world to-day is not a city doomed to destruction, but the subject of redemption and is to be transformed into the City of God. The world is not a wrecked vessel, as some one has said, destined to sink and only a few to be saved from the wreck; but the vessel, though wrecked, is to be saved and is to come into the harbor with a redeemed race on its decks. It is because of this new outlook which we to-day have of the world, and which the Puritan did not have, that the world is full of dreams and schemes of social betterment. The missionary movement, the prison reform movement, the antislavery movement, the Sunday-school movement which started in the latter part of the eighteenth century, the antisaloon movement, the anticapitalistic movement, the woman's suffrage movement, and a score of other movements for social reform in this century help us to believe that God is in this world, and that there is nothing evil in it which cannot be pulled down." (*Review and Expositor*, April, 1924.) The writer thinks, nevertheless, that the Puritan spirit is the moving force for social reform in America to-day, and that the Puritan's personal conscience has projected itself into the social conscience of to-day. Be this as it may; whether America to-day is sublimated Puritanism or any other "ism," is a minor matter. More significant is the attitude of the writer on time-honored facts of the Christian faith and hope. For the teachings which he regards as superseded by the trend of the times, at least for many of them, not Puritanism, but Scripture is responsible. And when the old Puritan talked reverently about matters which the writer mentions flippantly he consciously bowed to an authority which the modern socially advanced church-worker dispenses with. The present social church builds for this life and takes the life to come into the bargain as a reward for work well done. The old Church aimed at supernal things and adjusted the affairs of earth to those higher things. The

social church of to-day seeks to get right with man and, through serving man, to get right with God. The old Church sought correct relations with God as the primary object, and the rectification of all other matters followed naturally. DAU.

**The trouble with science**, thinks Dr. Pollard, of Crozer Theological Seminary, is that there is not enough of it, at least qualitatively considered. "What we should insist upon is that the scientist shall not stop with some discovery and suppose that his own little bit of information is the whole of it." "Insist" — that is the proper word; and now let us bring it home to all concerned what we mean by "insisting" on this point. We understand by it that unproved hypotheses, fragmentary facts from which theories are built up, least of all the dogmatism of our modern learned ignorance, is not science, even if performed by persons with the required academic degrees. When some self-opinionated sciolist undertakes to tell me: "Words are only sounds, life is only chemistry, ships are only boards, thoughts are only brain changes, music is only vibration, man is only automatism, God is only an idea of value," and boasts that he has spent many years of special research in making his discovery, he will only make me conscious of his utter waste of time, force, and material means for finding out laboriously what is not so at all. The result of science is nescience, and the whole thing might be called by that name. The lordly unconcern assumed by many scientists about the real import of what they have discovered is another intolerable trait in them. "Scientists," says Dr. Pollard, "have brought to light a vast aggregation of facts in various fields of inquiry. There has too little time been given to their meaning. A fact is not really of much value till we know what it means. So has science been dominating the field in the past fifty years that philosophy and theology have been decreed obsolete on every hand. 'Away with metaphysics!' they say. But what does all this mighty array of facts mean? Specialism in research has contributed vastly to the increase of the stock of information about the universe, but what we need is real knowledge and wisdom. These can only come by correlation of the many pieces of information, and an interpretation of their real significance." Is not much of this special research like the puerile effort of the youth who takes a watch apart to see of what it is composed and then cannot put it together again? What he actually found could have been told him without his effort. Specialists are busy taking the universe apart and then stand bewildered amid the wreckage and chaos they have produced. How can "things be laid straight"? Dr. Pollard is not satisfied with the following past efforts: "Before the modern scientific era the schoolmen sat down and thought the world into a complete system. That was comparatively easy, because they did not think of bothering about facts. [A sweeping assertion! With little love for scholasticism, one still is constrained to say that it recognized quite a number of stubborn facts which modern science thinks it can discard.] Theologians readily worked out their complete systems, because they lived in a world in which everything had already been

completely revealed." [We should like to have that theological system named to which this description fits. It is part of revealed theology that we "know in part and prophesy in part," 1 Cor. 13, 9; but that we certainly do know things that have been revealed: "Through faith we *understand* that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11, 3. This state of affairs will not be changed one whit by scientific research.] Dr. Pollard thinks that the old theology is not competent "to systematize truth in a world of rapidly expanding knowledge." He expects a "giant interpreter" to appear some day, who will courageously face the facts of the universe, see into their heart, and, unafraid, lead men into the fuller presence of God." This is a poor compliment to present-day scientists. But what if the giant Interpreter, in whom were hid all the treasures of wisdom and knowledge, by whom the world was made and without whom nothing that exists was made, who upholds all things by the word of His power, in whom all things consist,—what if He has already appeared? A great deal of science can be learned directly from the Bible, and some respectable scientists have come to a point in their research work where they feel that the Bible has anticipated them.

DAU.

**The creed of the Christengemeinschaft** (Communion of Christians) is published in *Tatchristentum*, Vol. 1, No. 6, September, 1923, as follows: "An almighty, spiritual-physical divine being is the cause of the existence of heaven and earth and leads his creatures in a fatherly manner. — Christ, by whom men obtain a revival of this dying existence on earth, is related to this divine being as the son born in eternity. — In Jesus the Christ entered the mundane sphere as man. The birth of Christ on earth is an operation of the Holy Spirit, who prepared the son of Mary for a covering to the Christ, in order to heal in a spiritual way the disease of sin in what is corporeal in mankind. — Under Pontius Pilate, Christ Jesus suffered death upon the cross and was lowered into the grave of earth. In death he became the aid of departed souls who had lost their divine being. Then, after three days, he overcame death. — Since that time he is the lord of the powers of heaven and earth and lives to execute the deeds of the father for the reason of the world's existence. — Some day he will, for the purpose of continuing the worlds, unite with those whom he is able, because of their conduct, to snatch from the death of matter. — The healing spirit is able to operate through him. Communities whose members feel the Christ within them may feel themselves united into one church, to which all belong who feel the salvation-bringing power of the Christ. They may hope to overcome the disease of sin, to see the continuance of human beings, and to receive life destined for them in eternity. — Yea, so mote it be!" — The *Christengemeinschaft* was founded during the late war by Dr. Rietelmeier, formerly a member of the Lutheran Church in Bavaria.

DAU.

Pfarrer Lic. Dr. Cordier of Elberfeld declares in *Geisteskampf der Gegenwart*, 1924 I, that a new religious movement among the young people of Germany is being consolidated in a society called *Bund deutscher Jugend* (Alliance of German Youths, abbreviated B. d. J.). This society is emancipating itself from the Anglican type of piety represented by Moody, Spurgeon, and Dr. Mott and largely influenced by the Oxford sanctification movement. The Anglican revival methods with their peculiar processes for converting people and making them holy "while you wait" are now recognized as superficial, and there is a distinct emphasis noticeable on the old Lutheran type of piety, which starts with the consciousness of guilt and sin, and justification. Luther, in his earlier reformatory activity, and the two Blumhards are said to be the recognized authorities of the new movement. But we notice that also Dostojewski is regarded as one of its prophets because of his efforts to depict the joy over one sinner who turns to repentance rather than over the ninety-nine who need no repentance. There is also a good deal of the peculiar modern mysticism injected into the movement: grace is an experimental fact, etc. G. v. Bodelschwingh has also scored the shallowness of the Anglican type of piety in an article in *Aufwaerts* and has, in particular, denounced as an unparalleled testimony of poverty the religious dependence of Germany during its politically most illustrious era upon Anglican models.

DAU.

"We can conceive of no restatement of theology which would not rapidly degenerate into a make-believe, so long as the devil, with his headquarters in the Ruhr, is permitted to retain the grip he now has on the great affairs of this world. Here is a *de facto* restatement of *demonology* beside which our *de jure* restatement of *theology* would be things of the air." (p. 211.) "Frankly, we would rather have Lord Birkenhead's *Realpolitik* with its selfishness, followed up by his self-denying judicial labors, than we would have the idealism which went delirious over the Fourteen Points and then perpetrated the Treaty of Versailles." (p. 213.) So writes L. P. Jack of Oxford in the *Hibbert Journal*, January, 1924. We have here an instance of what in old theology would have been called *resipiscentia*, at least the faint dawn of it. Not so long ago a remark of this kind, so brutal in content and form, would not have been given space in this journal, nor could it have emanated from Oxfordtown. And even now one wonders whether the motive back of it is genuine remorse or the embittered feeling that results from thwarted schemes of selfishness. But what a hard saying is the above for an Englishman to address to a Frenchman and about an American!

DAU.

A trite fact, often overlooked by ardent declaimers on the astonishing advance in culture which has been made in the nineteenth and twentieth centuries, a fact that heavily discounts the idea of any real progress, is stated by Dr. R. Austin Freeman in *Social Decay and Regeneration*: "The normal and ordinary activities of man were — and still are where craftsmanship survives — pleasurable activities. They have a beginning and an end, a beginning in thought and con-

trivance; and end in complete achievement. The craftsman's working-day is shortened by the engrossing interest of his work, his evening sweetened by the satisfaction of accomplishment. From these pleasant activities man is rapidly being ousted by the machine, which, in turn, adopts him as its slave and attendant, sets him tasks that ask for no thought or initiative and yield no reward in achievement, and fills his working-day with labor that is strenuous to exhaustion and dull to the point of mental paralysis. We need not ask if the modern worker is happy. He leaves us in no doubt on the subject. Day by day grows more peremptory his claim for a shortening of the hours of his toil, for a further increase in the bribe that alone induces him to labor at all." "Mechanism has destroyed industry and replaced it by mere labor; it has degraded and vulgarized the works of man; it has destroyed social unity and replaced it by social disintegration and class antagonism to an extent that directly threatens civilization."—The thing complained of in these remarks had its first great start at Birmingham and Manchester in England. At certain public functions the orator still lauds inventors like Isaac Watts, who "has conferred more benefits on the world than all the politicians and generals of the world." (Sir Chas. Parsons in Presidential Address to Birmingham and Midland Institute, 1922.) But at the same time Dean Inge of London writes on *The Dilemma of Civilization*, — largely a review of the German Dr. Muller Lyer's book *The History of Social Development* and Dr. Freeman's book just noted, — and A. J. Penty, in *Post-Industrialism*, declares: "The first step towards extricating society from the chaos into which it has fallen is to restore the problem of the relation of men to machines. Reflection suggests that militarism and industrialism as they exist in the world to-day are but two aspects of the same thing, inasmuch as both are expressions of the worship of wealth and the bent given to the human mind by the cult of mechanism. . . . The dreadnought is just as much a symbol of the modern world as the cathedral is of the Middle Ages." — Ah, there's the rub! The machines, useful labor-saving devices without intelligence and will, are innocent of the modern social chaos. It is the irrational greed of rational men that is causing all the unrest in the world of labor in our day. And the greed of the employee is simply taking its cue from the greed of his employer. All of which goes to show that the material blessings of this present life are worth little without a Christian heart of faith and love. They are no infallible cure in themselves for the ills of this earth. The Father of Lights and the Redeemer of Calvary and the Spirit of Truth and Uprightness must be associated with every one of the devices on which modern civilization prides itself, or they simply make sinning more enormous and more hideous.

DAU.

A correspondent from Lima, Peru, writing to the *Monthly Record* of the Free Church of Scotland, relates how an idolatrous scheme in one of the most backward and Rome-ridden countries of South America was thwarted. The Peruvian archbishop, wishing to obtain a cardinal's hat by currying favor with the Vatican, had issued



a pastoral letter, in which he announced that "the Republic of Peru, Catholic by conviction, by tradition, and by the constitution, will be officially consecrated to the Most Sacred Heart of Jesus, and the image of this most sacred heart will be enthroned in the principal plaza of the capital. Who knows but that for many people the Sacred Heart of Jesus is even the Unknown God. . . . Thus we shall say with St. Paul: That God 'whom ye ignorantly worship declare we unto you.'" A bronze statue, 2½ meters in height and costing £3,000, was to be dedicated with great pomp and ceremony on May 31, 1923, the government simply complying, as usual, with all the arrangements of the archbishop. Then the students of the university, under the leadership of Haya de la Torre, and the workmen of Lima started a quiet campaign to counteract the measure of the archbishop. On May 23 a mass-meeting was held at the university at which resolutions were passed protesting against the contemplated consecration of the nation to an image without its consent. The government tried to interfere, and riots with bloodshed followed. The association of students and workmen, moreover, organized a general strike and so embarrassed the government that the archbishop, on May 25, issued a decree in which the consecration ceremony was called off. But Haya de la Torre was finally arrested in October, imprisoned on an island in the harbor, and after a seven days' hunger strike put on a steamer, his passage having been paid to Germany, but every cent of money taken from him. With the financial aid of friends he went ashore at Colon, where he found cablegrams from students of Cuba inviting him to Havana and from Vasconcelas, Mexican Minister of Education, asking him to come to Mexico. He accepted the former invitation and during his ten days' stay at Havana organized a people's university; then he went to Mexico, where he is now aiding in the building up of an educational system. He is expected to come to the United States on his way to London, where he intends to study. DAU.

**This liberty-loving Peruvian** has in several journals and reviews of North America answered the question: Is the United States feared in South America? To this question, he says, "the governments, the diplomats, the merchants, the bankers, and the press (which serves all this union of political and economic interests) will reply in the negative, affirming that there exists full confidence and absolute cordiality in the relations between the two. But men of free spirit will answer without mincing words that the existence of this fear is absolutely certain, and that there are many and persistent reasons why it should persist and be rooted in the consciousness of Hispanic America." He points out that not a few of the South American governments "impose on the people systems of oppression and absolute autoocracy and maintain very strong business connections and chains of interest with the most powerful capitalistic enterprises of North America." For instance, Venezuela, suffering under a cruel tyranny, has mortgaged all its natural riches to a company of United States exploiters. Peru, governed by a dictatorship, has put its customs duties into the hands of a North American "technical commission."

Bolivia, by a personal act of its President Saavedra, has mortgaged a million hectares of its territory to powerful Yankee companies. Chile, Colombia, Ecuador, and Brazil, through concessions of their governments, have been "tied up by tremendous economic obligations to the trusts of North America." Haya de la Torre proceeds: "Among the economic motives which keep the governments, the capitalists, and the press from telling the truth one might be called 'reasons of international politics.' Diplomacy in America, in imitation of that in Europe, lives by constant maneuvering and insincerity. Its eternal game consists in always hiding the truth in subservience to the apparent conservation of a conventional friendship. The State Department at Washington has also taken upon itself the solution of many questions fundamental to the relations between the Spanish-American people: the Peruvian-Chilean dispute, for example. In some countries the United States maintains a definite internal control, as in Panama, Central America, and the Antilles. All of these circumstances impose on the Latin-American governments a forced reverence toward the government of the United States. The press, which defends and sustains these interests and this political economy, is generally their voice. Those who are tied neither to the governments nor to the enterprises, who hold free their consciences that they may publish their opinions and maintain them with valor, constitute the immense majority of the Latin-Americans. They are those who with just cause fear the United States and do not trust its politics, although much of the time most of them remain quiet, not counting it possible to make this sentiment really known. The reason for their lack of confidence in the United States is found principally in the progressive, although slow and clever, interpenetration of the United States into the life of the Latin-American nations. Cuba, Santo Domingo, Porto Rico, Nicaragua, Honduras, and Panama constitute a living menace for all the people of the Latin continent. While there continues in those countries the political and military rule of North America, the lack of confidence will be continued and all friendship between North and South America will be limited to simple formulas of diplomacy, and there will exist at bottom an inquietude which is at the same time fear and hate. Friendship is very difficult between a powerful man and a poor man when the powerful man is seen with arms in his hands with which to threaten and money with which to suborn. Although the lips smile, the hearts are distrustful. And this is the case of the two Americas. With each day that goes by it is becoming clearer that interests are dominating and force is being imposed. The Monroe doctrine, in spite of the hymns which the official press sings to it, is seen by the people of Spanish America to be the justification for all that is occurring in the Antilles and in Central America and of all that may happen later to Mexico and to the other countries of the Southern continent. . . . The men and women of the United States whose spirits have not become intoxicated with interested selfishness ought now, while there is time, to raise the word of union and faith, not

under the diplomatic form of so-called Pan-Americanism, which is official and which puts a white glove over the claws, but by creating strong currents of frank and honorable communion. South America distrusts — and with sufficient cause. The free and disinterested men and women of the United States of the North, in order to destroy this distrust, ought to unite themselves with their brethren of the South, because the South is weak and struggling against those who for avarice or for ambition are sowing hatreds which some day will bring forth flowers of blood." To church-bodies of the United States operating mission-fields in South America it is valuable to know these sentiments and their causes. Also religious workers, who have absolutely no connection with the politicians and financiers at Washington and New York, have been regarded in South America as "Yankee missionaries." No Church can tell how soon trouble may be created for their men by something that is started in Wall Street or the State Department.

DAU.

**Glimpses from the Observer's Window.**— Germany is having the same experience with anthroposophy which other countries have had with similar vagaries. The whole anthroposophical aberration is centered solely in the person of its founder, Steiner, who is to his followers a sacrosanct individual. They have surrendered themselves to his dictatorship in a blind, fanatical zeal and fiercely resent any criticism of his teaching. In their judgment every opponent of anthroposophy is "mentally impotent," "a liar, slanderer, and brutal suppressor of spiritual progress," etc. It is the old story of the supporters of a lost cause turning to reviling to bolster up their own courage. The Germans have a saying: "Wer schimpft, hat verloren."

Who of our readers will be so good as to supply the exact reference to this citation from Horace: "Vitiis nemo sine nascitur"?

The German Bible Society is facing the necessity of ceasing its activity because of financial difficulty. A movement has been started by Mr. Johannes Herrmann, of Zwickau, with the aid of some American friends, to publish a pocket edition of the German Bible with the unaltered translation of Luther. Any one interested in this movement should apply for information to Prof. Engelbrecht of our Teachers' College at River Forest, Ill.

Daily morning and evening devotions were started last November in two centrally located churches of Berlin to give business men who do not attend church on Sundays an opportunity to join in a religious exercise on week-days. These devotions are conducted at the Dreieinigkeitskirche on Mohrenstrasse, Schleiermacher's old church, and at the Neue Kirche. The "morning prayer" takes place at 8 o'clock and the "evening prayer" at 6.15. The churches are reported crowded with people eager to participate in the devotions.

The Catholic bishops of Germany have forbidden the members of their Church to belong to general unions of mechanics and employees because the bishops have no jurisdiction over these unions.

In Munich near-riots took place. They were started by members of the national socialist party and were directed against the Roman Catholic Church, the Pope, and the Jesuits, who were denounced as being chiefly responsible for the disaster of Germany. Cardinal Archbishop Faulhaber, who recently visited America, was publicly insulted during one of these disturbances.

In a plebiscite in Latvia 150,000 votes were cast favoring the passing of a law for the protection of the original ownership of churches. The government ignored this expression of popular sentiment and ordered the church council of St. Jacobi at Riga to deliver up the keys of the church.

When this order was disobeyed, two persons, pretending to be secret service men, on June 10, 1923, wrested the keys from a woman who was locking the church. The state seal was affixed to the church door, and armed policemen were detailed to guard the church. The congregation of St. Jacobi has started legal proceedings to regain possession of its property.

Before exhibiting herself in her "inspirational dances," Barbara La Marr poses before the statue of Buddha and draws from this "bloomin' idol made of mud" the inspiration for her what-you-may-call-its — most likely the best source from which to draw such inspiration. Christians who view dancing, particularly the modern exhibitory dance, as an artistic form of recreation, should remember a fact like this. (See Picture Section of *St. Louis Globe-Democrat*, April 20.)

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DAU.