

Volume II

OCTOBER

Number 4

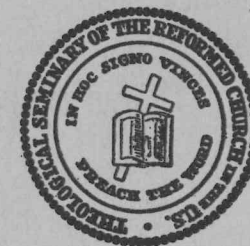
Bulletin

THEOLOGICAL SEMINARY

OF THE

REFORMED CHURCH IN THE

UNITED STATES



LANCASTER, PENNSYLVANIA

1931

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Published four times a year, January, April, July, October, by the Theological Seminary of the Reformed Church in the U. S.

President George W. Richards, Managing Editor; Professor Oswin S. Frantz, Business Manager.

Entered at the postoffice in Lancaster, Pa., as second-class matter.

BULLETIN Theological Seminary of the Reformed Church in the United States

VOLUME II

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WITH THEOLOGIANS IN GERMANY AND SWITZERLAND

THE EDITOR.—G. W. R., '90

I

Barth of Bonn

I spent a week at Bonn, in the words of a German lady, *eine reizende kleine Stadt*—an attractive little city. The special attraction for me was the professor of theology in the University, Karl Barth, whose name is now heard as often in theological circles as Ritschl's was thirty years ago. Through the courtesy of Frau Professor, for the Professor himself was out of town when I telephoned, I was invited to attend a *Studenten Abend* in their home on Wednesday evening. I purposely arrived early at *Siebengebirg Strasse* 18, and had an hour with the Professor in his study before the time of meeting. We sat on the veranda of the southern window. In the twilight I caught glimpses of the Rhine vigorously flowing toward the sea, of the Drachenfels crowned with the ruins of a medieval castle, and, in the background, of the region of the *Siebengebirg*, the seven thickly wooded mountains receding into the distant horizon.

Professor Barth is forty-three years of age, a lithe figure with raven-black hair and piercing black eyes, a genial host with a fine sense of humor, ready to talk, and eager to hear especially about theological tendencies in America. He was much pleased when I told him that, in 1909, I drank tea with his father, who was professor of Church History in the University at Berne. "Ah yes," he said, "then I was a student at Marburg." He expressed his deep appreciation of the contributions toward his

support, while he was professor of Reformed Theology at Goettingen, made immediately after the War by the Board of Foreign Missions of the Reformed Church in the United States. On his table was an open volume of the works of Luther whose writings he reads more than those of any theologian excepting perhaps those of Calvin. He pointed to his large library, the books of which are classified according to subjects and the ages of the history of the Church. He laid upon my lap for cursory examination five or six recent books and journals of science, philosophy, and theology. He is an omnivorous reader, an indefatigable worker, and a prolific writer. He gave me generously of his time while I was at Bonn; when I left him he said with regret that he would like to give me more time,—*aber ich muss arbeiten*—but I must work.

He told me about his visit to Glasgow last year where he was given the degree of Doctor of Theology. He prepared himself for this journey by taking special lessons in English from a Scotch student who was attending lectures in the University at Bonn. When I asked him whether he would come to America if invited, he said: "Wait a while until I can speak English better." At Glasgow he met Professor Baillie¹ of Union Theological Seminary, New York, to whom he sent his greetings. Professor Brunner, with not a little amusement, told me that Barth spent a social evening with Scotch professors and ministers. They freely expressed their theological views. When Barth bade them goodnight, he said: "You are all Pel-ä-gians." The humor of this remark my students, who did not nod when I lectured on Augustine and Pelagius, will appreciate.

I told him that the main objection to his theology in the United States was that it does not issue in direct ethical results; in other words, his denial of the value of human effort, not only before, but also after, men are under the grace of God. He exclaimed: "I cannot understand how they can say that." I informed him that I was invited to prepare a paper for the American Theological Society, about to meet after Easter, 1932, on "The Barthian Philosophy of History." What shall I say? Without hesitation he replied: "Tell them that I have no philos-

¹ Prof. Baillie will deliver the Swander Lectures in the early part of 1932.

ophy of history." He alluded to his relation to the other men of the Barthian school, expressed his high admiration for Brunner, *aber er treibt mir zu viel natuerliche Theologie*—he is too much concerned with natural theology. He feels himself in full agreement only with Thurneysen at Basel.

Our fellowship in the study was cut short by the announcement of one of his daughters that it was time to meet the students downstairs. I was given a seat beside the Professor in the center of a gathering of no less than one hundred students, one third of whom were women. One of the students read a *Referat*, that is, a report, about fifteen minutes in length, based on the lectures delivered the preceding week by Professor Barth in his course on Prolegomena. The subject was thus opened for the evening's discussion. After the usual hesitation a student in the rear arose and spoke at least twenty minutes on Barth's doctrine of God's way of revealing himself to men. The Professor whispered to me that he was a Roman Catholic. He explained the way of revelation as taught by his own Church, that is, through the divinely authorized teaching ministry, which Barth claimed was limiting God to one method of self revelation. The student, however, argued that it was no more limiting God to a single way than was Barth's theory of revelation, namely, that God revealed himself only through his Word and through the preaching of the Word to the individual.

The discussion between Professor and students continued for more than two and a half hours. The women took part as well as the men, freely quoting from memory Greek and Latin texts of the ancient creeds and fathers. The interest continued unabated until the clock struck eleven. The time for adjournment had come. For me it was a rare evening which I shall bear in memory as long as I live.

The next morning, from 7:15 to 8:00, I attended a lecture of Professor Barth in the Aula of the University. To my amazement three hundred regularly enrolled students were assembled. Before the lecture, the Professor read a few verses from Romans and a stanza from a German hymn book. He led the singing and the students joined heartily. He read and they sang a second stanza. This was a new experience for me in a

classroom of a German University. The lecturer discussed the way the Word of God is received and how it approves itself to men.

By my side was an English layman who came from London and stopped at Bonn to hear Barth. A young man introduced himself after the lecture as a professor of theology from the Louisville Theological Seminary, Kentucky. He was spending a year in Germany and making a special study of the Barthian doctrine. The great majority of the students were German. For the last time I met Professor Barth in the ante-room of the Aula. I said to him: "You must have the largest attendance of any theological professor in Germany." He said, "No, Karl Heim at Tuebingen has four to five hundred hearers."

II

Heim of Tuebingen

Tuebingen is a quaint old university city. Here Dr. Philip Schaff attended lectures about 1840. His notes are in the archives of the Historical Society. Here Ritschl heard Baur and was perhaps the most distinguished pupil of the great master. Later, however, Ritschl wrote his epoch-making work, *Die Entstehung der Alt-Katholischen Kirche*, in which he broke away from Baur and advanced his own theory of Christian origins. Here Strauss published his *Leben Jesu* and *Der Alte und der Neue Glaube*. To offset the radical views of Baur and Strauss, John Tobias Beck was called from the pastorate to a theological professorship. He became the leader of the school of Biblical Realists who turned from negative criticism to positive teaching of the Bible. Beck published three volumes as follows: *Glaubenslehre*, *Liebenslehre* and *Hoffnungslehre*; also several volumes of sermons of extraordinary excellence. In my early ministry at Allentown, under the guidance of Dr. William Reily, then President of the Allentown College for Women, I spent days and nights, with much profit, on the works of Beck.

The outstanding professor in the theological faculty at present is Karl Heim. In a conversation in his home on an afternoon, he told me he was fifty-seven years of age, adding that he was

too old to come to America to lecture. I did not press the question of age any further, fearing he might ask how old I was. He said he hoped to finish the second volume of the work entitled, *Glauben und Denken*. Then he felt that his life-work was completed. The first volume appeared this year. I had purchased a copy at Freudenstadt and had read the greater portion of it. I referred to the last chapter, in which he analyzes and criticizes the theology of Barth. "Yes," he said, "perhaps I should not have written the chapter; I fear I wounded the feelings of Barth."

Heim is not a Barthian, yet the Barthians have profound respect for his doctrine. Like Barth he professes to approach the interpretation of Christianity by way of the Bible, the Reformers, and Kierkegaard—not by way of Schleiermacher and Ritschl. His criticism of Barth is not aimed at his "ontology." In the last chapter of the book above mentioned he says: "The defect in Barth's theology in its present form is not the point where all his critics look for and find it; it is not in his ontology, that is, in the sharp contradiction, which he affirms, between time and eternity. On the contrary we must say that Barth's theology does not have too much but too little ontology. The defect is to be found rather in Barth's failure to reach practical ethics, without which the whole of the dialectic theologizing can have no meaning for us."

Referring to the *Religionsgeschichtliche Schule*, he considered it to have fallen into the background. Professor Troeltsch, its leader, died a few years ago and has few successors of note. Professor Otto of Marburg, one of its representatives, is "a sick man" and has become inactive. Professor Paul Tillich in the University of Frankfurt is Troeltsch's most prominent follower. Heim deplored this apparent decline of interest in the comparative study of religions.

I attended his lecture on *Dogmatik* from ten to eleven in the morning. He has a second course on *Christianity and Natural Science*. The room in which he spoke has 320 seats; each seat was occupied. With the aid of a microphone the lecture was heard at the same time by a group of 150 students in another room. One is safe in saying that this is the largest number of

regularly enrolled students in the department of Systematic Theology in Europe, probably in the world. Heim is a master of clear thinking and of picturesque presentation of thought. Professor Brunner esteems him as one of the most learned of living theologians.

In his lecture he referred to the statement in Paul's address at Athens: "In him we live and move and have our being" (Acts 17:28). "This truth may be logically or empirically apprehended. It is common to the religions of the world. But when the Apostle goes on to speak of the man ordained of God to judge the world, whom God raised from the dead, then one must make the leap of faith to Christ—*der Sprung zu Christum machen*." This is Barthian language. Both Heim and Barth have taken it from Kierkegaard. They assumed it to be the basal idea of faith as held by the Reformers,—the "faith that flashes like lightning from above into the soul." God himself begets it in us; faith in something that one cannot see and yet through faith it becomes visible; something that cannot be reached through logical thinking or through effort of the will. "The substance of faith is not something that one says to himself, as Coué would put it." It is an objective revelation of God. Denifle, the Roman Catholic biographer of Luther, says: "Luther spoke of things that no thinking man can understand." This Heim says is precisely what we should expect faith to say. "As God was present in the cloud at Sinai, so he is present in the darkness of the heart. God opens the ear that we may hear. In the words of Kierkegaard,—'One must leap across the abyss into faith.'"

III

Brunner of Zurich

It was a great privilege to call upon Professor Brunner, who two years ago was a guest in our home and was the Swander lecturer in the Theological Seminary. Mrs. Richards and I had two memorable evenings as guests of Professor and Mrs. Brunner in their villa overlooking the city of Zurich. He was reading proof of his book on Christian Ethics, which he said he hoped would dispel much misunderstanding in America about the ethical implications of his theology.

During the last semester he had a course on *Dogmatik* four days a week, two hours each day from seven to nine. I attended two of these lectures. About seventy-five students, men and women, are enrolled in the course; the largest enrollment in Systematic Theology in Switzerland. Brunner is not in full accord with Barth, though he is a Barthian. He exalts Barth as "a great prophet necessary in our time;" but he feels that his (Brunner's) mission is to supplement Barth's work by emphasizing the subjective and practical side of Barth's objective gospel. Brunner is more inclined to agree with Gogarten, whose writings he urged me to read. He highly esteems Heim, Bultmann, and Althaus. While he does not class Hirsch at Goettingen as a Barthian, he none the less feels that he is proclaiming a positive gospel. He welcomes, also, the work of Professor Tillich though he does not agree with his point of view or his conclusions.

The two lectures which I heard were especially significant. I shall, therefore, state the leading points on the basis of my notes.

He defines the orthodox conception of Christianity as objectivism without a corresponding subjective life; the pietistic conception as subjectivism without vital relation to objective revelation. The true view, as he holds it, is that of the Reformers and the Apostles who accept an objective revelation given once for all; but the objective revelation must be subjectively appropriated. On the one side is the revelation of grace, on the other the appropriation of faith.

Faith he describes, in Luther's words, as *ein glaubend schaffend Ding*—a believing working thing. The Holy Spirit begets faith in men, faith that blossoms into active practical living. Men may reflect upon the content of faith and define it in formulas; but the formulas are no longer faith in its biblical sense; they are merely definitions of faith. Time may come in one's life when one's faith wavers, is at a low ebb, at the point of despair. Then there is the last resort of which Luther speaks, namely, the command: "Thou shalt believe!" We believe because we are commanded to believe in the grace of God.

Faith, however, is not a static finished thing. It grows stronger, wider, deeper. This is implied in Paul's prayer that

his converts grow in faith and love. Growth of faith is also necessary because it is a personal matter, and is appropriated in a personal and vital, not in a magical or a mechanical, way. In the realm of personality everything takes place discursively, that is, by stages and degrees. Thus faith is appropriated by the individual and it becomes "my" faith and God becomes "my" God.

In answer to the question how is faith developed, deepened, enlarged? one must say there are means to that end. God's word sometimes is assumed to be the means of faith. That, however, is erroneous. God's word is the ground and object of faith, not the means. Faith is begotten and cultivated by the preaching and teaching of the word, the setting forth of God in Christ before men, women, and children. The sermon is the means for the cultivation of faith; the purpose of theology is to help men to become preachers of the word. The reading of the Bible, also, is a means to faith. We read the Bible that we may grow in faith, hope, and love.

Men do not receive the gospel magically. There are *Anknuepfungspunkte* in men to which the revelation of God is attached. God adapts his revelation to human conditions. Paul said that he became all things to all men. God likewise is the great pedagogue who speaks to men according to their capacity to receive the word. The gospel is absolute, but the ability of men to comprehend it is relative. The Holy Ghost is the teacher of the truth; but He teaches through living persons,—teaches the intellect, the feelings, and the will of men. He reveals truth to men according to the nature of human personality; does not pour information into a passive receptacle. The justified man is different in relation to God and to his fellowmen from the natural man. "If that is not true, then the critical theology deserves to be forgotten." Yet the justified man is a sinner and always lives by faith in pardoning grace. This the Roman Catholic Church does not understand. According to Catholic doctrine the saint is just by his own merits. Hence, the Catholic saint lives by his merits as much as by the grace of God.

He showed further the importance of Christian education and the necessity at present to preach the same gospel in as many

different ways as there are different groups and conditions of men. "He who will preach to an audience of educated men in the city the same way as he would preach to an audience of peasants, does not know how to preach the gospel." Professor Brunner teaches homiletics as well as dogmatics.

While we were walking into the city Brunner said: "I wonder what Barth would say if he would have heard my lecture today."

It appears to me (I am not now quoting Brunner) that the points in the lecture from which Barth would dissent are: the theory of *Anknuepfungspunkte* (points of attachment) in men for God's revelation; the conception of God as the great pedagogue who adapts the form of revelation to the various conditions of men; the impartation of revealed truth according to the nature and ways of appropriation that inhere in the human personality and the claim that the justified man grows in faith and love and is different in reality from the natural man. Barth would consider these ideas as a dangerous concession to the human factor in God's redemption of men.

IV

In 1899 I attended lectures in the University of Berlin. The theological faculty was the foremost in Germany, with Harnack and Kaftan outstanding. The lectures by Professor Harnack on *The Essence of Christianity* were heard throughout the world, were translated into many languages, and called forth numerous replies. Next in prominence was the faculty of Marburg with Herrmann and Juelicher in the lead. Herrmann's *The Christian's Communion with God* was considered a religious classic and had world-wide influence. These men were avowed Ritschlians. In Leipzig, Halle, Goettingen, and Heidelberg the Ritschlian tendencies prevailed. At that time Troeltsch was a young professor at Heidelberg coming into prominence. Before he died, soon after the War, he was the leader of the *Religionsgeschichtliche Schule*, which to a large extent superseded the Ritschlian school.

In 1931, about thirty years later, I found a complete change in theological tendencies both in Germany and Switzerland. Now

the leader of the theological movement is Barth. Even those who do not profess to follow him are far more biblical, positive, and allied to the Reformers than were the theologians of the preceding period. Berlin and Marburg have lost their leadership. The great teachers of 1900 are gone, and their successors do not wield the same influence. In 1900 each theologian had to declare himself either for or against Ritschl. In 1931 each theologian must declare himself either for or against Barth. Men of the Ritschlian school are still teaching; among them are Stephan, Wobbermin, Krueger, and Deissmann. But they seem to belong to the passing, and not to the rising, generation of theological scholars.

One of the professors told me that the theological faculty of his university was looking for a liberal professor of New Testament Exegesis in order to maintain the liberal tradition of that particular chair. In vain have they gone over a list of promising scholars in Switzerland and Germany to find a liberal who is satisfactory. He added, "Without difficulty we could find a conservative young scholar for that position."

The number of theological students in Germany is now larger than before the War. The size of the classes of Barth and Heim is a thing unheard of in the theological departments of German universities. Harnack and Herrmann around 1900 rarely, if ever, had a hundred hearers in a regular course on Church History or Dogmatics. This revival of interest in theological studies in preparation for the Christian ministry is one of the hopeful signs in a time of political and economic unrest and upheaval—when Russia is engaged in a war to the death against all religions and secularism the world over is sapping the religious vitality of men.

My purpose is to report theological trends as they appear in the light of facts. It is probably more correct to speak of theological personalities than theological schools in Germany today. Those, who cling to the traditions of Schleiermacher and Ritschl, will, to say the least, be somewhat perplexed by the evident decline of that movement in the land of its origin. Those, who are bound by orthodoxy, will not find much comfort in Barth and his allies. To me there appears to be a wholesome

reaction toward the Scriptures, to the gospel of the Reformers, to God as revealed in Jesus Christ, to Jesus Christ as Savior and Lord, to the Christ of Paul rather than to the historical Jesus of the liberal critics. This, I believe, Christian leaders the world over will welcome, however widely they may differ from one or the other of the contemporary theologians of Germany and Switzerland.

BACCALAUREATE SERMON—SANTEE HALL, MAY 3, 1931

PROFESSOR OSWIN S. FRANTZ, D.D., '08

The Security of the Church in a Changing World

"Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God" (Rev. 3: 2).

From its very inception Christianity was credited with elements effective as means of preservation. Jesus informed his disciples that they were to be the salt of the earth, implying no doubt that theirs should be the gift of furnishing preservative powers to human society. The early Church regarded itself as the remnant through which the true Israel was being preserved and perfected. Paul never tired of preaching that the Gospel is the power of God unto salvation and that he and all Christians must so live as to be a saving factor in the midst of their fellow men. Revelation sends out a clear challenge to several of its churches that they are to be watchful of what is left and preserve it unto the end.

All of which implies, what history so constantly confirms, that forces of destruction and decay are unceasing in their operation upon the most precious realities of life, necessitating thereby positive effort on the part of the superior factors of reality in order to maintain and further the higher interests of life. The best that man has achieved is assured permanence only at the price of vigilance. And it is only from the best of men that this vigilance can be expected.

The challenge that this fact brings to ministers of the Gospel is unquestioned. In them should be found the best that can be

found in man anywhere and as servants of God it must be their peculiar privilege and duty to preserve and perfect what God through centuries of sacrifice and patience has wrought out in human personalities. To them comes with unquestioned fitness the exhortation: "Be thou watchful and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God."

I. TRANSIENT AND PERMANENT ELEMENTS IN THE CHURCH AND RELIGION

A moment's reflection on the status of religion and the Christian Church at the present time makes the words of the text all the more vibrant in their appeal to the modern minister. For who is not aware of the fact that in matters of religion many things formerly honored are today dead and gone, and not a few disturbed Christians are inclined to speak rather pathetically of what little may be left and plead earnestly for the establishment of this remainder.

Those who speak their eulogies for the good old days remind us of the resources the preacher of former times had to most of which the modern preacher can no longer lay claim. There was first of all the authority vested in the preacher of former days by virtue of his being the outstanding thinker of his day in addition to being honored with the sanctity that belonged to his office. But gone is the preacher's superiority in intellect and his exoneration on account of the sanctity of his office.

Next, there was the unquestioned authority of his infallible Bible. He needed but to prove his point with the support of Scripture and none would dare dispute his word. But now the Bible is to many hearers itself subject to questioning and therefore by no means the only proof needed to secure conviction of the truth.

The same thing is true of the creeds and confessions of faith. They once carried with them an air of conviction and finality. All one needed to do in testing a man's religion was to measure him by the yardstick of the creed of the Church. But now that privilege, if privilege it was, is gone. Creeds however ancient and honored are no longer clothed with unquestioned authority and finality.

Gone, too, is the former preacher's assurance of a good attendance at the Sunday services. For good or ill, folks did go to church in the old days. The preacher needed give but little concern to the matter of church attendance. Today the empty pew is the cancer that gnaws most painfully at the preacher's heart.

Gone, yes gone is much that may well have been the source of encouragement and strength for the pastor of former days. And not without reason does the Church exhort its modern servants to watch and establish what is left.

But the very fact that so many of these things "have had their day and ceased to be" shows that the Church of the past deserves the rebuke of the text: "I have found no works of thine perfected before my God." Yes, this was true not only of the Church in Sardis in the first century but also of the Church in America in the twentieth. For had these things whose absence some of us lament been perfected they could not so easily have been shaken and made to fall. With the writer of Hebrews we may rejoice that those things which can be shaken by time and the tide of man "have been removed as things that have been made in order that those things which are not shaken may remain." And "having a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe."

Yes, our concern is with the things that remain, the kingdom that is unshaken. The foundations of this kingdom are as firm today as ever. We still have a loving God and Father who never slumbers nor sleeps in his watch over his true Israel. We have Christ, the same yesterday, today and forever, who inspires, strengthens, and saves by his ever present spirit and grace. We still have the Word that breathes to us the breath of God, points us to the paths of true life, and ever keeps warning us against the dangers and pitfalls by the way. We have also the Church, this Church that perchance has perfected nothing before God, yet embodies in it the accumulated heritage of the saints of all ages and even now commands the interest and allegiance of by far the larger portion of the best men and women on earth. And best of all, we have men and women with hearts yearning

for truth and life looking to the Church to fill an aching void which the world is utterly unable to satisfy.

With these treasures at hand we may well heed the challenge to watch and establish the things that remain. What the Church has lost in its past career is but minor compared to what remains in its possession today. It still has the true riches. And the fact that it has so much of them in an imperfect state is but a challenge to greater watchfulness and effort to establish and perfect them for the future. "The imperfection of the present must suggest and inspire the betterment of the future."

II. GUIDING PRINCIPLES IN OUR EFFORT TO ESTABLISH THE CHURCH IN A CHANGING WORLD

Those of us who have at heart the matter of establishing the things that remain and perfecting the Church in its ministry for God will do well to look to the early Church for principles to guide us in our attitude and actions. It is not always true that the golden age of an institution lies in its past. But it often holds that the fundamental principles upon which it was founded and the characteristics manifested by those who weathered the storms in its early days are worthy of consideration when a renaissance is needed or desired. This I believe to be particularly true in the case of the Christian Church. The Church that not only lived but prospered in those lean days certainly has something to teach the Church that languishes in more favorable times. Accordingly I shall call your attention to a few of the main characteristics of the early Church, the emulation of which may help the Church of today to new life and power.

1. Enthusiasm.

The first characteristic of the primitive Church which the modern Church needs to revive is enthusiasm.

"The Christian Church is the child of enthusiasm." So states Wernle in the "Beginnings of Christianity." The New Testament records give unqualified support to this statement. An analysis of the conditions in which the Church had its beginnings shows the necessity of enthusiasm for its founding and its development. Apart from the enthusiasm of the early be-

lievers it would have been psychologically impossible for them to pursue the course they did and produce and preserve for future generations the institution known as the Christian Church. The world has accordingly been immeasurably enriched by the undying enthusiasm of a few faithful disciples of Jesus in the first century of the Christian Era.

The basis of this enthusiasm is about as apparent as the fact itself. For it can hardly be questioned by any careful student of the New Testament that the enthusiasm of the early Christians rests upon their Messianic hope. The Church was founded upon the faith that Jesus was the Messiah and encouraged in its darkest hours by the conviction that the Messiah would soon come and establish upon earth the Messianic Kingdom with its anticipated glory and blessedness. It was this faith and this hope that made possible an enthusiasm in the hearts of the early Christians at a time when circumstances naturally would have filled them with a spirit of pessimism and a feeling of despair. Without this enthusiasm growing out of the Messianic faith of the first disciples we would quite likely know but little of the religion of Jesus. No religious faith can set itself upon any great fact that has its existence only in the past. It must get its life from its prospect in the future. Christianity in spite of the unparalleled fact of the historic Jesus would have been consigned to an early grave if it had not been supported by an enthusiastic hope of a triumphant and blessed future. Messianism is therefore a factor of capital importance in the origin and development of the Christian Church in the first century. Whatever may be our conviction concerning its relative importance today, we cannot afford to minimize its supreme importance to the early Christians. For them it constituted the one issue upon which they staked the very existence of the Christian community. Whatever other influences, good or bad, the Messianic Hope may have had upon the early Church the fact that it created and fed its enthusiasm is alone sufficient to deem it a godsend.

It is quite evident that the enthusiasm with which the primitive Church abounded is the very thing the modern Church lacks. This lack of enthusiasm is commonly recognized as a

great liability to the Church of today. Church papers, conferences, and occasional individuals make loud pleas for a greater enthusiasm. They succeed in keeping the need ever before us. To sense the need is, however, quite an easy matter. To meet the need and produce the enthusiasm is a different proposition. Where shall our modern enthusiasm come from? Upon what shall it be based?

Shall it be based upon Messianism, as in the case of the primitive Church? So many think. So the Fundamentalists would have us believe. But this is out of the question for the Church at large. Enthusiasm will not grow out of a view-point or an ideal that is known to be false. The fact that Messianism created a mighty enthusiasm in the first century is no proof whatever that it will do likewise in the 20th. If the Second Coming is the only basis for enthusiasm then the Church of today is in a sorry plight. For it will not enthuse on that issue.

Shall enthusiasm be based on the pursuit and propagation of Christian truth? The truth of the Christian religion is well nigh limitless in its expanse and its depth, and may well fascinate the searchers of truth. But the Church at large is not composed of earnest truth seekers. The quest of truth may fascinate and enthuse a student here and there, but the Church as a whole will not become an enthusiastic body on the basis of searching and propagating truth.

Shall we then endeavor to create enthusiasm by means of a program of social service? Will a humanitarian religion bring us the enthusiasm we long for? Is Dr. Sellars on the right track when he says, as he does in his book, *The Next Step in Religion*, "We are seeking nothing less than a renaissance in which men's energies will be wisely and loyally directed to what is greatly human and humanly great"? For an answer look upon the organizations that rest upon such a basis. The Ethical Culture Movement, for instance, does it manifest the enthusiasm and intense interest we long to see in the Church? No, a humanist propaganda by itself will not suffice.

Where then shall we find our fountain of enthusiasm? Must we not find it exactly where the primitive Church found it, in a deep personal religious experience and a brilliant social hope?

Apart from a religious experience that makes us conscious of a creative moral energy within us and a vision of a redeemed society of which we shall be and are a part and in the redemption of which both God and man must have a cooperative part, we cannot have an enthusiasm that is well founded and that will abide. Such an experience it is the task and mission of the Church to create in all its members, and such a hope the Church must preach if it preaches the idea of the Kingdom of God as Jesus taught it. In other words, our enthusiasm must grow out of our consciousness that we are coworkers with God in the building of His Kingdom whose progress is in proportion to the faithfulness of the laborers. Such a consciousness when once it is clear and strong will of necessity create and maintain an intense interest in the Christian religion. Only because of its extended prospect and the slow process involved in the project the enthusiasm will not be as fervent as when it is based upon a smaller and more prescribed ideal or program. "Deep religious fervor tends to narrowness." Such narrowness is out of keeping with our age. Accordingly we cannot hope for such deep religious fervor as was manifested in former days when religion offered narrower spheres of operation and presented more prescribed ideals. Because of our larger vision we may have to content ourselves with a milder enthusiasm. But we may nevertheless have a religious enthusiasm just as genuine as, and perhaps more abiding than, that of early Christianity. A deep religious experience growing out of a vital fellowship with Jesus Christ and a vision and hope of redemption involving the establishment of God's Kingdom on earth must, to my mind, be the basis for such an enthusiasm. To lay this basis in the mind and heart of every believer is the task and privilege of the Church today.

2. The ethical ideal as a way of life.

A religion with enthusiasm as its driving power requires a number of steadying factors to insure the safety of its course. Sound ethical living serves as one of the most efficient of these factors. It is the kind of ballast that keeps the ship steady by whatever wind of enthusiasm it may be driven.

This we believe was the saving factor in the life of the early

Church. Its Messianic enthusiasm would sooner or later have wrecked it upon the rocks. But its ethical standards and practices carried it safely through the troubled waters.

By no means the least contribution that Jesus made to the society of his own day was his teaching on life in the Kingdom of God. Here new standards of ethics were set up by him; new, not so much in form as in motive. These standards were supported and buttressed by his own matchless example. So that all in all a new life had come above the horizon.

This new life continued as the ideal of the Church following the death of Jesus. The early Christians succeeded in distinguishing themselves by the moral lives they lived and the ethical ideals they cherished. Their manner of life was so different from that of the world about them that they were called the people of "The Way." Paul could write to the Thessalonians: "You need no one to write you upon brotherly love, for you are yourself taught by God to love one another, as indeed is your practice towards all the brothers throughout all Macedonia" (4: 9).

Modern historians pay high tribute to the ethical standards and attainments of the primitive Church. "It was by the preaching and practice of love," says Harnack, "that Christianity turned the stony sterile world into a fruitful field of the Church." Weinel affirms that what saved the Church amid a variety of dangers was "its spirit of common sense ethics." Deissman testifies that "the organizations of the earliest churches were visible embodiments of such social ethics as fairly filled the soul of ancient man with enthusiasm." Kirby Page in "Jesus or Christianity" enumerates a number of causes for the rapid spread of Christianity in the first century. Among these he mentions the practice of love and sharing, personal purity and family loyalty, rejection of violence and war, courage and sacrificial devotion, and the solidarity of Christian fellowship. All of these ideals and practices of the primitive Church involve ethical and social relationships. And it was these ideals and practices that stabilized the Church in those trying days.

And this is exactly what the guardians of the Church must watch today. The basic security of the Christian religion must

be the life it promotes. Jesus came that men might have life and have it more abundantly. This more abundant life must find its sphere of action in the realm of ethics, the realm of social and communal relationships. Nothing dare take the place of high ethical standards and practices. A church's emphasis on cultus, or art, or organization can never make up for its deficiency in ethical standards and conduct. Harry Ward in "Which Way Religion" calls attention to the danger of the modern Church. He makes clear that "Protestantism claims nothing but moral authority and that not for its institutions but for the ethics of Jesus as the developing morality of mankind struggling toward a democratic society. However imperfectly it has developed them, the logic of its position and its historic tendencies are toward the discovery of universal ethical standards," p. 26. "But while this is the principle of Protestantism, its practice since the war is on a different line. The emphasis is not on ethical standards and ethical life but on theology and cultus. In one camp of the Church the emphasis has run entirely on theological doctrines formulated in the centuries long since past. From this Fundamental point of view the safety of the Church depends altogether on the preservation of the theological concepts of the Fathers. In the other camp the emphasis is likewise theological. There men are trying to form new concepts of God and His relation to the cosmos so as to satisfy the scientific inquiring mind, but they are not so much concerned about the effect of this concept upon the moral life of man." "It is time," says Professor Ward, "for theology to put the cosmic problem on the table for a while as unfinished business to be taken up again when the state of civilization is less urgent."

The modern emphasis on architecture and cultus likewise subjects the Church to the danger of minimizing the importance of ethical attainments. Congregations are more concerned about beautifying their church than correcting the life of the community. There is a tendency to put more emphasis upon the mystic experience in worship than upon the practical experience of right living. Is it possible that our stress on building fine churches and enriching our forms of worship is but a subterfuge for our indifference to moral and social reformation? If so, the Church may well fear its continued security.

The challenge that comes to us as guardians of the Church is to be watchful and establish the things that remain of the ethical standards and ideals bequeathed to the Church by him who was the way, the truth, and the life, and which must ever be the basic security of the Church that bears the name of Christ.

3. Spiritual power.

A third characteristic of the primitive Church which we of today may well covet for our beloved Zion is spiritual power.

Enthusiasm and high ethical standards alone never guarantee the security and appeal of any religion. There must be at hand also the power necessary for the attainment of the ideal.

And this is precisely what Christianity offered and what the records tell us it actually accomplished. Christianity made its appeal as a power of life. It did not merely hold up the goal to men and show the way to blessedness. It did, as a matter of fact, set their feet on the right road and led them to their journey's end by imparting the power of God which lives in Jesus and his disciples. The Gospel was the power of God unto salvation. Christians felt themselves possessed of a new power and manifested the same by their manner of life. They were made new creatures by the power that was working in them. They proved their faith by the manifestation of power, by the exercise of special gifts. They were possessors of the "Divine dynamic energy" which alone enabled them to live the life their Christian faith challenged them to live. It was this belief in and manifestation of spiritual power that especially characterized the Christian Church in its early days and made it distinctively superior to other ethical or religious movements of the day. Without this element the Church would have been doomed to failure.

Alas, that today critics feel obliged to accuse the Church of being deficient in the very thing which made for success in the primitive Church, namely, spiritual power. A writer in the *Atlantic Monthly* some time ago expressed his conviction on this matter in these incriminating words: "The intellectual does not pay the Church the compliment of being hostile to it. He simply ignores it as a force incapable of good or ill." Similar statements may be culled from the writings of Wells, Shaw, and

others of equal prominence. However extravagant the statements of these men, more or less unfriendly to the Church, may be, it is evident that the Church is not potent enough as a factor in moral and social betterment to win the sympathy and support of a large number of intelligent and highminded men of today.

The Church's best friends likewise openly mourn its weakness. We who love the Church, believe in it with all our heart, ready to lay our all upon its altars, while finding much in it that elicits our praise are nevertheless obliged to lament its apparent impotency. We realize that the Church is not the power in modern life it might be. We feel somehow that its greatest need is power. We are fully aware of the fact that the Church does not fulfill its function by holding up the ideal of life; it must also give men power to attain the ideal. The Church dare not content itself with setting up a standard for individual and social character; it must also furnish the power necessary for the attainment of these standards. A man comes to Church not only to be shown the Christian ideal; he comes also for power to help him in his struggle toward the goal set for him. And all too frequently the Church fails him at this very point. The Church needs a new baptism of power, and it must be nothing short of the power which characterized the primitive Church, namely, the power of the Holy Spirit, the power which was recognized as divine.

This spiritual power has always carried an air of mystery about it. It is regarded as being not only incomprehensible but also more or less elusive. Men differ widely in their explanations of it and in the means suggested for its acquisition. Most frequently it is thought of as something that must come to man from without. And so men pray for it. They pray for a Pentecostal outpouring of the Holy Spirit. But this alone never brings the power. For it is not God's unwillingness to give the Church spiritual power that keeps it impotent. It is rather the Church's inability to make contact with the source of power. God's dynamo is not at fault, but man's contact therewith. It is therefore not enough to look upward and pray for power; one must also look inward and prepare for its reception.

The Apostle Paul who possessed spiritual power in no common measure shows us the secret of its acquisition. For him this

power was none other than the power of Christ. He felt that it was no longer he that was living but Christ living in him. He was able to do all things through Christ who was strengthening him. This oneness with Christ came about through his own self surrender to him. The moment he uttered the cry of surrender, "Lord what wilt thou have me do?" he made the vital contact. Henceforth he was a new creature. He was under a new control. He was under the Christ control. That is what it meant for him to be in Christ. And that is why he could speak of having the power of Christ in him.

And that is likewise the way to obtain spiritual power today. The Christ control gives men spiritual power. This putting oneself under a higher control is the first requisite for the acquisition of a power higher than your own. The man who, like Paul, lives in Christ is one whose general impressions are not out of harmony with but more or less definitely related to Christ. His vocabulary conveys the spirit and idea of Christ. His varied activities all have definite connections with Christ. His habits and system of life serve as a natural medium for the operation of the Christ Spirit. His Christian standards and ideals of the religious sphere are easily transferred to all the spheres in which he may have occasion to live. His sensings, realizations, attitudes, standards and motives are all rooted in Christ and permeated by his spirit. Thus he is completely under the control of Christ.

To get into this form of control one must use all the available aids, the silent influence of Christian parents and of a Christian community, the reading and preaching of God's Word, the sacraments, prayer, worship, and Christian service to one's fellow-men. This is not a control to which one submits instantaneously, but one that comes over a man quite naturally and with deep satisfaction. To be under this control is to be really "en Christo." It is to be filled with the power of Christ which for all practical purposes is the power of the Holy Spirit and the power the Christian needs and wants.

This power the Church of today may have and shall have provided the individual members are willing to pay the price for such a soul control by Christ. Apart from this the Church

has little hope of obtaining the power that is expected of it. The Christ control is the power control. Through Christ the Church can do all things within the sphere of spiritual power. Without Christ the Church is weak and impotent. Therefore the true guardians of the Church will be watchful and will establish and perfect its spiritual power by endeavoring to bring its members completely under the Christ control.

4. Universality.

The fourth characteristic of the primitive Church responsible for its vitality and growth was universality, the ability to adapt itself to new environments and changed circumstances, and find a fruitful ministry among all classes of people. A careful study of the New Testament reveals a variety of doctrines, practices and organizations, all of them genuinely Christian, differing from each other only because of the Church's effort to minister effectively in a variety of places and circumstances. In fact so pronounced is this feature of universality in the primitive Church that we cannot think of the New Testament Church as conforming to one definite type either in thought, in practice or in organization. Professor Scott calls our attention to the following types. "Apart from the message of Jesus himself as set forth in the Synoptic Gospels, there is the theology of Paul, the Johannine mysticism, the idealism of Hebrews, the moralism of James, the Apocalyptic belief which never lost its hold and which found its classical expression in the Book of Revelation. A number of other types are plainly suggested, ranging all the way from a Christianity that was hardly distinguishable from Judaism to the heresies in which the Gospel was merged in heathen speculations. The old conception of a Christianity which flowed at first in one straight channel and broke into many diverging streams as the early faith declined has now given place to an almost contrary one. It was in the later time that the varieties of Christian opinion began to coalesce, but the primitive Church admitted of endless differences. Every teacher seems to have had his own interpretation of what was meant by the Gospel, and the New Testament, so far from reflecting an original agreement, is the record of this diversity of Christian thought" (The New Testament Today, p. 39). A similar di-

versity is found in the cultus and the Church organization described or implied in the several books of the New Testament.

This diversity of types is due to the many efforts to adapt the the Gospel to the various types of thought and conduct with which it came in contact during the first century. The significant thing about it all is that these different types, varied and opposite as they are at points, nevertheless all found a home in the primitive Church. There can be no doubt that "it was this atmosphere of liberty so characteristic of the primitive days of the Church, the like of which she has denied herself ever since, that saved the Church from being suffocated in its infancy in the tight compartments of one or the other of the various sects or systems of thought that endeavored to nurse the new religion." The growth of the Church is due to her tolerance in the early days.

Well nigh two thousand years have gone by since the primitive Church was upon the scene of action. New races, new nations, new philosophies, new discoveries have made contact with Christianity since those days. New dangers, new problems, new tasks, new opportunities have confronted the Church during this lapse of time. Can it be that Christianity is still the same that it was in the first century? Can it be that the Church of today still operates in exactly the same forms as those of the primitive Church? Not if the modern Church has the element of universality that we claimed for the primitive Church. Not if the Christianity of today has the power of adaptability that we claimed was characteristic of early Christianity. We should not expect nor desire to find the Church of today on the level of the Church of the first century. No more should we expect or desire the Christianity of today to be the exact likeness of that of the first century. If Christianity has been true to itself during all these centuries it is bound to be different now from what it was 2000 years ago. The Christian religion is a process, not a product. We must test its genuineness by its life and fruits, not by its identity in form or content with that of a former age. The fact that the Christian religion claims to be a universal religion and the Christian Church a universal Church implies that this religion and this Church have powers

of adaptability and will therefore of necessity assume new forms, perform new duties, take in new truths, and adapt themselves to new situations. If we do not grant this to Christianity and the Christian Church, then we must deny them also universality and finality.

This thought suggests a few ideas with reference to what the Church must do if it wants to live on and more particularly if it wants to serve acceptably in modern times.

It must, in the first place, interpret religion in modern thought forms. Pious phrases and theological catchwords of former centuries, however valuable in their day, will not do as vehicles with which to convey to the modern mind the real meaning of life and religion. It is well nigh folly to try to give men of today a conception of the truths of the Christian religion in terms of the ecumenical creeds. The modern mind thinks in terms of evolution, democracy, social progress, and any interpretation of religion that keeps shy of these terms comes in a foreign tongue and will meet the aloofness that is generally accorded a foreigner who is not understood. The Church, if it wishes to get across with its message today must speak not in a foreign but the native tongue, the language which uses the thought forms used and understood by the present generation.

This does not mean that we must forsake the faith of our fathers. It simply means that that faith of our fathers which we hold so dear was a living faith and that it has continued to live unto this day and because it continued to live it continued to grow. The only way to keep a living thing is to let it grow. The only way to keep the faith of the fathers is to let it grow, grow into modern thought forms, grow into larger and wider applications, grow into deeper recesses of life. Dr. Harry E. Fosdick in a sermon on "Progressive Christianity" expresses this thought in these words: "Christianity is not a finished article, a static system; it is a growing movement. It is like a tree whose roots are in the spirit of Jesus. Sometimes it puts forth misshapen branches that must be pruned. Sometimes old branches die and must be lopped off. Because it is a growing, living, vital thing, it never has been quite the same thing in any two generations. We do not see it as our fathers did; our

children will not see it as we do; but so long as its roots are in the spirit of Jesus let it grow, for its leaves shall be for the healing of the nations. . . From the days of Jesus and Paul, the great seers of the Christian faith have seen it, not as a finished article, but as a growing movement." And so the Church of today must see it and interpret it if it wants to be true to the trust that has been committed to it.

In the second place, the Church must not only adapt its interpretation to modern thought, but must also conform its organization and activity to modern needs. It will not do for any one to say that because the Church never did so and so in the past it dare not do so and so in the present. If new opportunities of service arise the Church should try to meet these opportunities however new and untried it might be in the performance of these new undertakings. At least the Church must never allow itself to look askance at some modern activities simply because such activities were not engaged in by the Church in the past. The true Church is a serving Church and will not be too choicy about its field of service. There are many doors of service open to the Church today that were closed to the Church of the first century. But if the Church is true to form it will meet the opportunity of the day and adapt its ministry to the call of the hour.

This means also that it must be ready to reorganize, if need be. The fact that the Church of the first Century limited its ordained officers to pastors, elders and deacons, does not say that the modern Church with its manifold operations should ordain none but these three officials. Because for centuries pastors, elders and deacons have always been selected from the male membership of the Church it does not follow that this practice should continue in these days of woman suffrage and large woman activities. The organization of the primitive Church grew up to meet the needs of the times. So the organization of the modern Church must adapt itself to the demands that are made upon the Church today and the opportunities of service that come to it. Its organization dare not be static. It must be governed solely by the task it feels called upon to perform. The modern Church in order to be true to the principle of uni-

versality so vital to the Christian religion must adapt itself to the modern age in its doctrine, its activities, and its organization.

The New Testament Church was in many ways a pigmy compared with the Church of the 20th century. But in its vitality it was matchless. This vitality we believe was due to its enthusiasm, its stability, its power and its universality. Along these lines it poses as a model for the modern Church. Let the Church of today, therefore, develop an enthusiasm based upon a vital religious experience in and through Jesus Christ and upon the hope of a redeemed social order consonant with Jesus' idea of the Kingdom of God. Let it aim at a stability through persistent and effective teaching of such truths as will help men to right conduct and bear fruit in the form of nobler characters both individual and social. Let it imbue itself with the power of the Holy Spirit by engaging in everything that will bring its members completely under the Christ control so that with Paul the Church may live "en Christo." Let the Church adjust itself in doctrine, activity and organization to the age in which it lives and to which it endeavors to minister. Let it do this and it must follow, as was said of the temple at Jerusalem, that the latter glory shall be greater than the former. God is marching on. May the Church of Christ keep marching with Him. Above all, let us, the guardians of the Church, heed the challenge to be watchful and establish the things that remain, especially Christian enthusiasm, ethical conduct, spiritual power, and universal application of the Gospel, so that the Church may increasingly become more secure as well as more fruitful in its ministry in an ever changing world.

SIGMUND FREUD

LAWRENCE E. BAIR, '11

Sigmund Freud was born May 6, 1856, in Freiberg, Moravia. He is of Jewish extraction. His mother was a comparatively young woman. His father was many years her senior, had been married before and was already a grandfather. Sigmund had a nephew, John, who was one year older than himself. German was the language commonly used in the Freud home although he was also acquainted with Slavish. When he was three years old the family moved to Leipzig. One year later they moved to Vienna and Freud has lived there ever since.

The Jews were very unpopular in Austria during the days of his childhood. He shared in the racial prejudices of his time and it has undoubtedly left its marks upon his personality. He relates an incident which will give us some conception of the religious hatred and intolerance of the times:

"I must have been about ten or twelve years old when my father began to take me with him on his walks, and to tell me his views concerning things in general. On one occasion, when he wished to show me that I was living in better times than those of his own youth, he said to me: 'When I was a lad I went for a walk one Sabbath through the streets of Freiberg, in my best clothes, and wearing a new fur cap. A Christian came by, knocked my cap into the mud, and cried, 'Jew, get off the pavement'—'What did you do?'—'I stepped into the roadway and picked up my cap,' said my father quietly. To me, the boy whose father was leading him by the hand, the conduct of the big strong man seemed anything but heroic. In my imagination, I contrasted the situation with one much more to my taste. I recalled the scene when Hannibal's father had made his son swear upon the altar eternal hostility to Rome. Thenceforward, Hannibal had a place in my fantasies.'" (1)

As a boy he was enrolled at the Sperl Gymnasium where he led his class for eight consecutive years. After his graduation he entered the University of Vienna. For a long time he hesitated

between law and natural sciences. He had already become a great admirer of Goethe and his essay "Die Natur" turned him to medicine. He once thought of mastering literature so that he might preserve in fiction the experiences which he should gain as a physician.

Physiology first attracted his attention and solicited his interest. Dr. Brucke, regarded as one of Europe's outstanding authorities, was at the head of this department in the University and it was Freud's good fortune to serve as student assistant under him. Theodore Meynert, renowned in the field of psychiatry and cerebral anatomy, greatly impressed the young student and Freud determined to follow in his footsteps. Meynert, like other nerve specialists of his day, believed that all nervous diseases had an organic basis and that a thorough knowledge of the anatomy and physiology of the brain and nervous system was essential to the diagnosis and treatment of nervous diseases.

In 1884 he made a study of the cocoa plant and the effect of cocaine. After a résumé of the experiments of numerous investigators he described the effect of cocaine upon the tongue and palate and suggested its use as a local anaesthetic. The closing words of his essay, "We may presume that this anaesthetizing action of cocaine could be utilized in various ways," inspired Karl Koller to make experiments on frogs, rabbits, and dogs, and, subsequently, on his own eyes. The results were reported by Koller at the Ophthalmological Congress in Heidelberg, 1884, and soon made Koller famous all over the world and has immortalized him. Freud never quite forgave himself for the fact that he did not continue his investigations on cocaine and himself become the pioneer in the introduction of cocaine anaesthesia.

While Freud began his work as a physiologist and cerebral anatomist he must have become convinced of the impossibility of attributing nerve diseases to anatomical changes or causes. We find him, therefore, in 1885 and 1886 studying under the famous nerve specialist of Paris, Dr. Charcot. Dr. Charcot too had been an anatomist and it was not until after he had reached the age of fifty that he abandoned anatomy and began to teach that hysteria is psychically engendered and that the disease is not due to any tissue changes but arises from purely spiritual causes

which are not recognizable under the microscope. He proved that in a hysterical subject it was possible to arouse ideas which, with the aid of some trifling physical impression such as a tap upon the skin, would lead to paralysis and that such paralysis would continue for some time after the patient awakened from the hypnosis. In the same way he showed that it was possible to produce anaesthesia, thus proving that ideas can produce bodily changes.

"But," said Freud, "if an idea deliberately introduced from without can produce such an effect, might it not be possible that the subject's own unconscious ideas might produce a similar effect?" This was the beginning of the Freudian philosophy of nervousness.

Upon his return to Vienna he found that his new ideas did not meet with the approval of his old teachers. Neither Brucke nor Meynert were disposed to accept the psychic conception of nervousness or hysteria and for a time the Vienna students sarcastically frowned upon Freud's new venture. This, however, did not deter the young physician from continuing his researches and his studies. Freud was of a rather combative nature and was undisturbed by the prospect of a fight.

For a long time he kept in communication with Paris and translated some of Charcot's lectures and subsequently some of the works of Bernheim. The first of his countrymen to come to his aid was Josef Breuer who was an old family friend. In 1881-1882 Breuer had under his care a girl suffering from hysteria. This case is so significant in the development of the Freudian theory that we shall give Freud's own account of it:

Dr. Breuer's patient was a girl of twenty-one, of a high degree of intelligence. She had developed in the course of her two years' illness a series of physical and mental disturbances which well deserved to be taken seriously. She had a severe paralysis of both right extremities, with anaesthesia, and at times the same affection of the members of the left side of the body; disturbance of eye-movements, and much impairment of vision; difficulty in maintaining the position of the head, an intense *Tussis nervosa*, nausea when she attempted to take nourishment, and at one time for several weeks a loss of the power to drink, in spite of

tormenting thirst. Her power of speech was also diminished, and this progressed so far that she could neither speak nor understand her mother tongue; and, finally, she was subject to states of "absence," of confusion, delirium, alteration of her whole personality. These states will later claim our attention.

Dr. Breuer's sympathetic observation soon found the means which made the first help possible. It had been noticed that the patient, in her states of "absence," of psychic alteration, usually mumbled over several words to herself. These seemed to spring from associations with which her thoughts were busy. The doctor, who was able to get these words, put her in a sort of hypnosis and repeated them to her over and over, in order to bring up any associations that they might have. The patient yielded to his suggestion and reproduced for him those psychic creations which controlled her thoughts during her "absences," and which betrayed themselves in these single spoken words. These were fancies, deeply sad, often poetically beautiful, day dreams, we might call them, which commonly took as their starting point the situation of a girl beside the sick-bed of her father. Whenever she had related a number of such fancies, she was, as it were, freed and restored to her normal mental life. This state of health would last for several hours, and then give place on the next day to a new "absence," which was removed in the same way by relating the newly created fancies. It was impossible not to get the impression that the psychic alteration which was expressed in the "absence" was a consequence of the excitations originating from these intensely emotional fancy-images. The patient herself, who at this time of her illness strangely enough understood and spoke only English, gave this new kind of treatment the name "talking cure," or jokingly designated it as "chimney sweeping."

The doctor soon hit upon the fact that through such cleansing of the soul more could be accomplished than a temporary removal of the constantly recurring mental "clouds." Symptoms of the disease would disappear when in hypnosis the patient could be made to remember the situation and the associative connection under which they first appeared, provided free vent was given to the emotions which they aroused. "There was in the

summer a time of intense heat, and the patient had suffered very much from thirst; for, without any apparent reason, she had suddenly become unable to drink. She would take a glass of water in her hand, but as soon as it touched her lips she would push it away as though suffering from hydrophobia. Obviously for these few seconds she was in her absent state. She ate only fruit, melons and the like, in order to relieve this tormenting thirst. When this had been going on about six weeks, she was talking one day in hypnosis about her English governess, whom she disliked, and finally told, with every sign of disgust, how she had come into the room of the governess, and how that lady's little dog, that she abhorred, had drunk out of a glass. Out of respect for the conventions, the patient had remained silent. Now, after she had given energetic expression to her restrained anger, she asked for a drink, drank a large quantity of water without trouble, and woke from hypnosis with the glass at her lips: The symptom thereupon vanished permanently.

All the pathogenic impressions sprang from the time when she shared in the care of her sick father. "Once she was watching at night in the greatest anxiety for the patient, who was in a high fever, and in suspense, for a surgeon was expected from Vienna, to operate on the patient. Her mother had gone out for a little while, and Anna sat by the sickbed, her right arm hanging over the back of her chair. She fell into a reverie and saw a black snake emerge, as it were, from the wall and approach the sick man as though to bite him. (It is very probable that several snakes had actually been seen in the meadow behind the house, that she had already been frightened by them, and that these former experiences furnished the material for the hallucination.) She tried to drive off the creature, but was as though paralyzed. Her right arm, which was hanging over the back of the chair, had "gone to sleep," become anaesthetic and paretic, and as she was looking at it, the fingers changed into little snakes with death-heads. (The nails.) Probably she attempted to drive away the snake with her paralyzed right hand, and so the anaesthesia and paralysis of this member formed associations with the snake hallucination. When this had vanished, she tried in her anguish to speak, but could not. She

could not express herself in any language, until finally she thought of the words of an English nursery song, and thereafter she could think and speak only in this language." When the memory of this scene was revived in hypnosis the paralysis of the right arm, which had existed since the beginning of the illness, was cured and the treatment ended (2).

From Charcot Freud had learned that ideas introduced from without may cause physical changes. From Breuer he learned that ideas from within which apparently are responsible for physical conditions can be brought from the unconscious to the conscious mind through hypnosis and that physical diseases such as paralysis can be cured when this transfer has been made. This led Freud to formulate his theories regarding the subconscious. He felt that individual desires which conflicted with community moral standards were forcibly repressed by the individual and found their way into the subconscious mind where they patiently waited to force their way into consciousness. This was prevented by the conscious mind and thus there ensued an unconscious conflict which resulted in hysteria and other nerve diseases. Freud himself describes this process of repression as follows:

"Suppose that here in this hall and in this audience, whose exemplary stillness and attention I cannot sufficiently commend, there is an individual who is creating a disturbance, and, by his ill-bred laughing, talking, by scraping his feet, distracts my attention from my task. I explain that I cannot go on with my lecture under these conditions, and thereupon several strong men among you get up, and, after a short struggle, eject the disturber of the peace from the hall. He is now 'repressed,' and I can continue my lecture. But in order that the disturbance may not be repeated, in case the man who has just been thrown out attempts to force his way back into the room, the gentlemen who have executed my suggestion take their chairs to the door and establish themselves there as a 'resistance,' to keep up the repression. Now, if you transfer both locations to the psyche, calling this 'consciousness,' and the outside the 'unconscious,' you have a tolerably good illustration of the process of repression." (3)

Knight Dunlap in discussing Freudianism gives us a better idea of what Freud means by repression than Freud himself:

"Let us consider the mind as a house, having a dark basement and lighted superstructure. Things in the upper part of the house are 'conscious' or 'in consciousness'; things in the lower part of the house are 'subconscious' or 'in the subconscious mind.' They are still in the house, as contrasted with things out of doors. This, or some other spatial analogy, must be constantly kept in view if we are to understand the way in which the doctrine of the subconscious is applied. In this house live ideas: ideas in the sense in which Malebranche and Locke used the term, distinct entities of an objective sort which, although they have origin and final dissolution, have yet a certain period of persistence during which they actually exist whether they are in the conscious part of the house or in the subconscious cellar. Whether one is aware of these ideas or not, they have much the same nature: moving them from the upper stories to the basement does not make them any the less mental, any the less ideas, although it may change them in some superficial and even in some important characteristics. In such a system, as in the older psychology, 'awareness' (*i.e.*, consciousness in the scientific psychological sense) is postulated in addition to the conscious stuff.

"The most important of these ideas or furniture of the mind are desires, which are instinctive productions of the human mind. These ideas can be dealt with by the mind or, to carry out our analogy, by some presiding authority in the house, in three ways. There may be action in accordance with them; or because of the conflict of these desires with other desires they may be relegated to a subordinate place and not acted upon; in which case apparently they die or are chased out harmlessly. Or in the third place the desire may be ignored: it may be thrust down into the dark cellar instead of being calmly assassinated on the ground floor. In this latter case the desire continues to live and retains its conative character. It is still a desire and possesses a certain energy in spite of the fact that the ruler of the house is no longer aware of it.

"The thrusting of the desire out of consciousness into the subconsciousness, out of the upper story into the cellar, is called by

the psychoanalysts repression, and a desire which has been thrust into the subconscious cellar is a 'repressed desire' or complex. Repression is, however, not done once for all. The repressed desire is perpetually striving to climb out of the cellar into the light and must be as perpetually held down, and it is this repression rather than the mere existence of the Kobold (complex) in the cellar which produces the neurosis. From this schematism comes the conception of conflict between the desires and the inhibiting forces which thrust them into the cellar." (4)

The Freudians believe that repressed desires constitute themselves into complexes and that these complexes have a tendency to organize themselves into subconscious personalities. Eternal conflicts arise between these personalities, as well as between some or all of them and the conscious personality. In these conflicts they find the causes for the major disturbances and maladjustments. The existence of a subconscious personality is questioned by some psychologists and denied by others. Abraham Myerson says: "I do not believe that there is an organized subconsciousness, having a personality. Most of the work which proves this has been done on hysterics. Hysterics are usually proficient liars, are very suggestive and quite apt to give the examiner what he looks for, because they seek his friendly interest and eager study. Wherever I have checked up the 'subconscious' facts as revealed by the patient as a result of his psychoanalysis or through hypnosis, I have found but little truth. On the other hand, the Freudians practically never check up the statements of their patients; if a woman tells all sorts of tales of her husband's attitude toward her, or of the attitude of her parents, it is taken for granted that she tells the truth. My belief is that had the statements of Freud's patients been carefully investigated he would probably never have evolved his theories." (5)

Dr. Francis X. Dercum, late Professor of nervous and mental diseases at Jefferson Medical College says:

"The truth of the memories elicited from a patient under the above conditions may very justly be questioned. How little reliance can be placed upon the sayings of patients in hypnosis and the hypnoid state of hysteria has already been pointed out. Further, that the patient responds readily to the slightest sug-

gestion received from without goes without saying, and that the physician makes such suggestions unintentionally and involuntarily there can be no doubt. The seance, says Freud, has the character of 'a conversation between two persons'; and the fact that the psychoanalyst always finds that which he is seeking to find leaves no room for doubt. He invariably finds the repressed memory of some sexual trauma experienced in childhood." (6)

That hysterical patients have a tendency to exaggerate and invent stories is by no means an unfamiliar fact to Freud and his followers. So far as the facts themselves are concerned they would be inclined to agree with the above observations. They would insist, however, that these inventions are further evidence of the existence of subconscious personality. The inclination to lie or misrepresent is but an additional way through which such desires, complexes, or personalities seek self expression.

For the ultimate solution of this problem we must wait until a larger mass of evidence can be gathered. The final conclusions must be reached by the expert psychologist and must be based upon experimentation and case studies. Whatever the verdict may be, the fact of multiple personality has been fairly well established and the assumption of the Freudians, as to the basis for such, is as good as any other.

There is no well defined wall which separates the conscious from the subconscious mind. The boundaries are somewhat like those of adjoining fields where line fences have been abandoned. Along this imaginary line one finds an ever wide-awake watchman whose chief duty it is to prevent subconscious desires from forcing themselves into the conscious mind. This watchman, Freud calls the censor. A desire which runs counter to well established social standards has little chance to pass the censor. If such desires find their way into the conscious mind they do so only in disguise. Their favorite method is that of clothing themselves in symbolism; thus in dreams, things rarely are what they seem. Under the most innocent dream pictures Freud finds the most obscene and hideous subconscious desires.

Convinced that mental maladjustments can be traced to suppressed desires, and confident that relief can come only when

these desires are forced past the censor into the conscious mind, Freud began to seek for the best method by means of which this could be accomplished. Breuer had resorted to hypnotism and it is quite possible that in his early work, Freud believed that this was a desirable if not an indispensable tool in the treatment of mental diseases.

We find him, therefore, making a second journey to France; this time not to Paris but to Nancy, chiefly for the purpose of studying and mastering hypnotism. For some unexplained reason Freud never became an expert hypnotist. In spite of this fact, his trip to Nancy was highly profitable. Here he met Bernheim whose work made an enduring impression upon his mind. He had seen Bernheim hypnotize a young woman and while in the hypnotic state suggest to her that she take an umbrella which was placed in the corner of the room and open it. He then removed the hypnotic spell and found that five minutes later the young woman acted upon the suggestion. Bernheim then asked her "Why do you open an umbrella in doors?" We should naturally expect her to answer, "that is what you told me to do" or, perhaps, "from the inward impulse which I am unable to account for." Instead of giving either of these answers, the subject became embarrassed, hesitated, and at length furnished an explanation which every one except she herself knew to be false. She said "I wanted to see whether it was my own." Bernheim then replied: "Excuse me, but you are making a mistake. The reason you give is not the real one. Think the matter over. Try to recall what happened." He would go on saying things like this until the apparently forgotten incidents of the hypnotic trance rose into the subject's conscious memory, and the suggestion was recalled to mind (7). In Paris, Freud had learned how hysterical symptoms could be induced under hypnosis; in Nancy he learned that without hypnosis, and simply by reiterated persuasion, the subject could be induced to trace back a symptom to the idea out of which it had originated.

Following this lead, he decided to abandon hypnotism entirely and rely upon a practice which has since become known as Catharsis. This is an attempt to uncover the hidden secrets of the subconscious mind by inducing the patient to talk freely.

It is not necessary that the utterance of the patient follows any logical line of thought. Disconnected words, syllables, and even numbers are felt to be significant and must be interpreted. In fact, mere words and numbers which seem meaningless to the uninitiated and in many cases to the patient himself have greater significance than prolonged, connected, and logical conversation because the former have a better chance to escape the ever watchful censor. Free association was early introduced. The patient would think of a word, then he was asked to drive this back to other words or ideas which the first word suggested. The analyst would follow this process until the patient came to some word or phrase which could be related to the sex life. Here he found the key to the hidden mystery and was able to solve the riddles of the subconscious mind.

The underlying assumption is that nothing happens by accident, that every slip of the tongue and every utterance of speech is meaningful inasmuch as it is an effort on the part of the subconscious personality to find expression. This technique has been questioned by psychologists who are not in sympathy with psychoanalysis. Dercum feels that while Freud has endeavored to abandon hypnotism, the patients who come to his office are nevertheless unconsciously influenced by him and that what the patient expresses has been put into his mind by the analyst (8).

Woodworth ridicules the principle of free association on the ground that it can become very fantastic and far-fetched.

"There is no human activity or product whatever which cannot be interpreted by these same Freudian principles. For example, my use just now of the expression 'Freudian principles' seems an obvious enough act on my part, given the context, but let me apply the method of 'free association' to these words as Freud would have me do if there is anything suspicious about them. I then get starting from 'Freudian—first the name Freud itself, then the German 'Freude,' meaning 'joy,' then a phrase in Wagner's Siegfried 'frolic und freudig,' which reminds me instantly of Nietzsche and his 'blonde beast' who ruthlessly gets what he wants. Next I get the Greek word 'Ubris hybris' meaning again a ruthless getting what you want, and then the English derivation hybrid which

brings to mind irregular sexual relations—enough said. If I made self preservation to libido I would get Freud—Ford-millions."

Shortly after Freud's return from his second journey to France (9), the relations between him and Breuer became strained. This was due in part, to the fact that Freud looked with suspicion upon hypnotism as a technique in psychoanalysis and in part to the fact that he was beginning to lay what many today believe to be undue stress upon the factor of sex. This break came shortly after their joint publication, "Studien Ueber Hysterie." It marks the beginning of a long series of tragic severed friendships.

Freud is, perhaps, best known to the laymen through his work on dreams. He was led to take up this study by the fact that many of his patients in describing their symptoms and in following his instructions to talk out everything which came to their minds related their dreams. This dream interpretation has been severely criticized. It is the feeling of the writer that these criticisms most frequently have come from people who have not taken the time to read Freud carefully. It is not the writer's intention to defend Freud's theory of dreams; in fact, his limited study has led him to the conviction that much of his interpretation is fantastic and unreal. However, it should be borne in mind that Freud is a most brilliant student and that he devoted a great deal of time to the study of dreams before he attempted to theorize concerning them.

Nine years elapsed between the first and second edition of his book, "The Interpretation of Dreams," which has been translated into the English language by A. A. Brill. The first eighty pages of this volume are devoted to a résumé of the literature on dreams and the first forty pages are well worth reading. The Anti-Freudians have not strengthened their case by haphazardly criticizing Freud without first thoroughly mastering and studying his position. It is our conviction that many of these criticisms have come from a second handed knowledge of Freud rather than from a thorough reading of Freud's works. He arrives at his conclusions after a process of most careful and most logical reasoning. He is perfectly willing to admit that

dreams may be caused by outer stimuli and quotes in his book the researches of Maury and others.

Freud learned much from reviewing the research made by his predecessors in the study of dreams. We quote from Maury's "Alarm Clock Dreams" in order that we may follow the process of reasoning through which Freud passed before he arrived at his own theories.

"I am taking a walk on a beautiful spring morning. I saunter through the green fields to a neighboring village, where I see the natives going to church in great numbers, wearing their holiday attire and carrying their hymn-books under their arms. I remember that it is Sunday, and that the morning service will soon begin. I decide to attend it, but as I am somewhat overheated I also decide to cool off in the cemetery surrounding the church. While reading the various epitaphs, I hear the sexton ascend the tower and see the small village bell in the cupola which is about to give signal for the beginning of the devotions. For another short while it hangs motionless, then it begins to swing, and suddenly its notes resound so clearly and penetratingly that my sleep comes to an end. But the sound of bells comes from the alarm clock."

"A second combination. It is a clear day, the streets are covered with deep snow. I have promised to take part in a sleigh-ride, but have had to wait for some time before it was announced that the sleigh is in front of my house. The preparations for getting into the sleigh are now made. I put on my furs and adjust my muff, and at last I am in my place. But the departure is still delayed, until the reins give the impatient horses the perceptible sign. They start, and the sleigh bells, now forcibly shaken, begin their familiar janizary music with a force that instantly tears the gossamer of my dream. Again it is only the shrill sound of my alarm clock."

Still a third example: "I see the kitchen-maid walk along the corridor to the dining-room with several dozen plates piled up. The porcelain column in her arms seems to be in danger of losing its equilibrium. 'Take care,' I exclaim, 'you will drop the whole pile.' The usual retort is naturally not wanting—that she is used to such things. Meanwhile I continue to follow her with

my worried glance, and behold! at the door-step the fragile dishes fall, tumble, and roll across the floor in hundreds of pieces. But I soon notice that the noise continuing endlessly is not really a rattling but a true ringing, and with this ringing the dreamer now becomes aware that the alarm clock has done its duty." (10)

Freud points out that the subconscious mind which he assumes is at work during the hours of sleep does not correctly interpret the stimulus. But, says Freud, if the subconscious mind fails to interpret external stimuli correctly, is it not reasonable to assume that it also fails in accurately interpreting enteroceptive stimuli? This led him to formulate the theory that the dream is a symbolic expression of the repressed desire. On the basis of this assumption, he works out a detailed dream symbolism. These symbols need to be interpreted. It is in the proper interpretation of dreams that numerous heresies have arisen (11).

Among the most noted of these heretics is one of Freud's former pupils, Wilhelm Stekel. Freud never had a warmer friend than Stekel. In fact, he was practically his press agent, ever singing his master's praises. When, however, he dared to differ from his hero, not in major principles but in minor details, he was consigned to the graveyard of buried friendships.

Today Stekel frequently takes exception to Freud's interpretation and, what is even more striking, attempts to explain his former teacher's errors on the basis of desires and complexes in the master's subconscious personality. Thus Freud finds himself suspended from the gallows which he himself erected. Perhaps no one need more frequently be checked up than one who attempts to deal with abnormal individuals. One can very readily see how widely individuals may differ when interpreting symbols. A symbol is a very intangible thing and it can be made to signify most anything as those who have read commentaries on the book of Revelations can readily testify. There is some point to the observation of Sidney Hook:

"The psychoanalyst as distinct from the experimentalist can conceive of no possible evidence which might disprove his claims. In other words, psychoanalysis is beyond the check of scientific experiment, since no matter what the results of the experiment

turn out to be, its theories permit it to interpret them as confirmatory evidence."

"I dream that disguised as Santa Claus I come down the chimney flue of the house in which a decrepit great aunt of mine lives. The analysis runs that I have had a suppressed sex desire for my great aunt (who was fifty years old when I was born) and am trying to emulate my great uncle (whom I never knew)."

"Proof: By a process of free association, under the expert guidance of a follower of Freud, I hit upon this explanation (if he knows his case book) whereupon I burst into laughter and tell him he is either a fool or a faker. 'Yet the analysis is still valid,' responds the doctor, and if anything even stronger than if I had given it direct introspective consent, since my feeble powers of association and my reaction to his diagnosis simply show how strong the power of my resistance is—show that my censor is working full blast, trying to save appearances. In other words, I am damned if I confess and I am damned if I don't." (12)

Monroe Meyer, an American, who studied under Freud, describes a dream of his own which he interprets:

"I am in the act of eating a beefsteak. I put too large a piece into my mouth, and am in danger of being choked. I thrust my fingers into my mouth, and pull out the piece of meat." This dream recurred six times during the night. There were intermediate fragments of dreams, in which the dreamer was laughed at by two waiters because he could not swallow the piece of steak. Then he found himself attending a lecture. Some of his colleagues among the audience were talking across him, "using a primitive language, perhaps Hungarian." He complained to the lecturer that this chatter among the audience made it impossible for him to hear the lecture, and he begged the lecturer to intervene. Thereupon the two students who had been talking began to pinch him and to strike him.

"Here are the associations with daily happenings. The dreamer was having analytical sittings with Freud six times every week, but it had now been arranged that he was to have five sittings only. The sixfold repetition of the dream expresses the desire to go on having six sittings. Meyer's interpretation

runs: 'The dream represents a pregnancy and parturition fantasy, and depicts a feminine attitude towards the father accompanied by jealousy of the mother.'" (13)

Stekel disagrees with this interpretation and explains the dream as follows:

"I will not dispute my colleague's interpretation, but the intermediate fragments of the dream point in another direction. It seems to me that the beefsteak represents the indigestible analysis. My unfortunate colleague is compelled six times every week to swallow a wisdom which threatens to stifle him. The dream is the way in which his internal resistance to the analysis secures expression. . . . Psychoanalysis is to him a foreign language, and he feels himself misused by the master's two advanced assistants (waiters)." (14)

Stekel, however, is not content to attack the disciples only. He makes an assault upon the master himself:

"One of Freud's patients, a woman, dreamed of her deceased father, who appeared, and said to her in a menacing tone: 'It is half-past eleven, it is a quarter to twelve.' Freud tells us that the dreamer had been one of the auditors of an observation to the effect that something of primitive man (*Urmensch*) lingers on in us all. When the father spoke of half-past eleven (*halb zwölf Uhr*) and a quarter to twelve (*dreiviertel zwölf Uhr*), the dreamer, in virtue of one of those puns which are common in dreams, was making of her father an *Uhrmensch* (clock-man), i.e., *Urmensch* (primitive man)—this being a wish-fulfilment, the fulfilment of her wish that he might be living on in her, and therefore not be really dead."

Stekel's explanation of the dream was very different. The twelfth hour is the last hour. The father appears in order to warn the child. He says nothing more than that it is time, high time—half-past eleven, a quarter to twelve—to begin something, or finish something, or repeat something. (15)

Freud early became convinced that the greatest driving power in life was the sex libido. This conviction grew upon him as he grew older, until finally he arrived at the place where practically everything was traced to this motif. Hence, most of his dreams were interpreted in terms of suppressed sex desires. As he pro-

ceeded in his studies, he concluded that these sex desires must be traced to the period of early childhood. He and his disciples explain almost every move of the infant in terms of his infantile sex life. Some have gone so far as to assert that there is a submerged unconscious desire on the part of the individual to get back into the womb of the mother. One of Freud's opponents has suggested that some day someone might go a step further and suggest that there is an unconscious desire in the individual to become a sex germ.

For a period of about twelve years Freud worked practically alone and then he began to develop disciples. These formed themselves into a fraternity which used to meet at stated times at Freud's home where the master proved himself a jovial host. Among this group were found some of the outstanding psychoanalysts of the past and present.

As long as the disciple is content to accept without question the conclusions of the master all moves along nicely but as soon as there is a marked difference of opinion the social and professional ties are severed. No matter what one may think of Freud as a scientist, one cannot help but have a feeling of pity as he reads of the large number of broken friendships which have come because the master is unwilling to tolerate a heretic in his family.

In 1886 Freud was married. He is the father of six children, three boys and three girls. For many years he was a tireless worker. He would see patients in his office from nine o'clock in the morning till eight o'clock at night, after which he would frequently work till one o'clock in the morning—reading, writing, and taking care of his large correspondence. In spite of the fact that he was a busy man those who are most intimately acquainted with him speak very highly of his fidelity to his wife and his interest in his children.

Freud is a great admirer of Nietzsche and Schopenhauer; and they have undoubtedly affected his attitude toward life. He is not willing to be styled a pessimist although he freely admits that he can see nothing but despair ahead of him. He had amassed a small fortune but he lost it all during the World War. He is spending the closing years of his life in the city of Vienna

where he has become a kind of a curiosity. Those, who love him, love him with a reverence which borders on worship. Those, who do not accept his theories, look upon him with pity and feel that his years are being wasted. He himself said recently to an American journalist that the years had taught him to accept life with a cheerful humility. "In the end death seems less intolerable than the manifold burdens we carry." He is convinced that life is not worth living and frequently admits that he prefers the society of animals to that of human beings. The last work of Freud's, which I have read, is his beautifully pathetic book, "Civilization and Its Discontents." He speaks like one who is without hope and sees nothing but night and darkness ahead for our civilization. We quote from this recent book:

"For various reasons, it is very far from my intention to express any opinion concerning the value of human civilization. I have endeavored to guard myself against the enthusiastic partiality which believes our civilization to be the most precious thing that we possess or could acquire, and thinks it must inevitably lead us to undreamt of heights of perfection. I can at any rate listen without taking umbrage to those critics who aver that when one surveys the aims of civilization and the means it employs, one is bound to conclude that the whole thing is not worth the effort and that in the end it can only produce a state of things which no individual will be able to bear." (16)

And so we leave Freud facing the twilight of life without faith or hope in the future of civilization. He presents a rather tragical spectacle. The probability is that within a quarter of a century his theories will be completely revised and very few out and out Freudians will remain. He has assumed a rather antagonistic attitude toward the medical profession. In this we are confident he has greatly erred. He will, no doubt, be remembered as a genius who was carried away with a theory into which he forced objective facts. Many of his dream interpretations will be read for amusement only. Perhaps he has gone as far as one can go when he travels by the light of psychology alone. It may be that his attitude of despair can be attributed to the experience of his early childhood in which he idolized Hannibal or it may be due to the fact that he has been influenced by the

philosophical teachings of Nietzsche and Schopenhauer. Perhaps, too, his frequent contacts with those who were mentally ill may have blinded him to the brightness which one ordinarily finds. No doubt, the feeling of being forsaken by those who once professed to be his friends also has darkened the declining days of his life. The tragedies of the great war have left their impress upon him but we believe that more than any of these or all of these combined, the reason for his depressed spirit lies in his dependence upon human achievements alone. Perhaps if one could have given him the faith of Albert Schweitzer and the spirit of consecration and self-sacrifice which he possesses, he might behold in the coming morrow not the end of civilization but the dawn of a new day.

And yet, he has made some permanent contributions. He has pointed out and emphasized the relationships between psychiatry and psychology. He has compelled us to face the tremendous problem of the sex drive and he has called our attention to the seriousness of mental conflict. Many men in the field of mental hygiene, whose position I consider much more sane, are nevertheless indebted to Sigmund Freud who will always remain a pioneer among those who devote their life to mental health.

GREENSBURG, PA.

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AN APPRECIATION OF THE SEMINARY BY AN ALUMNUS

The following memorandum was found by his daughters in the personal files of the Rev. Dr. W. F. More, formerly Superintendent of the Bethany Orphans' Home. The statement rings true to the spirit and life of one of the most loyal and faithful ministers of the Reformed Church:

"I wish to give some of my savings to objects of benevolence which commend themselves to my judgment and are dear to my heart.

"One of these is the Theological Seminary at Lancaster where I received my training as a minister. This training has brought me my livelihood, my honors, and almost all my opportunities of doing good in the world. Gratitude for what the Seminary has thus done for me impels me to make such return as I can to assist in its maintenance and support.

"Further, almost all the interests which are most dear to me, all the Institutions in which and for which I have labored, and which I regard as helpful to society and the betterment of mankind, are, on the human side, dependent upon ministers for their proper encouragement and support in order that they may be maintained, strengthened, and kept adequate to the demands upon them. This being so, I can think of no better way to continue my efforts in behalf of these interests than by helping the Seminary which trains the ministers who will press the claims of these interests upon the people long after

"My poor lisping, stammering tongue
Lies silent in the grave."

"Therefore it is my desire that after my death one thousand dollars (\$1,000) shall be paid to the Theological Seminary at Lancaster, Penna. If the Seminary authorities can use this sum in a way to associate my name with it they may do so, but this is not essential or even important. This bequest will cancel or rather meet the pledge made to Rev. J. C. Bowman, D.D., some years ago, and recorded by him against me. May 24, 1912."

SEMINARY NEWS ITEMS

It is gratifying to report that Dr. Richards, who with Mrs. Richards spent the summer in Europe, has returned in full possession of his accustomed health and vigor. This BULLETIN contains elsewhere an account of his contacts with theologians on the continent.

Dr. Bromer's appointments for the summer included the Presbyterian Church at Strasburg, Salem Reformed Church, Harrisburg, and the churches of Newport, Pa., and New Bloomfield, Pa.

Dr. Herman delivered a series of lectures at the Oak Heights Summer School of the Central Pennsylvania Conference of the Evangelical Church during July. In addition to a number of preaching appointments, he gave the address at a union meeting of the Federated Men's Bible Classes of Waynesboro, Pa., and preached the opening sermon at the union services of the Reformed Churches of Reading.

Dr. Frantz supplied the pulpits of Fourth Church, Harrisburg; First Church, Lancaster; St. Peter's, Lancaster; First Church, Easton; Salem, Harrisburg; Sellersville; First Church, Reading, and preached the sermon at the ordination and installation of Lic. Harrison J. Lerch, Jr., at Mercersburg. Other engagements included the Commencement Address at Franklin and Marshall College in June, an address at the anniversary of the Grandview Hospital, Sellersville, and the conduct of the annual retreat of the Union County Ministerium.

Dr. Harner taught classes in the Shady Side Camp-Conference of Pittsburgh Synod and Camp Mensch Mill of Eastern Synod. He also participated in the convention of the Huntingdon County Sabbath School Association, and delivered an address at the Commencement Exercises of the Leadership Training Class of Heidelberg Church, Slatington, Pa.

The members of last year's graduating class are scattered far and wide. Some few are continuing their studies in seminaries and universities. The majority have already entered upon their pastorates. The locations of those concerning whom we have information are as follows:

Angstadt has been elected pastor at Kutztown, Pa.

Backenstose—Tulpehocken Church, Myerstown, Pa.

Behrens—Rohrestown, Pa.

Buffington—Lenhartsville, Pa.

DeChant—Hyndman, Pa.

Ditzler has sailed for Edinburgh, Scotland, where he plans to devote two years to the study of theology and philosophy.

Draskoczy—Hungarian Reformed Church, Leechburg, Pa. He will also continue his studies in Pittsburgh.

Gable—Dallastown, Pa.

Harward—Cheney, Kansas.

Johnson—Howard, Pa.

King—Freeburg, Pa.

Koons—Fairfield, Pa.

Kovach is studying for the Ph.D. degree in Religious Education at Yale Divinity School.

Lerch—Mercersburg, Pa.

Light—Lemasters, Pa.

Luchs—Monroe, Pa.

Novak—Springdale, Pa.

Painter—Dayton, Pa.

Petre—Methodist Episcopal Church, Mt. Joy, Pa.

Smith—Evans City, Pa.

Urffer—Unionville Charge, Slatington, Pa.

Wagner has been elected pastor of St. Peter's Reformed Church, Lancaster.

Werkheiser—Coplay, Pa.

Wingert—Faith Church, Reading, Pa. He will combine with this pastorate graduate work in Columbia University, New York City.

The best wishes of faculty and students go with these men in their appointed places of work and study.

—N. C. H.

PERSONALIA

Truly it is carrying coals to Newcastle to take any steps whatsoever toward perpetuating the memory of Dr. Wilson F. More. None who knew him will ever forget him. His gracious personality and sterling worth have given him a permanent place in the roster of the leaders of the Reformed Church. Nevertheless, it is an inspiration to peruse the Memorial Booklet prepared to honor his memory. It is attractive in form, and instructive in content. Following a brief biographical sketch, there are the addresses delivered on the occasion of his funeral, statements of appreciation from those who knew him, and excerpts from the "Bethany Letters" which reached the Messenger week by week from his fluent pen and sympathetic heart. In the pages of this booklet Dr. More and his work come to life, as it were. Here is something of his spirit, his ambitions and purposes, together with a record of his achievements and the impression which he made on those with whom he came in contact. It is a revelation to note how zealously he husbanded his time and his means and applied them both so they would accomplish most. The causes which he espoused, and more especially the individuals—students for the ministry, children in the Home—whom he befriended and assisted to an education and a life of usefulness constitute almost more than one man could possibly have done. Here was a man who was a good steward.

It is fitting in this connection to call attention to a copy of the Catalogue of Franklin and Marshall College and the Theological Seminary of the year 1891–1892, which was used by Dr. More while soliciting funds for the new Seminary Building. The back cover has pasted thereon the architect's drawing of the proposed building. Attached here and there throughout the Catalogue are pictures of the dormitory building at Mt. Airy, Asbury Hall at Drew Seminary, the plant of the Theological Seminary of the Reformed Church in America at New Brunswick, together with carefully penned notations concerning the number of rooms in each, their cost, et cetera. These data were, of course, for comparison and emulation. This catalogue was

the arsenal from which he drew the shafts for his financial campaign. There are also two charts prepared with meticulous care. Chart I shows "The Relation of the Seminary to the Growth of the Church—254 Years." Chart II depicts "The Growth of the Seminary and the Consequent Need of a Seminary Building—67 Years." The drift of the arguments which he employed is well shown by some notes inscribed near the bottom of Chart II. They read as follows:

"The Dutch Church provides 3 large buildings for 42 students. The M. E. Church provides 4 large buildings for 100 students (Madison, N. J.) Shall we not provide 1 large building for 60 students? Yes, and be thankful when our children outgrow their clothing. If it is good to have a jack-knife it is good to have a good one—or a horse or cow. If you ought to have a barn you ought to have an adequate one."

In this simple and unanswerable logic the cause of the Seminary was to be driven straight to the heart of the Pennsylvania German farmer. It is sufficient to note that the building for which he solicited is now a reality and has long since been paid for.

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Dr. DeLong has published a book of 108 pages entitled "My Ancestors." It represents months of painstaking research both here and abroad. The next issue of the BULLETIN will contain a review of this book.

* * * * *

Dr. Richards prepared upon request an article on "The Way of the Holy Spirit" for the General Assembly Record of the Church of Christ in China. The article was translated into the Chinese language. Dr. Richards affirms that he is particularly well pleased with the beauty and faithfulness of the translation.

The Journal of Religion for July, 1931, contains a contribution by Dr. Richards entitled "The Place of Adolph von Harnack among Church Historians." The writer was gratified to receive a letter from the son of Prof. Harnack expressing his appreciation of the article and requesting a copy of it for his mother.

* * * * *

Dr. Harner's dissertation at Teachers College, Columbia University, has been published under the title, "Factors Related to

Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States."

The Methodist Episcopal Church South is issuing a reprint of his article, "The Holy Spirit in Religious Education," which appeared in a former issue of the BULLETIN.

* * * * *

Prof. Pål M. Limbert, Ph.D., '22, who recently resigned his position on the faculty of Franklin and Marshall College, has been elected Associate in the Department of Religious Education, Teachers College, Columbia University. Prof. Limbert carries with him the best wishes of his many friends as he enters upon this new work.

—N. C. H.

BOOK REVIEWS

Religion in a Changing World. By Abba Hillel Silver, D.D., Litt.D., pp. 204. Richard R. Smith, Inc., New York, 1930. \$2.00.

The most striking characteristic of Rabbi Silver's book is its positiveness. It is prophetic in the best sense of the prophetism of the Old Testament. Protestants, Catholics, and Jews have acclaimed it in unquestioned favor. The Rôle of Religion in a Changing World, Science and Religion, The Church and Social Justice, The Widening Horizons of Social Service, The Church and World Peace, The One and the Many, Liberalism at the Crossroads, What is happening to the American Home, Education and the Good Life, How shall we measure Life,—these are the chapter heads, every one of them a challenge! A sane personal theism runs through all of them like a quickening stream. The treatment is progressive in spirit and avoids the issues of traditionalism and radicalism. It rests on the deep fact of religion that makes Protestant, Catholic and Jew alike acknowledge its central merit as a book of the times. It was the January choice of the Religious Book Club and the alternate February choice of the Jewish Book Club. In it religion is the motivation of life, the humanization of the Living God, the hope of a distracted world. It is written in simple, clear, beautiful English, that holds the reader to the very end.—Edward S. Bromer.

The Meaning of the Cross. By Henry Sloane Coffin. Charles Scribner's Sons, New York. 1931. Pp. 164. \$1.50.

Our times reveal two attitudes with reference to Jesus Christ: one seems determined to see life without Christ; the other evidently regards life meaningless without him. At the close of his volume, "Main Currents of Modern Thought," Rudolph Eucken says, "The principle factor on the modern situation, however, and that which more than anything else gives the contradiction its sharpness, is that the age no longer, out of its own experience, comprises life in one question, the answer to which forms the core of Christianity—the question of moral salvation, of the inner liberation and renewal of humanity." This statement aptly describes the modern situation in philosophy. To many it means the deflation of Christianity of many of its essential values.

Among recent books, two are distinctive in reaffirming these values in terms of the centrality of the life and death of Jesus Christ,—Dean Shailer Mathews' "The Atonement and Social Progress" and President Henry Sloane Coffin's "The Meaning of the Cross." Both are highly significant. The one is scientific and theological and the other practical and spiritual.

President Coffin believes that much of the church's impotence in transforming men's lives and the social order of the world will be removed by rediscovering the meaning of the cross of Christ. He raises and answers four simple, fundamental questions: What crucified Christ? Why did he have himself crucified? How shall we interpret the cross? What must we do because of it? He analyzes the forces that crucified Jesus in a clear, direct manner and makes the reader realize in the historical facts of the death of Jesus that the ordinary forces of organized human living in the community, church, and state are responsible for the crucifixion. These same individual and institutional forces would crucify him today. Jesus so identifies himself with the life of man that he gives his life at its highest and best, not primarily as a protest against these forces, but as a means of redemption and realization of individual and social well-being. In interpreting the cross and determining our own way of life, we find that in Jesus Christ life's meaning and

destiny are made manifest and become a living Gospel of the Kingdom of God among men. Hence, the way of the cross is for us today the way of life. The dynamic of Christianity still resides in the Father revealed in Jesus Christ, working hitherto and now throughout the cosmic and human world.—*Edward S. Bromer.*

The Gospel And Its Tributaries. By Earnest Findlay Scott, D.D. Charles Scribner's Sons. Pp. 295. Price \$2.75.

This is not the latest book by this popular author in the New Testament field, but it is probably one of his best, and one that should be kept in the attention of ministers and students of the life and thought of the primitive Church.

Critics of the New Testament abound, of both a negative and a positive type. One has no difficulty in finding books that deal minutely and in scholarly fashion with the many problems with which the field of New Testament study is teeming today. It is, however, but rarely that one comes across a writer who takes cognizance of all this critical work done by scholars and on the basis of their findings draws a picture of Christianity that gives it a unity, consistency, vitality and supremacy that makes every believer glow with enthusiasm as he reads his book. *The Gospel and Its Tributaries* is a book of this kind.

Professor Scott has the happy faculty of being able to put his finger on the vital point in any movement represented in the New Testament writings and trace the main current of thought and action as it takes its course through the various channels of the primitive Church. Because of this gift he is in a position to evaluate properly contributions of a minor nature which in the course of events were bound to be offered from time to time.

The position of the author is clearly suggested by the title of the book—*The Gospel and Its Tributaries*. The main idea is the Gospel. This is a thing by itself with a life principle and a vitality all its own. It has tributaries, but they are only tributaries to the main stream. They may feed the stream, color it here and there, but it continues in essence the same stream. The forceful manner in which Professor Scott marshals his evidence in establishing this fact is one of the attractive features of the

book. Points of value are found in unaccustomed places. The reader goes through chapter after chapter, as the various elements of first century thought and life are passed in review, with a feeling that he needs not fear for the Gospel on account of various influences playing upon it. For the Gospel is shown to possess powers of self preservation in that it is capable of ridding itself of all that it cannot assimilate.

Jesus is, of course, the source and essence of the Gospel. Christianity sprang out of his message and life. "All the after development has been nothing but the effort to unfold more fully and in new directions what he gave."

Jewish contributions are recognized and evaluated in a chapter on "The Jewish Inheritance."

Early in its history the Gospel came under Hellenistic influence. Here it underwent a transformation. But this Gentile interpretation, while it caused serious modifications, was "no perversion of the Gospel." The author points out three distinct benefits for the Gospel due to Hellenistic influence. (1) The Gospel was now allied with a larger spiritual movement. (2) The new categories were more adequate than the old. (3) A mystical strain now entered.

Paul, of course, is recognized as the chief, though not the first agent in whose hands the Gospel was favorably exposed to Hellenistic thought. In spite of varied and apparent contradictory explanations Paul makes at times of his religious experience with and through the Gospel, due to his Jewish and Greek moods, he is nevertheless considered the first to "realize the vital message of Jesus." "It was Paul, above all others, who impressed upon the world the truth that God was in Christ, that a divine power was made accessible to men through the Gospel, which, in the last resort, is Christianity."

Alexandrian Philosophy, various Gnostic heresies, and influences giving rise to the Catholic Church are the remaining tributaries given consideration. None of these is considered an unmixed evil. Each is found to have made a necessary contribution to the Gospel.

The book closes with a wholesome discussion on *The Gospel as Borrowed and Creative*, in which some of the permanent and vital elements of Christianity are clearly set forth.

Ministers and Christian teachers should read this book because of the bird's-eye view it gives of the life and struggle of Christianity during its first century of growth and expansion, and because of the optimistic and constructive note prevailing throughout the book, giving the reader a feeling of confidence in the vitality and security of the Gospel.—O. S. Frantz.

Pathways to Certainty. By William Adams Brown, Ph.D., D.D., pages 293. Price \$2.50. Charles Scribner's Sons, New York.

The author of this book requires neither an introduction nor a recommendation. Both his name and his fame are known throughout the theological world. His *Christian Theology in Outline* was a noble achievement. It fortified and clarified the faith of a perplexed generation. And since the publication of this early work the pen of Professor Brown has never rested. In addition to his many labors for various causes, and besides the exacting duties of his important chair in Union Theological Seminary, he has shared the riches of his heart and mind with a large host of readers through the publication of a series of notable books.

All of Professor Brown's numerous writings bear the mark of accurate scholarship. The labor of a lifetime has made him a master in a difficult field of learning, and men follow gladly where he leads. They follow him gladly because he leads them to high goals. His theology is rooted in a sturdy piety. His most critical writings are devoted to the defense of a faith that overcomes the world, even our modern scientific world. No man, perhaps, in our time, has done more to enable men to preach the gospel of our Lord Jesus Christ to an age of science. He knows our problems and he faces them squarely. But he also knows their solution. He is persuaded that the Christian revelation rests upon cosmic foundations, and, therefore, contains the solvent of our difficulties and the cure of our ills.

The book under review was written in that spirit. It is a scholarly work, though couched in language that is easily understood by laymen. Indeed, Professor Brown has been remarkably successfully in this volume, in presenting one of the crucial problems of our time in such masterly fashion that its

fairness and logic will compel the attention of philosophers, while its clearness of outline and simplicity of statement will carry conviction to all sincere seekers of truth. It is an altogether reasonable expectation, even as it is the fond hope of this reviewer, that this latest book of Professor Brown may become the most popular of all of his writings. Its method, its intrinsic merit, and its reassuring message make it worthy of that distinction.

Certainly there can be no timelier message in these days than that the great religious affirmations, by which men live, are as valid as they are valuable. It surely is a great service to multitudes of men to point out to them the pathways that lead to certainty in religion in a time when not a few maintain that all certainties are dissolved into vain hopes and idle dreams, save those of science.

There is Professor John Dewey's *The Quest of Certainty*, with its philosophical denial of the objective reality of the truth of religion. There is Walter Lippmann's *A Preface to Morals*, with its challenging affirmations about the decay and death of our ancestral beliefs. There is Joseph W. Krutch's *The Modern Temper*, with its disillusionment and despair. There is the mechanistic humanism proclaimed in books and preached in pulpits. What is the answer to all these doubts and denials of the validity and certainty of religion? The answer that will bring reassurance to men who feel the full weight of all the plausible arguments that may be marshalled by humanism and scientific skepticism, and who can find no refuge, as modern men, in the bulwarks of dogmatism?

That answer is given by Professor Brown in the seven chapters of his book. Even if the limitations of space made it possible, it would be unfair and unwise to quote in part passages of this volume, or to point out striking links in this solid chain of sound reasoning. The mind of the reader will treasure many parts of the whole. But the great worth and value of the book, as a modern apologetic of Christianity, rests upon the cumulative weight of its argument from the first page to the last.

The reviewer urges the readers of our BULLETIN to walk with Professor Brown the four pathways that lead to certainty, as

he blazes them anew for all who seek guidance in their quest of the goal of life. These four pathways are, The Way of Authority, The Way of Intuition, The Way of Reasoning, and the Way of Experiment. And the greatest of these four is the last. Here, as always in his writings, it is the heart that makes Professor Brown a theologian whom it is good to know and follow. But though the heart must needs speak the final word for all who seek certainty in religion, the voice of the head is neither hushed nor crushed. The faith, whose certainty Professor Brown so nobly and ably defends and vindicates, is not hostile to reason. It is buttressed by a philosophy that fairly interprets the whole of life, and not merely selected fragments. And even modern science, when it walks soberly in its own precincts, lends new support to the verities of the Christian faith.

THEO. F. H.

The Friendship Press has again placed us in its debt by issuing a series of texts designed to promote the study of world conditions and the erection of a world brotherhood. In this day of bank failures, industrial depression, chronic unemployment, disastrous floods, new economic experiments, and wars and rumors of wars, the Church of Christ dare not hide its head—ostrich-like—in the sand. If it wants civilization to continue—yea, if it desires to make its own future possible—it must face the facts carefully and prayerfully. Every possible consideration urges Sunday School classes of adults and young people to give a month or a quarter of their time periodically to a study of such texts as those listed below. The cost is not prohibitive, and if it were ten times as much it would be as nothing compared with the cost of not studying the matters which they present. An informed and resolute Christian mind may avert the dangers which hang over us so threateningly. Certainly nothing but the application of the mind of Christ to the world as it really is can offer any promise of reprieve.

The following brief notices are designed merely to whet the appetite for such study and serve as a guide to the selection of books.

The Challenge of Change. By John Milton Moore. 1931. 204 pp. Cloth, \$1.00. Paper, \$.60. Sub-title, "What is hap-

pening in Home Missions." Some of the chapter-titles are: What has happened to America?; What is happening to Home Missions?; What should happen to the Churches?; What may happen to Christianity in America?

Roving with the Migrants. By Adela J. Ballard. 1931. 95 pp. Paper, \$.50. A study of the migrant population which is becoming constantly larger as whole groups of people are uprooted from their native soil and cast adrift.

God and the Census. By Robert N. McLean. 1931. 164 pp. Cloth, \$1.00. Paper, \$.60. An attempt to take stock of spiritual realities, as the 1930 census enumerated material realities. In other words, a survey of the major Home Mission fields—in pioneer communities, in Mexico, in Porto Rico, in extending Christian Education to untouched children, in social work, in international relationships, and so forth.

The Rural Billion. By Charles M. McConnell. 1931. 171 pp. Cloth, \$1.00. Paper, \$.60. A trenchant study of rural populations and problems. "The Unknown Billion"; "The Christ of the Countryside"; "The Cross and the Plow"; "Whirlwinds of Rebellion"; "The Church in the Wildwood"; "The Holy Earth."

The Story of Agricultural Missions. By Benjamin H. Huncutt and William Watkins Reid. 1931. 180 pp. Cloth, \$1.00. An informative study of agricultural missions around the world.

Korea, Land of the Dawn. By James Dale Van Buskirk. 1931. 200 pp. Cloth, \$1.00. Paper, \$.60. A cross-section of Korean life, full of concrete details and local color.

Treasures in the Earth. By Fred Hamlin. 1931. 160 pp. Cloth, \$1.00. Paper, \$.75. A survey of missions in rural fields around the world, told principally in story form and hence suitable for twelve-year-olds and up.

The Adventures of Mr. Friend. By Harold B. Hunting. 1931. 130 pp. Cloth, \$1.00. Paper, \$.75. Cross-sections of the disabilities of rural life in various parts of our country, told in story form.

The World on a Farm. By Gertrude Chandler Warner. 1931. 84 pp. Cloth, \$1.00. A story-book for Primary boys or girls, introducing them in charming fashion to rural life in Bulgaria, Syria, India, Africa, and China.

—N. C. H.

NECROLOGY

It is our purpose to present in each October issue of the BULLETIN brief sketches of the lives of alumni of the Seminary who have died during the year preceding. The losses this year have been unusually severe. Some of the leading posts of service in the Reformed Church have been left vacant by the passing of devoted ministers. With mingled feelings of sorrow and heightened responsibility we recount briefly the facts of their lives. Previous issues of the BULLETIN have honored the memory of Dr. Bowman and Dr. Hoke.

Isaac Summers Stahr, '77, died at his home at Oley, Pa., on Sept. 23, 1930, at the advanced age of eighty-five. He was born in 1845 near Applebachsville in Bucks County, Pa. After a teaching experience in the public schools of eleven years he entered the Seminary in 1874. From 1877 to 1883 he was the pastor of the mission congregation at Lock Haven, Penna. In 1884 he entered upon the pastorate of the Oley Charge. For forty-four years he was shepherd and friend of this people. He retired from the active ministry in 1928. Father Stahr bore a name honorable in the councils of the Reformed Church. He was the brother of Dr. John S. Stahr, the late President of Franklin and Marshall College, and the father of Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education.

Milton Monroe Noacker, '90, was born at Pallas, Snyder Co., Pa., in 1860 and died Oct. 10, 1930. His pastorate of forty years took him into widely scattered sections of the nation and into a variety of types of work. His fields of service follow: Maytown, Pa., 1890-93; Arendtsville, Pa., 1893-1901; Duquesne and Homestead, Pa., 1901-03; Duncannon, Pa., 1903-07; Enola Mission, Pa., 1907-08; W. Rowan Charge, N. C., 1908-12; Cheney, Kansas, 1912-13; Albemarle, N. C., 1913; Presbyterian Church in U. S., 1914; Woodstock, Va., 1914-16; Arcadia Presbyterian Church, Cal., 1916-19; Near East Relief, 1919-21; Trinity Reformed Church, W. Hollywood, Cal., until his retirement in 1929. The funeral services were conducted on Oct. 14 in this last-named church, which he had organized and to which he had given so largely of his strength and devotion.

W. Stuart Cramer, D.D., '01, was born at Creagerstown, Maryland, April 12, 1873. His sudden death occurred Nov. 6, 1930. Dr. Cramer was licensed by Maryland Classis and ordained by Lancaster Classis. His entire ministry was spent in the historic First Church of Lancaster. From 1901 to 1904 he was assistant to Dr. Titzel. His own pastorate was from 1905 until his death. Dr. Cramer's interests extended far beyond the confines of his own congregation. He was actively identified with the Community Service Association and the Playground Association of Lancaster. He was largely instrumental in effecting the rebuilding of the Reformed Memorial Church at Chateau-Thierry, France. In 1918 he became Associate Secretary of the War Time Commission of the Federal Council of the Churches of Christ in America. He represented his denomination in the Federal Council from 1917 till the time of his death. He enjoyed the confidence of the denomination at large and held various offices from time to time, including the Presidency of Eastern Synod in 1927. The Seminary is particularly grateful to remember his never-failing loyalty to his Alma Mater—substantially evidenced by the year which he spent procuring funds for the present dormitory, refectory, and library annex. The funeral services were conducted in First Church by Dr. Richards, assisted by Drs. Henry H. Apple and H. M. J. Klein.

Samuel Henry Stein, D.D., '99, met instantaneous death in an automobile accident on Dec. 19, 1930. He was born at Annville, Pa., in 1871, of a family which gave two of its sons to the ministry of the Reformed Church. His education was received in the denominational institution at Lancaster. He was licensed by Lebanon Classis and ordained by Carlisle Classis, within whose borders he began his first pastorate at Mechanicsburg. Five years of service in this church were followed by a period of six years as pastor of St. Luke's Church, Lock Haven. In 1910 he became the pastor of Trinity First Church, York, where he served faithfully and well until the time of his death. Dr. Stein interested himself widely in the affairs of the community of which he was a part. He entered, as the spokesman of religion, into the activities of the Fire Department, the Chamber of Commerce, and the Rotary Club of York. He took large part in administering the institutions and causes of the Re-

formed Church, particularly the Hoffman Orphanage, Franklin and Marshall College, and the Frederick Summer Missionary Conference. He was, in turn, honored by the denomination with important offices and trusts. The funeral services were held December 22nd in his own church, in charge of Drs. Henry H. Apple, H. L. G. Kieffer, Joseph H. Apple, and Edward O. Keen.

Wilson D. Donat, '82, was a native of Lehigh County, Pa. He left his early profession of public school teacher under an insistent call to enter the Christian ministry. Having fitted himself for this calling at Keystone State Normal School, Palatinate College, and the Seminary, he entered upon his pastorate at the Briar Creek Charge, Pa., in 1882. The charges which he served during his ministry were: Briar Creek Charge, 1882-85; Shenandoah, Pa., 1885-90; Wapwallopen, Pa., 1890-95; Swatara Charge, Lebanon Co., Pa., 1895-1907; Aaronsburg, Pa., 1907-20; Strawberry Ridge Charge, Pa., 1920-24. In this latter year he retired after a fruitful ministry of forty-two years. He died Jan. 22, 1931, at the age of seventy-nine years. He is survived by one son, Nevin Herbert Donat, a member of the class of '33 of the Seminary.

William A. McClellan, '99, died April 30, 1931. He was born May 15, 1860, near Milroy, Mifflin County, Pa. He was licensed by Juniata Classis in 1899 and ordained the same year by Westmoreland Classis. He served five pastorates in the course of his ministry; Pleasant Unity, 1899-1909; West Milton, 1909-12, Conyngham, 1912-13; Rockwood, 1913-22, and Rebersburg, 1922-30. At the time of his death he was living in retirement at Rockwood, Somerset County, Pa. The services of burial were conducted at the Union Church at Tusseyville, Center County, Pa., within the bounds of the Classis of which he was a member and near the community where he had been reared.

Uriah Oliver Hartman Kerschner, '92, was born Feb. 23, 1860, in Otter Creek Township, Mercer Co., Pa., and died May 2, 1931, at Newport, Pa. His education was received in Edinboro Normal School, and later in Thiel College and Franklin and Marshall College. Upon graduation from the Seminary he was installed pastor of Grace Church, Sharpsville, Pa., where he served three years. A subsequent pastorate was at St. Peters-

burg, Pa., from 1895 to 1905. From 1905 to 1915 he was located at Punxsutawney, Pa., and from 1915 to his retirement in 1929 at Newport, Pa., as pastor of the Church of the Incarnation. In the immediate family surviving Brother Kerschner are two alumni of the Seminary—his brother, the Rev. William H. Kerschner, '03, and his son-in-law, the Rev. Earl G. Kline, '22.

Henry W. Wissler, '95, was born at Shepherdstown, W. Va., in 1869, the son of Rev. Henry Wissler. He was licensed to the ministry by Maryland Classis and ordained by E. Susquehanna Classis. In the course of a long and faithful ministry he served the following charges: Catawissa, Pa., 1895-99; Mt. Crawford, Va., 1899-1902; without charge at Thurmont, 1903; Sulphur Springs Charge, Carlisle, Pa., 1904-13; without charge at Frederick, 1914; Everett, Pa., 1915-19; without charge at Thurmont, 1920; Mt. Crawford, Va., 1920-28. He lived in retirement at Santiago, California, and Thurmont, Md., until the time of his death, which occurred June 6, 1931.

Christian Wagoner Summey, '82, died Dec. 22, 1930, at Edinburg, Virginia. He was born at Knobsville, Fulton Co., Pa., Apr. 29, 1850. His collegiate training was received at old Mercersburg College. He was licensed and ordained by Virginia Classis, within whose bounds he began his ministry at Timberville, Va. After a pastorate of two years at that place, he moved to Pennsylvania where he served the following charges: Claysburg, 1885-91; Pine Run Charge, Apollo, 1891-93; Pine Run-Salina, 1893-1900; Salem Charge, Muff, 1900-04; Friend's Cove, 1904-08; Pine Run Charge, Apollo (a second pastorate), 1908-16. He retired, living in Edinburg, Va., where he continued to manifest an active interest in the Church until he was physically unable to do so.

William B. Werner, '93, died July 22, 1931, at his home in Tuscarora, Md. after an illness of several months. He was born in Albany Township, Berks Co., Pa., on Dec. 7, 1861. His preparation for the ministry was secured in the Keystone State Normal School, Franklin and Marshall College, and the Seminary at Lancaster. He served the following pastorates: Schwenkville, Pa., 1893-1908; Hudson, Ind., 1909-12; Concord, N. C., 1912-15; Brunswick, Md., 1915-17, Burkittsville,

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Md., 1922-31. From 1917 to 1922 he was the faithful superintendent of the Nazareth Orphans' Home at Crescent, N. C.

Samuel Reid Bridenbaugh, D.D., '75, was born in Sinking Valley, Blair Co., Pa., Jan. 28, 1850. He fell asleep Aug. 23, 1931, at the age of eighty-one years. Dr. Bridenbaugh was licensed and ordained by Mercersburg Classis. After a brief pastorate of a year at the Greenfield Charge, Blair Co., Pa., he removed to Berlin, Pa., where he served from 1876-84. After another brief pastorate of a year at Bloomsburg, Pa., and a term of five years at Norristown, Pa., he accepted a call to the Second Church, Reading, Pa. His name was associated with this, one of the leading congregations of the denomination, for nineteen years. His last pastorate was at Oak Lane, Pa., from 1911-1922, at the conclusion of which time he retired to live at Sinking Spring, Pa. Death came to him during a visit to Greenville, Pa. He was buried Aug. 27 from the Second Church in Reading.

—N. C. H.