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Vale atque Ave.

Our readers, we are sure, will indulge us as we are employing the ancient *Ave atque Vale* in inverted order. Owing to the decision arrived at by the last convention of our synodical body, the THEOLOGICAL MONTHLY is now bidding its readers farewell, but it is a farewell which includes a cheerful, cordial *Auf Wiedersehen!* The resolution of Synod reads: "*Resolved, That Lehre und Wehre, the THEOLOGICAL MONTHLY, and the Homiletisches Magazin be merged into one monthly.*" In keeping with this resolution of the organization to which the THEOLOGICAL MONTHLY belongs and which primarily it has sought to serve, our journal will now cease to have a separate existence; but it is hoped that, when the new journal appears next January, embodying the THEOLOGICAL MONTHLY and its older sisters, it will be found to have a wider range of usefulness than any one of the three magazines mentioned had in the past. *Unitis viribus!* was the motto in the minds of the delegates when they voted for the resolution merging our three theological magazines. May, under the kind dispensation of God, the fond hope which inspired the action of Synod be fully realized! That the policy of the new journal will be the same as that of our papers in the past, that the earnest endeavor of the editors will be to set forth and defend the teachings of the Word of God as promulgated in the Confessions of the Lutheran Church, does not need any special emphasis. It will not be amiss to state here the conviction that the splendid work done by the two men who gave most generously of their time and talents for the success of the MONTHLY and its predecessor, the *Theological Quarterly*, Dr. W. H. T. Dau and Dr. A. L. Graebner, will not be forgotten. The new journal will bear the title *Concordia Theological Monthly* and will cost \$3.50 a year. In conclusion, journals such as ours come and go, but *Verbum Dei manet in aeternum.*

A.

THE THEOLOGICAL OBSERVER.

The Unionistic Trend of American Sectarianism. — The tremendous merging of churches which during the past years was witnessed in our country is only the beginning of a movement which is designed to unite all churches in the United States and, if possible, of the entire English-speaking world. The objective is a "world union" of all churches. In order that this end may be attained, the *Christian Herald Institute of Religion*, an ardent advocate of the world union, makes the following suggestions to the groups of churches favoring the huge merger:—

"a) We recognize the contribution which the community-church movement is making to the cause of Christian unity; but we call attention to the importance of this movement establishing and maintaining a vital connection with the missionary, benevolent, and educational enterprises of the Church as a whole. As a step toward this end, we note with satisfaction the relations recently established between the community church workers and the Federal Council and Home Missions Council.

"b) We recommend that, in order to hasten the improvement of conditions in the weaker communities and the countryside, strong state federations or home missions councils be formed, which shall relate the resources of the stronger churches to those that are weaker.

"c) We favor new experiments in cooperation between different denominations or groups, which, if successful, may afterwards be repeated on a larger scale.

"d) We suggest that a study be made of the possibilities of uniting the business services of the various denominations and inter-denominational bodies in the interest of economy and efficiency.

"e) We recommend that in this coming year a preliminary inquiry be made of the possibility of bringing about closer relations between the various young people's societies, looking toward the establishment of a united young people's movement.

"f) We commend the cooperative work now being done in the field of religious education, but we feel that it should be greatly extended and that it should be applied to all ages and groups. We suggest to the International Council of Religious Education the preparation of suitable courses dealing with church unity.

"g) We believe that a great service may be rendered by our existing religious journals by enlisting the support of their readers and of other journals in church unity.

"h) We recommend that as an aid in creating the mind to unity, which is our greatest present need, the widest publicity be given to the gains which will result from the consolidation of our at present divided resources.

"i) We rejoice in the growing interest of our seminary students in the movement for unity, and we recommend to all seminaries that this movement be adequately studied in the seminaries and that provision be made through extension courses on a wide scale for in-

forming the ministers who have already been graduated as to what is being done in this field.

"j) In view of the fact that 1930 marks the closing year of the nineteenth centenary of the public ministry of Jesus as well as the nineteenth centenary of Pentecost, we recommend to the appropriate denominational and interdenominational agencies the propriety of making provisions in their programs for conference, study, and prayer regarding church unity."

These suggestions, as the reader sees, furnish a practical and effective working basis for the accomplishing of church unity. They are thorough and inclusive. They enlist every agency within the Church in the interest of the movement—the religious journals, the theological seminaries with their professors, students, and graduates, the young people's societies, the lay workers of the churches, the mission councils, etc. They suggest ways and means by which the movement may easily be accomplished. If the elaborate and efficient machinery is once put into action, few denominations will be able to resist. The machinery will destroy the mechanical resistance, the plea for the movement "in the name of Christ," the moral resistance.

If the movement were sponsored by confessing Christians and if loyalty to God's Word and adherence to the distinctive tenets of the Christian religion were made the *sine qua non* of church unity, every Christian would certainly hail the plan with joy. But, alas, the movement is a scheme that aims at the destruction of Christianity. The Federal Council, which stands behind it, is controlled by leaders who are avowed liberalists; the community-church movement, which furthers it, stands for repudiation of all specifically Christian principles; the Christian Herald Institute of Religion, in which the church-unity movement at present is centered, is under the direction of men like Fosdick, Poling, and Cadman, whose Modernism is notorious. Under these conditions the church-unity movement can be viewed by loyal Christians only with the greatest alarm. It sounds the death-knell to confessional Christianity. If it succeeds, Modernism will have gained the decisive victory for which it has striven so long and earnestly. The paganizing of the churches will be complete.

MUELLER.

Intellectualism No Safeguard against Superstition.—The futility of the view that more intensive and comprehensive education and development of the faculties of the mind will prove an effectual antidote against all sorts of nostrums in spiritual matters is well brought out in an editorial of the *Watchman-Examiner* on the subject "Imposture and Credulity." Since the editorial is informing and faith-strengthening, we take pleasure in reprinting it here:—

"It is often said that this is an age of skepticism. There are grounds for the affirmation. On the other hand, there are facts that indicate that the present is a time of easy belief as truly as the 'ages of faith,' so called.

"It is in the last century that Mormonism has flourished. But this is an imposture so gigantic that history affords hardly a single

parallel. Nor can it be said that the Mormons are all fools or knaves. The Mormon Church is made up of men as intelligent and conscientious as those who cowered before the Pope in the Middle Ages or who believed in witches in Puritan times.

"Within the past century the Rochester knockings gave rise to modern spiritism. The number of its believers has often been greatly overstated, but nevertheless it is a movement very remarkable in its extent. Among these believers are hard-headed business men, judges of our courts, prominent teachers, and others from the more intelligent classes.

"It is in the last fifty years that there arose the wild system of 'Oriental Theosophy,' which has found supporters among literary and scientific men. Mind cure, with all its absurdities, has come to the front also in the past half-century, and its ideas have been favorably received by hosts of people, including large numbers who are as intelligent as the average. The human capacity for belief has been by no means exhausted. In the Roman Catholic Church the alleged miracles at the fountain of Lourdes are ever with us.

"Extravagant and absurd systems of belief have never obtained readier acceptance than they find in our day. If any new Joseph Smith has more golden plates and miraculous vision glasses by which to give new light to the world, now is as good a time as any for him to set afloat his new imposture. It is by no means impossible that those who are living will see Europe and America swept by powerful and strange delusions, as Mohammedanism swept Asia 1,200 years ago. Men are as ready to believe error to-day as they have ever been.

"With this comes the fact that they are as ready as they have ever been to believe the truth, even though it comprehends supernatural mysteries. As even skeptical observers recognize, man has a religious nature. He intuitively perceives that there are more things in heaven and earth than are dreamed of in a purely rationalistic philosophy. The erroneous systems of which we have spoken have gained acceptance because they embody the great truth that there is a universe above that of the physical world about us. Men are as ready as ever to recognize the supernatural, and the truth therefore may be preached with as much success as in earlier days."

When the writer speaks of men being ready to believe the Gospel, this must, of course, not be interpreted as implying a denial of natural depravity, but merely as emphasizing the religious bent and knowledge man possesses by nature.

A.

Witchcraft. — The daily press has lately noticed the workings of witchcraft as practised in the back country of Pennsylvania and in other, more "enlightened," communities. The accounts have been rather meager. W. B. Seabrook has been investigating the Voodoo religion and the sorcery practised in Haiti and gives a full account of these matters in his book *The Magic Island*, published in 1929. Some day he may investigate conditions in Pennsylvania, New York, and St. Louis. Mr. Seabrook is, theologically, neither a Fundamentalist nor an orthodoxist. He writes: "It is not my intention to gloss over the fact that actual human sacrifice is also an occasional

integral part of the Voodoo ritual in Haiti. Blood sacrifice, which includes even that of human beings and sometimes of gods, is, and always has been, an integral part of nearly all strong primitive religions, of no matter what race or color, including the Egyptian, Greek, Roman, Druid, Hebrew, and Christian. . . . I have described no human sacrifice in the pages of this book solely for the reason that I never saw one. If I had lived for many years instead of months with Maman Célie (a *mamaloï*, a woman thoroughly instructed in the rites of Voodoo) in the mountains, it is probable that I should have seen one. Such sacrifices, however, Maman Célie tells me, are rare and performed only under stress of seemingly dire necessity. . . . Cadeus Bellegarde was a *papaloï*, turned criminal. The case was investigated in 1920 at a United States Marine Corps provost court hearing at Mirebalais. . . . In the course of the hearing, twenty-seven peasants testified that at various times between 1916 and 1918 they had been present at human sacrifices made by Cadeus Bellegarde in which the blood of the victims was drunk and their flesh eaten. . . . I repeat that even the peasants who believed with utmost sincerity in the Voodoo blood sacrificial cult, even old *hougans* (a sort of Voodoo high priests), who had themselves participated in human sacrifice and perhaps would do so again, considered this Cadeus Bellegarde not to be a true priest, but rather a criminal and murderer.

"Voodoo is primarily and basically a form of worship and its magic, its sorcery, its witchcraft (I am speaking technically now), is only a secondary, collateral, sometimes sinisterly twisted by-product of Voodoo as a faith, precisely as the same thing was true in Catholic Medieval Europe."

"Catherine (Maman Célie's youngest unmarried daughter) began to protest in a dull sort of angry, whining way when they forced her down on her knees before the lighted candles. The *papaloï* wound round her forehead red ribbons like those which had been fastened around the horns of the goat, and Maman Célie, no longer as a mourning mother, but as an officiating priestess, with rigid face, aided in pouring the oil and wine on the girl's head, feet, hands, and breast. . . . The ceremony of substitution, when it came, was pure, effective magic, of a potency which I have never seen equaled in a dervish monastery or anywhere. . . . The *papaloï*, monotonously chanting, endlessly repeating, 'Damballa calls you, Damballa calls you,' stood facing the altar with his arms outstretched above their two heads. The girl was now on her hands and knees in the attitude of a quadruped, directly facing the goat, so that their heads and eyes were on a level, less than ten inches apart, and thus they stared fixedly into each other's eyes, while the *papaloï*'s hands weaved slowly, ceaselessly above their foreheads. By shifting slightly, I could see the big, wide, pale-blue, staring eyes of the goat and the big, black, staring eyes of the girl, and I could have almost sworn that the black eyes were gradually, mysteriously becoming those of a dumb beast, while a human soul was beginning to peer out through the blue. But dismiss that, and still I tell you that pure magic was here at work, that something

very real and fearful was occurring. For as the priest wove his ceaseless incantations, the girl began a low, piteous bleating in which there was nothing, absolutely nothing, human; and soon a thing infinitely more unnatural occurred—the goat was moaning and crying like a human child. I believe that through my Druse and Yezdi accounts I have earned a deserved reputation for being not too credulous in the face of marvels. But I was in the presence now of a thing that could not be denied. Old magic was here at work, and it worked appallingly. What difference does it make whether we call it supernatural or merely supernormal? What difference does it make if we say that the girl was drugged—as I suspect she was—or that both were hypnotized? Of course they were, if you like. And what then? We live surrounded by mysteries and imagine that by inventing names we explain them. . . . As the girl nibbled thus, the *papaloi* said in a hushed, but wholly matter-of-fact whisper, like a man who had finished a hard, solemn task and was glad to rest, '*Ça y est*' (There it is). The *papaloi* was now holding a machete, ground sharp and shining. Maman Célie, priestess, kneeling, held a *gamelle*, a wooden bowl. Its rim touched the goat's hairy chest and the girl's body, both their heads thrust forward above it. Neither seemed conscious of anything that was occurring, nor did the goat flinch when the *papaloi* laid his hand upon its horns. Nor did the goat utter any sound as the knife was drawn quickly, deeply across its throat. But at this instant, as the blood gushed like a fountain into the wooden bowl, the girl, with a shrill, piercing, then strangled bleat of agony, leaped, shuddered, and fell senseless before the altar. . . . The time had now come." A very old black man, not of our mountain, "beckoned me to kneel at last before the altar, and there was absolute silence. He was Voodoo of the Voodoo, but as he laid his hands upon my head, it was neither in creole that he spoke nor French nor even the almost forgotten language of old Guinea (Africa). I heard as in a dream, low, clear, and deep as the voices of old men rarely are, '*In nomine Patris et Filii et Spiritus Sancti. Amen.*' . . . Now the Voodoo chanting recommenced. They were beseeching Legba to open wide the gates for me; Damballa and Ayida, to receive me. . . . So the bowl itself was held to my lips and three times I drank. In physical fact, I was drinking the blood of a recently slain goat, but by some mysterious transubstantiation . . . I was drinking the blood of the girl Catherine who in the body of the goat had mysteriously died for me and for all miserable humanity from Léogane to Guinea. . . . Maman Célie sank down beside me and cried, 'Legba, Papa Legba, open wide the gate for this my little one.'

Treating a girl said to be dying of brain fever, Maman Célie applied to her scalp a poultice made of certain leaves boiled in soap-suds, made prayers to Papa Loco and Papa Legba, traced a cross with her finger-tips on the girl's forehead, and murmured incantations. "Next day, the poultice having been changed every few hours, the girl's fever broke, and she subsequently recovered. I asked Maman Célie if she did not believe the treatment might have been just as

effective without the prayers and incantations. She was hurt with me, and I asked her pardon. She was sincere."

"In an article entitled 'White Magic and Black: The Jungle Science of Dutch Guiana,' published in *Harper's Monthly Magazine* in 1927, John W. Vandercook wrote: 'Magic is the great reality of the jungle. Magic saves. Then it is white. Magic kills. Then it is black. It is the science of the jungle. The way of an enemy is never direct. Sometimes a Bush Negro, out of jealousy, anger, or fear, wishes another dead. So he sets his fetishes against his enemy, invokes the *winti* of the bush to set upon him and destroy him. It is dangerous business, for the murderer knows that in time he will himself be almost inevitably destroyed. But there are stronger passions even than fear.'

"Maman Célie was sent for to help discover who the thief was who had stolen a jug of money from a habitation across the gorge. . . . Inside the circle, she traced four small crosses, cut from a bush two switches that were covered with twigs, placed a chair in the center of the circle, and sat in it, holding the two switches. She then got the old man to recite slowly in singsong the names of the five or six suspects there present. As each name was called, she crossed the two switches behind the leg of the chair, and then drew them forward, pressed against the leg of the chair and against each other, muttering meanwhile. I was told that, when the name of the thief was called, the twigs of the two switches drawn across each other would become tightly entangled. Three or four times the process was repeated while all the names were run through. Finally the twigs tangled and caught solidly at the name of a fifteen-year-old boy called Ti Pierre, there present, a nephew who lived in a neighboring *caille* on the habitation. He first protested his innocence, but under a whipping confessed and returned part of the money."

"On May 9, 1920, General Benoit Batrville, then commander of the caco revolutionary forces, was killed in an engagement between cacos and American marines. He had never been a *papaloi*, or Voodoo priest, but was generally believed among his followers to be a *bocor*, or sorcerer, and was apparently a member of the *culte des morts*. He was also a devout Catholic. A booklet of secret formulas, written by himself in creole, was found upon the body. The following excerpts are translated literally: *To call up spirits*. Arriving at a crossroads at midnight on a Friday, get a candle made of honey wax or ox tallow and swallow's liver, which you will light on that corner in the name of Belzebuth, saying: 'Belzebuth, I am calling you to me in order that you may acquaint me with (such and such a thing) this very moment.' You will then fire one shot, the gun to be loaded with incense and dirt, putting the dirt on top of the counter-load. Fire to the east saying: 'Upon the thunder's rumbling, may all things of the earth kneel down. May Puer, Agrippa Berke, Astaroth, spare me. Amen.' *To revive a strangling beast*. Make the sign of the cross, and also make the sign of the cross on the animal's forehead, saying these words: 'God who is born. God who died. God who came to life again. God who was crucified. God who was

hanged.' Pull the animal's tail three times in the name of Atogu Gaspard. Amen." There are thirty-three formulas given.

"Maman C lie said and believed it was magic (when she cured the dying girl and caught a thief). . . . The scientific-minded Carrel, after his long stay at Lourdes, came away convinced that there were invisible powers unknown to any science at work there, and that the probable power of immaterial emanations to produce constructive or destructive changes in material substances, for instance, the human body, was a thing which saints still knew more about than savants. When such things occur at holy shrines, they are called miracles; when they occur in a psychological laboratory, they are called science; when they occur in the Haitian jungle, they are called Voodoo magic."

It does not appear whether Mr. Seabrook accepts the Biblical teaching on the diabolical character of witchcraft. But it is clear that he finds sorcery to be more than harmless humbug. His account is not inspired and infallible. And those who deny the existence of Satan are bound to deny the accuracy of Mr. Seabrook's observations and the validity of his conclusions. But he who accepts Deut. 18, 10—12; Acts 19, 13—19; 2 Thess. 2, 9, and the related passages as inspired and infallible will not be overmuch inclined to argue with him.

E.

No Contradiction between Science and the Bible.—*The Australian Lutheran* writes:—

"According to the *Melbourne Herald*, Sir John Ambrose Fleming, the famous scientist, electrical and wireless authority in England, has affirmed his faith in Biblical miracles. Sir John Fleming, who is eighty years old, has been intimately associated with all the great applications of electrical science during the last twenty-five years—the telephone, electric lighting, and wireless telegraphy. He is the inventor of the Thermionic valve, which has revolutionized wireless telegraphy and has also made wireless telephony possible. He was editor of the electric section of the *Britannica*, wrote twenty-five of the articles for the eleventh edition, and is also the author of many works on electrical telephony and wireless research. He is quoted as having stated that there is unbreakable testimony in favor of the Resurrection. He also said: 'The Bible has the remarkable power of establishing its historical accuracy. Many of its miracles do not seem the reversal of natural laws, but a guidance of them for divine purposes. When scientists by the use of the electromagnet can make a heavy ring float in the air, why question the story of Elisha floating an ax-head on water? The most trustworthy authorities believe that the Gospel is broadly based on historic facts. We must choose between the impregnable rock of the Scripture and the slipping sands of evolutionary hypothesis. Apart from supernatural gifts the future holds no promise of a final conquest over the ills of the flesh.' Many people think that in order to be scientific you must reject the Bible, but true science and faith are not inimical to each other." A.

Language Studies and Man's First Home.—In the *Sunday-school Times* Dr. M. G. Kyle, President of Xenia Theological Seminary and archeological editor of the periodical just named, writes:

"Excavations at Ur of the Chaldees, like those at Schechem and Beth Shean, have not yet been fully reported for this season. However, some philological discoveries on the opposite side of the world strangely come to tell of remarkable coincidences, to say the least. Shall we not rather think of them as parallel facts and of God's good providence?"

"I have already referred to the striking resemblance between the steepled tower temple of Chichen Itsa, in Yucatan, and the Ziggurat of Babylonia, one example of which has been uncovered at Ur. It has raised the question whether the resemblance is but a parallel development of architecture, whose possibilities are limited in number, or whether there be some historical connection by way of Bering Strait, China, Afghanistan, and the Euphrates Valley. Now philological studies have developed the fact that in Polynesia, which lies midway between the Euphrates Valley and Central America, there is an affinity, which seems much more than a coincidence, between the Polynesian and the American languages, on the one hand, and the Polynesian and the ancient Sumerian of Babylonia, on the other. More and more the discoveries in artifacts, in language, and in routes of migration point to the western valley of Asia and to the words of the Book, 'Of one blood.'" w

MUELLER.

Is Modernism on the Wane?—It is pleasant to be an optimist, but at times quite ruinous, too. This commonplace remark may serve as an introduction to the following words of *The Southern Methodist*, a Fundamentalist journal:—

"Every now and then we receive a communication asking us if we do not think that Modernism is on the wane in our nation, and some sound religious journals have publicly suggested that such is the case. We have been able to discern no indications that this is true, much as it would delight us to do so. The Princeton development certainly does not point to any decrease of strength or any recession of activity upon the part of the proponents of the new evolutionary religion. They dominate nearly all the larger Protestant denominations of the North and are making increasing inroads in those of the South. There is no sense in belittling the gravity of the situation. On the contrary, it behooves those who believe in the revealed religion of the Bible to be up and doing everywhere. The objectives of the Modernists are perfectly obvious. They are: first, to make the churches 'inclusive' in all their institutions and agencies—Modernism and Evangelicalism being accorded equal recognition; and, secondly, after this has been done, to transform them gradually into out-and-out Modernist bodies.

"The deadliest peril of true Christianity to-day is that of compromising with the counterfeit religion that has sprung up and which is seeking to masquerade as a new and better form of Christianity. For the churches of Christ to tolerate this piously parading type of unbelief and give it shelter and work in unison with it, is to be destroyed by it. What is needed is for the line to be sharply drawn against it and a state of separation from it strictly maintained, even if to do that God's people have to come out of the churches that

their fathers have builded and 'camp beneath God's kindly stars.' Never should we consent to let the Modernists' scheme of transforming church organizations in a manner so insidious that there will be no divisions and that they will receive the support of all the members be put over. Division is not an evil thing if it be necessary to preserve the purity of the Gospel; but union purchased at the cost of the mutilation of that Gospel is traitorous and ruinous." A.

Shall We Scrap the Word "Heathen"?—Modernists insist that the time has come when the term *heathen* must be scrapped as a misnomer which is both meaningless and offensive. The *Sunday-school Times* (Aug. 17) takes up the question and comments editorially: "Shall we sing Heber's line 'The *non-Christian* in his blindness bows down to wood and stone,' and Miss Havergal's 'Tell it out among the *non-Christians* that the Lord is King'? The time for that has far from come. Never was there so much heathenism in the world as to-day. Dr. Pauline Jeffery of the Union Missionary Medical School for Women, Vellore, India, writes of the disease and misery visible at the annual heathen festival at Tirupurangundram: 'Never have I seen such a collection of diseased, distorted human beings assembled in one spot before. All conceivable and inconceivable ailments seemed to be there represented, and some who did not have diseases had devised them; for instance, some had buried a leg in the sand to make the crowd pity their deformities. Others had sharply flexed both knees and hidden their feet under their haunches and covered the knees with red-smear'd rags to make it appear that they only had stumps of legs. Knowing that many of the really deformed and sick refused to be treated lest they lose their only source of income, I again pondered.' The nationalistic movement in India, with Gandhi's consent and cooperation, is insisting that the Hindu traditional medicine is more effective than modern European medicine. They have publications to defend this foolish view, and *The Ayurvedic Journal* maintains that Hindu medicine has attained absolute perfection. No, to deny the existence of heathenism and heathen is as senseless as Mrs. Eddy's denial of sin and sickness."

MUELLER.

A Defense of Foreign Missions.—Dr. Robert Speer, well known as a zealous advocate of missions, has written a book entitled *Are Foreign Missions Done For?* We submit some of his statements as found in the *Missionary Review of the World*. "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours. . . . Dr. John L. Nevius was one of the most cautious and prudent of all the missionaries of the Church. I heard him say that he never had come home from China on a furlough without meeting ministers at home who regretted that they had not gone as missionaries, but that he never, in his long life, had met a foreign missionary who regretted having gone. . . . Compare the cost of foreign-mission medical service with medical service in the United States. Take one American hospital and compare it with the expense and work of the

89 hospitals and 122 dispensaries maintained by the Presbyterian Board. . . . It took \$21 of benevolent gifts to care for one patient at home. Abroad each dollar given by the Church in the United States provided for seventy-five patients. . . . And yet foreign missions are called extravagant or inefficient." A.

The African Slave Trade. — On this bloody, revolting subject the *Christliche Apologete* prints an article which is quite humiliating to our modern civilization. The main facts presented there will here be given in a summary.

In 1442 Portuguese explorers brought a dozen Negroes to Lisbon, whom they, without any provocation, had kidnaped. Under the pretext of leading members of the colored race to Christ further expeditions were organized by the Portuguese, which killed and captured inhabitants of Africa ad *majorem Dei gloriam*. Lagos, in South Portugal, soon got to be the center of a flourishing slave-trade. When, after the discovery of America, it was found that the aborigines of the new continent were not fit for hard work, Negro slaves were imported, the Spaniards contracting with the Portuguese for the pounds of human flesh they needed. In 1562 John Hawkins became the English representative in this shocking business. The ship given him for this purpose by Queen Elizabeth, sad to say, bore the name Jesus. In the course of time, Dutch, French, Swedish, Danish, and Prussian ships found it profitable to enter this trade. Of the terrific extent of the slave-trade the following figures will give the reader some conception. From 1706 to 1756, on an average, 70,000 slaves a year were brought to America, or a total of 3,500,000. Liverpool was the chief English port for the slave-trade; from 1783 to 1793, 921 Liverpool ships were used for the transportation of slaves. But England likewise furnished the chief opponent of slavery, the famous orator William Wilberforce, whose untiring efforts finally brought about a change in public sentiment on this subject. But slavery has not yet disappeared. A certain Professor Schwarz wrote in 1926: "The greatest horrors of the slave-trade still exist in Portuguese Africa. In Table Bay I saw a shipload of slaves, who from the Eastern coast were transported to the Cocos Islands. In the West I saw a village which had but recently been pillaged — the old people and children had been massacred, the young people had been sent to the coast as slaves." Major Henry Darley of the English army wrote, likewise in 1926: "With consternation I saw an unbroken chain of slaves, the men tied to each other, the women and children walking aside of them. The number appeared endless. About four days it took them to march past me. On the first two days I counted 6,000. Never before did I behold such a heartrending sight. It was worse than war."

The number of slaves in the world is estimated as still amounting to about five million. Whatever view one may take of slavery in the abstract, it is a terrible blot on our civilization that cruelties like the ones alluded to above can still happen in countries supposed to be controlled by Christian nations. A.