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THE THEOLOGICAL OBSERVER.

Shallowness in the pulpit is one of the crying evils of modern church-life. It goes by the name of "popular" preaching because it is what the masses like and what they will applaud. It builds up big congregations and makes the preacher prominent in the community. Weak characters among the ministers fall a prey to the temptation of making themselves famous by catering to the prurient fancies of their unspiritual following, of raising their social level, and increasing their revenue. The movies have something to do with this state of affairs: they have produced "the vaudeville type of mind." This type hungers for thrills, startling developments, catchy phrases. It is averse to thinking; it wants to feel. The preacher must "touch the spot"; the harder, the better. If he does, the service has been "inspiring" or "inspirational"; if he does not, the preacher was "a bore," "dull," etc. By the coming in of this type of churchgoers it is not the church, but the world, that has scored a conquest: the secular mind has become dominant in the church and has driven out the spiritual mind. This transition has become particularly noticeable in the Methodist Church, which has always specialized in sentiment and feeling. Rev. M. H. Moore reports in the *Methodist Quarterly Review* (April) that Frederick Lynch, the editor of *Christian Work*, "says that he preaches every Sunday in some great church of the different denominations of Christians, and that he has learned to tell, before he has talked to a congregation more than ten minutes, what sort of pastor that congregation has. He holds that a thoughtful pastor will make a thoughtful congregation; that a pastor who thinks and reads and preaches on great subjects will accustom his congregation to think on great themes. He declares, further, that the great majority of pastors fail to teach their congregations to do any real thinking; hence the lack of deep, abiding, and governing convictions. So he reaches the conclusion that the supreme need of the modern Church is big thinkers in the pulpit." The same writer relates this anecdote: "During his last visit to Missouri as a Chautauqua lecturer the late ex-Governor Robert B. Glenn, of North Carolina, said to me: 'I am actually ashamed of the stuff I am giving the people in these Chautauqua lectures. When I went out of the Governor's office, I had made up my mind to put the best thoughts of my life into three lectures and give them from the Chautauqua platform. I spent a whole year in writing those lectures, doing nothing else, and I believed that they were worth while. Then I started on a circuit. After the first lecture the manager came to me and said, "Governor, it was too heavy; entirely too heavy. The people will not stand for it. Lighten it up. Put in more funny stories; that will grip the people." And I did. I took out some of my best thoughts and put in a lot of chaff. Still, the cry of the managers has been all through these years, "Lighten it up. The people will not stand for deep things." And I have catered to the demand until I am actually

ashamed of what I am taking around the country.'” Every preacher who does not dig as deep as the Holy Spirit by the Law and the Gospel digs ought to feel like Governor Glenn. God makes men think, and that, profoundly, thoroughly. When the truth of the divine Law is flashed into the sinner’s consciousness, he begins to think as he has never thought before in all his life. Witness the force of *μετανοεῖν* in the parable of the Prodigal Son. His thoughts were an intellectual earthquake. Then came the thought of the Father’s mercy, and that went into the depths of his heart. It changed the man’s mind completely; that is what *μετανοεῖν* really means, and it was done by making him think. There is an Antinomism abroad in the churches to-day that frowns upon the preaching of the Law for crushing man’s self-reliance and self-complacency. The preacher considers it his sole mission to make people say: Oh, I’m so happy! etc. Yes, that is the preacher’s mission, but let him beware lest he preach a happiness into people that is a snare and a delusion and withhold from them the true happiness expressed, for instance, in the opening verses of Ps. 32. Shallow preaching may invade also the Lutheran Church.

DAU.

The Abuse of Creeds.—In an editorial on that subject the *Watchman-Examiner* of May 7, 1925, comments sensibly: “It is the fashion to-day to abuse creeds. So-called liberal preachers do it from their pulpits. All the newspapers do it. But really it is a very irrational thing to do. Everybody but a fool has a creed. Even some fools have. That fool of whom the Bible speaks had a creed. He said in his heart, ‘There is no God.’ That statement of belief is not a very intelligent one, but it is a creed none the less. Even the man who spends his time lambasting the creeds has his own creed. Men have creeds about their business. The way a man thinks about his business is a creed, a business creed. We call it a platform, but that is only another name for a creed. The Westminster Confession and Thirty-nine Articles are the religious platforms of the Presbyterian and the Episcopal churches. In all the affairs of life we have clear principles on which we proceed. And can it be that believing aright in the lower affairs of life is so very important and that believing aright in the matters that concern the soul is unimportant? Nobody believes any such thing, if he thinks. All our efforts at education are a farce if what men believe is unimportant. The men who seek to make us hold careless and general notions about things are traitors to all truth. Every school, every college, and every university, is a protest against any such notion. The very existence of institutions of learning is a positive declaration that there is such a thing as truth, and that the search for truth is a search that will be rewarded. For such an institution to declare in any way that truth cannot be found or that we cannot be sure that we have found it, is a prostitution of all its powers. If truth can be found, or if God can reveal truth to His creatures, then we are well started on our way towards the making of a creed.”

MUELLER.

The overcrowding of American colleges, especially those for women, by applicants not at all prepared for a college course, leads William Allan Neilson (*Nation*, May 13) to say: "The internal problem of the college is profoundly changed when we pass from the period of a handful of earnest seekers after wisdom to that of hordes who go to college because it is the thing to do, or because 'college life' is alluring, or because it is a bore to stay at home. . . . Care has to be taken lest the problem of the more frivolous may lead to the adoption of methods and attitudes that deprive of their due the class for whom the colleges originally came into being." Many Eastern colleges are restricting their enrolments, and the principles which they apply lay them open to the charge of undue discrimination. Those turned away by the private colleges flock to the state universities and create unusual situations there. A desire to go to college in our day may mean a desire to get away from honest work. Educational authorities will have to do a great deal of sifting, or the work of their schools and the efficiency of their students will suffer.

DAU.

Our new Malthusians, working chiefly through agents for birth control, eugenists, and some antipacifists, are greatly disturbed by the prolific reproduction of the races of Southern Europe and the yellow race. Their breeding is up to the saturation point in their homelands, and they are overflowing into the countries of the white race. The resources of the earth will not be sufficient to keep them alive. Something more than birth control, as practised at present, is needed to meet the danger. The remedy looked for seems to lie in an international agreement that everywhere there shall be permitted only an "optimum" population. The Nietzschean superman is looking out from this scheme; also the Darwinian survival of the so-called fittest. The promoters of the scheme reserve to themselves the determination of what is an "optimum" population. With not a few of them eligibility for this kind of population starts with a \$10,000 annual income. If the scheme goes through, who will clean the cuspidors, etc., in the "optimum" population? Perhaps some will have to be permitted to live that are not of "optimum" stock. After a while these wise people will discover that this earth is maintained, not by bureaus of birth statistics, but by One who said: "Replenish the earth!" Life in this world, also as regards its physical aspects, is a life of faith in Him in whom we live and move and have our being. Dr. Malthus and his disciples have a poor standing in the divine school of economy.

DAU.

Martin Luther as a scholar, a reformer, and an apostle of individual freedom a product of Roman Catholic teaching, especially through the *Summa* of Thomas Aquinas, this is the claim of a rather mystic editorial in the *Detroit News* of June 11. "In the *Summa* are concealed [very much so!] the germinal [exceedingly germinal] seeds which have, modernly, flowered into the individual freedom granted to communicants of the Church of Rome, a freedom far greater than that originally granted to those who formed the various

sects of the Reformation." Luther himself would be the best judge of what he learned from Thomas Aquinas. Will some one show the scribe at Detroit the list of remarks that Luther has made about Aquinas as it is given in the index to the St. Louis edition of Luther's works? The editorial seems to have been written chiefly for the purpose of taking a fling at the Reformation which formed so many sects and "opened wide the doors to individualism," and of ridiculing the bitter warfare among the Protestant sects and their overlapping activities. Altogether, the editorial is a bold piece of Roman Catholic propaganda through the secular press. DAU.

Practical comment on such texts as 1 Pet. 3, 3; 1 Tim. 2, 9; Tit. 2, 5 is contained in the following incidents reported in our dailies July 28 and 29: The Pope orders one of his cathedrals closed against society women who come to attend mass in unbecoming garments. — Dr. and Mrs. Arthur L. Piper are returning on the Cunard liner *Samaria* to "civilized New York" from missionary work in "the barbaric Masumba district in the Belgian Congo, where they have been teaching nations how to dress and live morally." They are "shocked and mortified at the immodesty of the girls and women here. 'Why, there isn't much difference between America and Masumba,' exclaimed Mrs. Piper. 'In Masumba we tried to teach the women they should wear something more than beads, palm oil, and sunshine. But here we discover that the girls and women wear only paint, powder, and suggestion. Clothing and dancing in this civilization is worse than in Africa, for there the natives are unmoral, while here they are immoral.'" Fine distinction this! This is another fruit of our lauded evolution (read devolution, or devilitation). Is. 3, 16—26 is a fine portraiture of Hebrew *Kultur* before the final collapse. "This adulterous generation" is one of the signals which our Lord put up to warn us of the end. A person's garments, like his meat and drink, are not always adiaphora. DAU.

Anti-Semitism. — In the *Nation* (Jan. 23, 1924) Charles Thomas Hallinan, former director of the American Union against Militarism, now living in England, says: —

"In Europe the young Jewish intellectuals are very fond of making a distinction between anti-Judaism and anti-Semitism. The former they describe as the basis of the persecutions in the early Church and the Middle Ages; the latter is the modern phenomenon. I confess I was vaguely impressed with this when I first ran across it, but my efforts to make it mean something proved fruitless. I was all the more interested, therefore, to notice that Mr. Horace M. Kallen, in his article on 'The Roots of Anti-Semitism,' in the *Nation* for February 23, 1923, boldly sweeps aside this distinction without a difference and says frankly that the twain are one, that the responsibility for anti-Semitism lies 'in the Christian religion itself, in the status which Christianity assigns the Jews, and the burden it sets and binds upon them.' That is plain speaking, and I honor him for it. 'In the Christian system the Jews are assigned a central and dramatic status. They are the villains of the Drama of Salvation. The gospel

in which they so figure . . . became a part of the cultural inheritance of all the races of Europe, imparted equally to peer and to peasant. . . . Anti-Semitism is an organic part of it.' At last, men and brethren, we are on the right track!

"At bottom anti-Semitism is a religious problem, the beginnings of which can be traced in the Greek Catholic and the Roman Catholic churches. Martin Luther came along and decided to solve it by the simple expedient of converting the Jews. When the Jews refused to be converted and even dared to criticize Luther's translations from the Hebrew, the Reformer was furious. 'The Jews with their exegesis are like swine that break into the Scripture,' he wrote. 'They are quite at liberty to prefer, as indeed they do, the Law of Moses to the papal decretals and their mad articles, but they have no right to prefer it to the pure Evangel. Sooner than this let us have a struggle to the death!' The struggle ensued and left its mark on Protestant Germany to this very day through the influence of Luther's *Von den Juden und ihren Luegen* (1542) and his *Vom Schem Hamphoras* (1543). And so the tide, stayed for a moment, swept on through Protestantism, flaring up in America with the arrival of Fundamentalism. We Liberals, determined to see in the contemporary Jew nothing but a voter, are to-day totally unprepared.

"It is no answer to say that the Jew began it. One may cheerfully admit that he began it. He began it by being thoroughly indifferent to Christ and thoroughly contemptuous of the Apostolic Church. There, especially in the early Church, is where the friction started. But Renan (who was not especially friendly to the Jews) is fair-minded enough to say that one could hardly blame the orthodox Hebrews of Jerusalem, learned in the Talmud, for being critical of the Hellenized Jews, who flocked around the twelve apostles and became, to an overwhelming extent, the early Christian Church. The Hellenized Jew, says Renan, knew little or no Hebrew and not any too much law; he was ignorant and distinctly credulous. The *Satires* of Horace show clearly how the Roman world poked fun at the Hellenized Jew; he was — Renan makes you feel — the Babbitt of the Mediterranean basin, the born 'joiner' of new movements, the hasty snatcher-up of the latest ideas. Of the first seven deacons of the early Church six, we know, were Hellenized Jews. Perhaps they were not of this type, but to the sober Hebrew conservatives of Jerusalem, who took their religion seriously because they had suffered for it, to those proud Talmudic-trained Jews, the Hellenists must have seemed exasperatingly superficial, cheerfully willing to jeopardize for the latest sensation all that had been so painfully won.

"And thus, as we know, began the long pull-and-haul between the two forces — the Hebrew Rabbis and Sopherim sternly protecting the synagogs from the new 'heresy' and the energetic 'heretics,' the go-getters of their day, traveling incessantly and working their way into the Mediterranean world. The Rabbis won and — except for the fringe of Hellenized Jews — kept their people in the ancient faith and the ancient ways. And to-day the New England summer hotels

score a magnificent revenge by barring their long front porches and their rocking-chairs to Jews! It must be, altogether, one of the longest single streams of mischief in the world!

"But, of course, many Christians are getting bravely over it. Indeed, we have gone a long ways when a Christian scholar like Prof. R. Travers Herford of Manchester College, Oxford, can stand up sturdily for the Pharisee — that most maligned of New Testament figures — as he does in that remarkable little book entitled *Pharisaism* (published in New York by G. P. Putnam's Sons and in London by Williams & Norgate, 1912). Professor Herford has some forty years of Hebrew research behind him, research that has forced him to revise for himself practically all the prevailing Christian notions of the Pharisee. In this book he sets down without prejudice the case for Judaism as it appeared to the Jew during the first century. He does not wholly accept the case, but he states it fairly, and you discover with surprise that it is a perfectly decent, dignified, human, and arguable case, and your anti-Semitism, if you have any, simply peters out. Something of this sort surely is the line of attack we should have taken, we Liberals, fifty or even a hundred years ago. The right of a Jew to remain a Jew — that's where we should have nailed our Christian colors to the mast!

"As for the Jewish literature on the subject, I am strongly tempted to press upon readers of the *Nation* those fine *Selected Essays of Ahad Ha-Am*, translated by Leon Simon and published by the Jewish Publication Society of America in 1912. These essays, which have appeared in various Hebrew journals throughout Europe, form a restatement of the case by a Jewish thinker who has deliberately turned his back upon the 'assimilation' remedy and proposes to explore the possibilities of a sort of Jewish 'back-to-the-Jew' movement. These essays say, in substance: We can make our best contribution to the modern world by being Jews, developing our national consciousness instead of suppressing it. And he proceeds to attack, one by one, the various problems proposed by that position.

"Broadly speaking, these two men suggest for us Liberals the way out of our dilemma. We must realize that anti-Semitism has a religious content and boldly grapple with it; where conventional church history has done less than justice to the Jews, justice must be done. The Jew's unaggressive religion is his business, not ours, but anti-Judaism is our business. It is our business to see that religious bigotry is stamped out and that great democratic masses are educated out of errors as old as Christendom. If we make room for Judaism among the religions of the modern world, we shall discover — overnight, as it were — that we have fulfilled our pledge and made room for the Jew. And then we'll suddenly realize with a shock that he is not a pushing person with a hooked nose, but a fine, serious, sensitive fellow with a rich and interesting tradition, a strong passion for justice, and a stubborn history of which any Irishman, if I may say so, would be proud."

DAU.

Archeological finds in Palestine were reported in the *Buffalo Express*, March 15, as follows:—

“Scientists have at last succeeded in opening the tomb of Absalom, the rebellious son of old King David of the Bible, and have made some very surprising discoveries there. Most important, in unearthing the tomb they uncovered, wholly by accident, another royal sepulcher, which they believe to be that of King Jehoshaphat, one of the greatest rulers of Judah.

“When the explorers entered this latter place, their lamps showed them seven passages and halls, branching back into the depths of the rock. Lying upon a mound at the mouth of one of these passages was the body of a man. A sudden rush of foul air extinguished the lights of the party. When they were relighted, the body had disappeared. It had crumbled into dust, bones and all. Not a jewel, not a scrap of metal was there to give any hint as to its identity.

“Before any further examination of the caverned tomb could be made, the explorers were forced to leave because of the threatening attitude of religious zealots who objected to the opening of either of the tombs. They managed to carry away, however, a mass of ancient manuscripts found in the tomb of Absalom. These are now being treated to prevent their crumbling and will be studied by experts. It is quite possible that they may turn out to be books or parts of books mentioned in the Old Testament, but long lost. If so, an entirely new flood of light will be let in on sacred history, and many things which have long puzzled scholars will be cleared up.

“Of extraordinary interest and quite as mysterious as the body in the sepulcher of Jehoshaphat is a large chest found in the tomb of Absalom. This apparently belongs to the time of the first Crusaders. It was so rusted and fastened that it could not be opened without destroying it, and this, although it is obviously well filled with some objects, the explorers were loath to do. In due time it will be scientifically opened, and its contents will be made known.

“How the chest got into Absalom’s tomb centuries after it was sealed, or how the body of the unknown man got into Jehoshaphat’s tomb are things the archeologists would very much like to know.

“The tombs are in the Valley of the Kidron at the foot of the Mount of Olives. There is no record nor even tradition of Absalom’s ever having been opened, and even the location of that of King Jehoshaphat had long faded from memory. The tomb of Absalom has been vividly remembered, since for many centuries it has been held in hatred and contempt because of Absalom’s desecration of his father’s harem and his rebellion against that all-too-loving parent. Even to-day, as the orthodox Jew passes the place, he spits at it.

“Many archeologists have cast covetous eyes at the structure, but none dared to face the opposition of the religious heads, who are strenuously against disturbing the graves, especially of ancient burial-places. Dr. Nuham Slousch, the head of the Jewish Palestine Exploration Fund, finally succeeded, as he thought, in overcoming the opposition and set about the work.

"According to the Scripture narrative the soldiers, after the slaying, 'took Absalom and cast him into a great pit in the wood and laid a very great heap of stones upon him. Now, Absalom, in life-time, had taken and reared for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's Pillar.'

"While the Bible does not say in so many words that the body of Absalom was taken up out of this hole in the forest, it is suggested that David did not allow the body to lie there, but that it was interred in the tomb which Absalom had prepared for himself while still alive.

"Dr. Slousch and his associates dug down behind the tomb of Absalom and removed the accumulated earth from the sides. Entrance was effected at the top. The first thing the explorers ran across was the mysterious chest. Underneath it was a small, oven-shaped cave, in which were fragments of pottery.

"Beneath one of the walls was a crypt that may have been a dried well. In it was a heap of manuscripts. It was not unusual, as we know from the graves opened in Egypt, for favorite scrolls to be buried with their owner, and while this was not a general practise among the Jews, it was done in some instances, by the special request of the owner of the book, to whom it was most precious."

Communicated by *Rev. H. Ruhland*, Ottawa, Can.

Glimpses from the Observer's Window.—The political power of Rome was again evidenced when after the fall of the Herriot Ministry an agreement was reached between the French Ministry and the opposition in the senate whereby the "Embassy of the Vatican" was to be maintained.

June 7 was "Union Sunday" or "Valedictory Sunday" in Canada, for it signalized the formal beginning of the Church Union of Canada into which eight thousand Methodist, Congregational, and Presbyterian churches entered, having abandoned their denominational organization.

In his book *De Natura Leguminis* (On the Nature of Plants) Senor Pedro Miguel Olivares y Pundonor, professor at the University of Bolivia in Sucre, maintained that plants have souls analogous to the human soul. A French edition of this book has an introduction by Parpontrain, the noted Sorbonne authority.

The decision of the Supreme Court of the United States on June 1 declaring the Oregon School Law unconstitutional is heralded as a victory of the Roman Catholic Church over the Ku Klux Klan. The cases before the court were instituted by the Society of the Sisters of the Holy Names of Jesus and Mary and by the Hill Military Academy, a private, non-sectarian institution, hence not by Catholics alone; but Rome reaps the glory of defeating the iniquitous Oregon School Law.

In his Memorial Day Address at Arlington, President Coolidge met the complaint that there is ever-increasing centralization of power at Washington by maintaining that the reason for this unwelcome trend is because the States have not individually discharged their duties.

A curious piece of anti-Masonic legislation is reported from Rome by Lily Ross Taylor, of Vassar College, in *Current History* (July): "The Government brought to the Chamber on May 16 a bill against secret societies, frankly aimed at the Freemasons. It proposed that all societies and associations should on request give to the police a full list of their members, and that no man on the pay-roll of the State, province, or municipality should belong to any secret society or any other society that required its members to take an oath. For the first time in the history of

the Mussolini government a government measure was checked. A number of deputies withdrew from the Chamber, and since those remaining did not constitute a quorum, the vote had to be postponed. On May 19 the bill came up again and was passed, though only by a technicality. Since a quorum is two-thirds of the total number of deputies, less those who have secured leave of absence, the Government obtained a quorum by having all its absent supporters secure leaves. The vote was 304 to 0 in favor of the bill. The opposition forces in the Chamber abstained from voting."

On May 17 the Pope, with great magnificence, performed the canonization of the French nun St. Therese, from 8 A. M. till 2 P. M. He used a "loud speaker." For the first time since the loss of the Pope's temporal power the dome, portico, and obelisk of St. Peter's were illuminated, "another indication that Church and State are no longer so divergent as they formerly were." Over a million people are said to have witnessed the scenes; from France alone 15,000 pilgrims had come for the occasion.

At Tarsus, in Asia Minor, St. Paul's College, founded as St. Paul's Institute by the American missionary Dr. Christie, was given permission by the Turkish authorities to reopen on April 15, after having been suspended for several years.

The more or less pronounced indignation in certain circles over the election of Hindenburg as President of the Republic of Germany is both amusing and significant. The (Catholic) *Commonwealth* emphasizes the fact that it was a Protestant who won the race against a Catholic, who would have led Germany back to greatness, and that there is a distinct religious issue in Germany. The Catholics, better than any one else, ought to know whether there is such an issue.

"The wealthy lower orders" is a fine designation which Chief Justice Higginbotham, of Victoria, applies to certain classes that have grown rich in Australia.

On the tercentenary of his treatise *De Jure Belli ac Pacis*, published in March, 1925, Huig van Grost (Hugo Grotius) is being celebrated as "the pioneer of the League of Nations." In theology he is known as the leading exponent, in his time, of the governmental theory of the Atonement.

In "The Charm of Czecho-Slovakia" (*Current History*, June) Fred H. Rindge, Jr., Secretary of the Industrial Department of the National Council of the Y. M. C. A., says: "By the Constitutional Charter 'liberty of conscience and religious creed is guaranteed' and 'all religious confessions shall be equal in the eye of the law.' 'In so far as citizens of the Czecho-Slovak Republic are entitled by the common law to establish, manage, and administer, at their own cost, philanthropic, religious, and social institutions, they are all equal, no matter what their nationality, language, religion, or race, and they may, in such institutions, make use of their own language and worship according to their own religious ceremonies.'" How was it possible, then, under the liberal provisions of this covenant, that our Slovak brethren could not obtain recognition as a separate Lutheran church-body in Czecho-Slovakia?

Czecho-Slovakia curries favor with the United States by proclaiming that Thomas G. Mazaryk, its President, signed his country's Declaration of Independence October 26, 1918, sitting in Washington's chair in Independence Hall at Philadelphia.

"About 85 per cent. of the population of Czecho-Slovakia is Roman Catholic, and in Slovakia it is almost solidly Catholic. Approximately 7 per cent. of the population is Protestant and 5 per cent. Greek Catholic, and the rest freethinkers, Jews, and miscellaneous groups. The national Church, divorced from Rome, has made great strides in the past few years."

FRED H. RINDGE, JR.

Dr. Charles R. Erdman, charged with being too conciliatory with Modernists in the Presbyterian Church, was removed from the position of student adviser by the faculty of Princeton Theological Seminary. He had held this position for eighteen years.

The bill to make Bible-reading in the public schools of Ohio compulsory was championed by the Ku Klux Klan on the ground that the Scriptures upheld the principle of civil and religious liberty. (*Sic!*) The Governor, in vetoing the bill, is said to have put a check upon bigotry. Think of making a *liberty-teaching* book *compulsory* reading-matter and then posing as champions of that book!

Since last year the annual celebration of the birthday of the city of Rome was introduced by Mussolini. This year's celebration took place on April 21; it marked the 2,678th year of the existence of Rome.

At a secret consistory on March 30 the Pope created two Spanish cardinals, expressed his satisfaction with the number of pilgrims who had come "or were coming" to Rome during the Holy Year, and announced the sixteenth centenary of the Council of Nicea. A series of beatifications and canonizations have taken place.

Freedom-loving Czecho-Slovakia has made the birthday of John Huss a legal holiday and declined the proposal of the Roman Catholics to make the birthday of one of their saints also a legal holiday. If the constitution of Czecho-Slovakia means what it says, John Huss was not a religionist. If he was, the constitution is political *camouflage*.

The Soviet Government has declared that it can take care of all classes of Russians that have been receiving aid from American relief, and all American relief work in Russia, except in the Caucasus region, has stopped. The sole purpose of this manifesto was to get the Americans out of Russia, for famine and starvation continue in the province of Tsaritsin, in the Kharkov district, and in Odessa.

It still is a great day to an American professor who has studied in Germany when he can drop the remark, with studied *nonchalance*: "Hauck in Leipsic told me," etc.
