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Luther's Return to Wittenberg in 1522.

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

The cause of the Reformation entered a most critical stage when Luther was temporarily removed from public activity. The new movement had not been subdued at Worms, as the party of the Romanists at the Diet had passionately hoped. Luther's unyielding attitude towards the one claim that was, and ever will be, essential to the Roman position — the claim of papal absolutism — had for months before April 18, 1521, baffled his cunning and powerful adversaries, and his heroic address on that day in the Diet had blasted the last hope of optimists that an amicable understanding between Luther and the papists could be reached. Then Luther, after ten days of fruitless deliberation and palavering at Worms, went into voluntary exile, deferring to the counsel of his friends. Wittenberg was momentarily without its great teacher and the reformatory movement without its guiding spirit.

Soon a state of affairs developed at the metropolis of the new faith that boded the ruin of Luther's cause. The wise and affectionate friends at Worms had succeeded in saving the Reformer's person, but they seemed unable to save the Reformer's principles, from destruction. During Luther's absence at the Wartburg, Wittenberg and the surrounding country became a seething caldron of religious fanaticism. Radicalism was being substituted for an orderly reform of the Church. To remove from simple laymen the snare of idolatry, it was thought proper to remove and smash the images of saints. To abolish the blasphemy of the Roman Mass, the Sacrament was being desecrated. Monastic vows, chiefly the vow of celibacy, were thrown to the rubbish, and men and women left the cloisters to marry. The minds of men were becoming unsettled on fundamental religious matters; unrest pervaded the civic

BOOK REVIEW.

Rev. F. W. Herzberger, St. Louis, Mo.:—

A Handbook of Outlines for the Training of Lutheran Deaconesses.

Edited by *Paul E. Kretzmann, M. A., Ph. D., B. D.* Paper cover, 85 cts.; cloth cover, \$1.00.

The outlines offered in this book are intended for the use of teachers and pupils of training-classes in Lutheran deaconess motherhouses. According to the plan which the *Handbook* suggests, the probation period of three years is divided into three terms of forty weeks each, lessons beginning in September and ending in June. There are ordinarily two lessons, or lectures, a week, making a total of eighty in one school-year, or term, and a grand total of 240 lessons during the entire probation period. In the first year the following subjects are studied: "The Great Need of Trained Women Workers and Their Field of Activity"; "The Office of the

Lutheran Deaconess"; "The Qualifications of a Lutheran Deaconess"; "History of Missions." In the second year: "Bible-study"; "The Fundamental Doctrines of Scripture"; "The Distinctive Doctrines of the Lutheran Church." In the third year: "The Various Departments of the Deaconess's Work, such as the study and training of the child and the adolescent; the business training of the deaconess; spiritual ministry in every department of deaconess work, graduation and installation; duties towards the motherhouse." The Appendix offers a form of installation of deaconesses, a form for emergency baptism, and suitable prayers for various occasions. The author has endeavored to make the *Handbook* a most practical book, which those who are connected with the task of training deaconesses will find very helpful.

MUELLER.

Rev. Geo. A. Schmidt, Selma, Ala.:—

Proceedings of the Fifth Convention of the Alabama Luther Conference of the Ev. Luth. Synodical Conference of North America. Held at Joffre, Ala., November 6—9, 1921. 28 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. 10 cts.

This little pamphlet contains much of interest to the friends of Colored Mission work. At the annual gathering last year of Synodical Conference teaching forces in the Lutheran day-schools of the Black Belt a number of doctrinal papers were read and a number of essays presented by teachers in the schools. Among the essays of the Colored workers we note a paper on "Infant Baptism" by Rev. Berger and various papers dealing with problems of Christian education by four woman teachers in these mission-schools. The contents and the mode of presentation are excellent. To the future historian of our Colored work these *Proceedings* will prove valuable.

GRAEBNER.

The American Luther League of Fort Wayne, Ind., has issued in tract form Professor Dau's Address from Jer. 15, 19. 20, delivered at the celebration of the seventy-fifth anniversary of the Missouri Synod on May 7. The tract is to be distributed in the same manner as former tracts of this society.

Johannes Herrmann, Zwickau, Sachsen:—

1. Nimm und lies! Von Dr. Otto Willkomm. 67 pages. M. 17.
2. Etwas zum Nachdenken. Von M. Willkomm. 4 pages. M. 60.
3. Ein Wort eines alten Bibelfreundes fuer die alte Bibel. Von Aug. Frese. 48 pages. M. 12.50.
4. Die Bibel Gottes Wort und des Glaubens einzige Quelle. Von Dr. Heinr. Ebeling. 128 pages. M. 20.
5. Die Hauptunterschiede zwischen der evangelisch-lutherischen und der roemisch-katholischen Kirche. Von Aug. Stallmann. 32 pages. M. 4.
6. Bibelwort, bester Hort. 12 Bibel-Jubilaumspostkarten mit Versen von Fr. Gillhoff. M. 11.
7. Maechte der Finsternis. Die indischen Goetter und ihre Anbetung. Von Albert Huebner. Mit 30 Illustrationen. Concordia Publishing House, St. Louis, Mo. 82 pages. Bound. 50 cts.

All these publications are valuable as regards their Scriptural contents and the unflinching testimony they bear in behalf of God's Word and

Luther's teaching. Moreover, they are most timely: Nos. 1—4 and 6 because of the four-hundredth anniversary of Luther's publication of his German New Testament, which occurs in the fall of this year; No. 5 because of the vigorous and vicious Jesuit propaganda to which wretched and wrecked Germany is being exposed at the present time. No. 7 is a treatise written by a former missionary of our Synod in India, that offers delightful and instructive material for reading and discussion to our mission societies.

D.

Verlag des Schriftenvereins (E. Klacner):—

Wie wird die Kirche gebaut? Eine zeitgemaeße Betrachtung nach Apost. 12, 24. Von *Pastor Th. Reuter*.

The object of this tract is to show the nature and purpose of the Christian Church and the only true means by which it is established on earth, viz., the Gospel of Christ. The pamphlet is directed against present-day attempts in Germany to establish a people's church, and is an excellent little essay, which may be read with profit also by the clergy and laity of the American Lutheran Church.

MUELLER.

Lutheran Book Concern, Columbus, O.:—

Occasional Sermons. Vol. II: Introductory, Farewell, Conference, Confirmation, Confession, Communion, Reformation, Marriage, Brotherhood, Women's Society, Luther League, Baccalaureate. Collected and edited by *Rev. J. H. Schuh, Ph. D.* \$2.50. Order from Concordia Publishing House, St. Louis, Mo.

This is the second volume of *Occasional Sermons* published by the Lutheran Book Concern, Columbus, O. What has been said of the former volume may be applied also to this. In general, the writers have followed approved standards of sound Lutheran Gospel-preaching. However, the sermons are not of equal value. Some are excellent, others mediocre, while a few, following sectarian models, betray a spirit foreign to the spirit of the Lutheran Church. The sermon on "Education and Freedom" is based upon a false application, if not perversion, of the text, and abounds in obscure and ambiguous statements. On page 596 the writer says: "Theology that teaches that man is utterly depraved overreaches itself, as every man-made religion testifies." On page 591 we read: "A greater amount of truth is found in the religion of Mohammed, the Arabian prophet." On page 590: "In every religious system, however loaded with superstition, there is some truth. If nothing else, there is that one far-reaching truth illustrated, namely, that man is a religious animal—and he is the only one." Similar vague, ambiguous, and misleading statements occur also in other sermons. For instance, on page 502 it is said: "This Christ ideal plants a new life within us, the faith that binds us to Jesus." The author here obscures the clear and correct statement made in the previous paragraph by the use of a word which in itself is too indefinite, general, and misleading, to say anything. Faith that binds us to Jesus, the new Christian life, is not implanted into us by any "ideal," but by the Holy Ghost through the preaching of the Gospel. Let the preacher beware of rhetoric. He must employ a terminology which

clearly conveys the thoughts that he desires to express. If read with care, these sermons may prove helpful to the preacher who is called upon to preach "occasional sermons."
MUELLER.

Sermonizing. *Rev. H. J. Schuh.* 25 cts.

A brief statement of the principles of homiletics. In a clear and comprehensive manner the author briefly discusses the preparation and the delivery of sermons. As a review, these paragraphs may be read with great profit.
MUELLER.

Das erfolgreiche Kuvert-Finanzsystem. Seine Einfuehrung und Durchfuehrung. Von *Pastor Samuel A. Stein.* Second Edition. 27 pages.

The author of *A Guide in Church Finance*, noticed in previous issues of our Book Review, here comes forward with a German publication that is meant to be the companion of his former English effort and is as timely and practical as the former.
D.

Augustana Book Concern, Rock Island, Ill.:—

The Augustana Quarterly. Vol. I, No. 1, March, 1922. 96 pages, 6×9. \$2.00 per year.

Intended primarily to serve the pastors and churches of the Augustana Synod, this new quarterly has an appeal to American Lutheranism at large. In 1921 the Ministerium of the Augustana Synod acted favorably on the petition of the Iowa Conference, and on recommendation of that body the Synod authorized Augustana Book Concern to assume the financial responsibilities for the venture. It is edited by a staff composed of pastors of the Augustana Synod, Rev. A. F. Almer of the Minnesota Conference being editor-in-chief. The *Quarterly* is bilingual. Of the 96 pages in this first issue, 37 are in Swedish and the other two-thirds of the magazine in English, almost a disproportion of English reading-matter when it is considered that of the Swedish synod's 754 pastors only 233 were born in America, while 521 were born and have partly received their education in the fatherland, *i. e.*, Sweden. The articles contain a fine balance of practical and scientific subjects, and if the quality of the first issue is maintained, the venture deserves the support of Swedish Lutherans. The note of a confessional Lutheranism prevails, though the article on "Signs of Life in the Swedish Church" (written in Swedish) contains statements which certainly constitute a concession to the indifferent and unionistic spirit which is at the present time riding the Lutheran State Church of Sweden to its doom.
GRAEBNER.

The United Lutheran Publication House, Philadelphia, Pa.:—

The Passion of Our Lord. Seven devotions, compiled by *W. Hoppe, D. D.*, pastor of the Lutheran Church of the Ascension, Savannah, Ga.

In *The Passion of Our Lord*, the Rev. W. Hoppe offers seven services arranged primarily for use during Holy Week, but suitable also for the entire season of Lent. Each service is composed of a number of hymns, versicles, Scripture-readings, and collects. The musical settings of the versicles and chants have been prepared by *E. S. Roberts*, organist and choirmaster of the Lutheran Church of the Ascension, Savannah, Ga.

The chants have been taken largely from Dr. J. A. Seiss's church songs, but most of them have been rewritten to suit the place where they are found. While the services are primarily song- and reading-services, a brief Lenten address might easily be inserted into the program, which would add to the dignity and solemnity of the devotions. We believe that our pastors will find these Lenten services both beautiful and inspiring.

MUELLER.

Wartburg Publishing House, 2018 Calumet Ave., Chicago, Ill.: —

Quellen und Dokumente zur Geschichte und Lehrstellung der Ev.-Luth. Synode von Iowa u. a. St. Gesammelt von G. J. Fritschel, D. D. 9. Lieferung. Pages 353 to 401. 35 cts. Entire volume, \$3.00.

This is the concluding instalment of the Iowa Synod historian's collection of documents bearing on the early history of the Iowa Synod. It contains the reprint of various series of theses from 1873 to 1882 bearing on predestination, also the Toledo theses on "open questions," and various theological opinions of German theologians which entered into the American controversy. The "material for further studies," pages 383 to 387, is of special value to the future historian. GRAEBNER.

George H. Doran Co., New York City: —

The Biblical Encyclopedia. A Collection of Notes, Explanatory, Homiletic, and Illustrative, Forming a Complete Commentary on the Holy Scriptures, Especially Designed for the Use of Ministers, Bible-students, and Sunday-school Teachers. James Cowper Gray and Rev. George M. Adams, D. D. Vol. I: *Genesis to 2 Kings* (975 pages and 34 pages of index); Vol. II: *Chronicles to Proverbs* (939 pages and 31 pages of index); Vol. III: *Ecclesiastes to Malachi* (903 pages and 19 pages of index); Vol. IV: *Matthew to Acts* (730 pages and 29 pages of index); Vol. V: *Romans to Revelation* (746 pages and 22 pages of index).

The feature which gives this commentary its peculiar face must be exhibited to the eye: it is the ingenious manner in which illustrative material of the anecdote type, references to parallel text and emphases (in bold-face type), have been crowded in smaller type into a margin of three-fourth inch width. Other features of the system adopted for this commentary are: I. the introduction to each book, very brief and pointed, printed in the center of the page, leaving a good deal of empty space on this page; the obverse is also empty. The Introduction to Genesis may serve as a sample: "I. The Title. From *gk genesis, a birth*, because it describes the generation or production of all things. The Hebrews called this book *Bereshith* = in the beginning; from the first word in the Hebrew text. II. Authorship. Jewish tradition ascribes the authorship to Moses. The way in which Genesis, in common with the other books of the Pentateuch, is referred to by our Lord and the apostles leads to the conclusion that it was in some sense the work of Moses. But it is evident from the book itself that ancient documents were used in its composition. There are also here and there marks of addition or revision by a later hand. III. Time. About 1500 B. C., so far as it was the work of Moses. IV. Contents. The book falls naturally into two portions:

(1) the early history of the race of mankind in the first eleven chapters; (2) the history of the patriarchs, as the ancestors of the people of Israel, in chapters 12—50. V. Design. (1) 'To define the place occupied by Israel among other nations, and to show how it gradually emerges into separate and distinct existence.' (2) 'To furnish the history of the patriarchal Church.' (3) 'It serves as the narrative preamble to the legislation of Moses. It is the first volume of the history of man in relation with God.' There is a unity of plan in the book, in accordance with which the material gathered from different sources is arranged and welded together. (*G. M. A.*)" This introduction shows the influence of higher criticism. Some of the introductions are more extensive, but in no case is there anything like an exhaustive discussion of isagogical questions. Upon the whole it may be said that conservative views are favored.—2. The synopsis, printed on the next leaf, with much free space remaining and an empty obverse. The synopses have been collected from the works of many authors. As a rule, several synopses are given for each book. Thus for Genesis there is one from Bush and one from Ayre; for Exodus one each from Horne, Blount, Nicholls, Bush, and Ayre; for Leviticus one composite synopsis from Bush and Horne; for Numbers one from Horne and one from Keyl-Delitzsch; for Deuteronomy one each from Angus, Ayre, Blount, Keil, Horne, etc.—3. The commentary. This is in the form of very brief annotations to particular terms in a text-unit, and is followed by sermon material: brief outlines and prose and poetical quotations, gathered from many sources, and intended to stimulate and fructify the meditation of the sermon-builder. Striking thoughts and bright sayings of many minds have been gathered for this purpose, and thus the proverbial dullness of the average commentary has been overcome. The pages of this *Biblical Encyclopedia* are full of lively and enlivening contents. Depth and thoroughness, of course, had to be sacrificed, and the illustrative material is not always cognate to the text, except by a connection that seems far-fetched. The purpose seems to be to supply preachers and lecturers with material that will make their talks sparkling and entertaining. The true meaning of many a passage has been missed. Imagine, for instance, the effect of a literal interpretation of Canticles. For 2 Tim. 3, 16 the Revised Version has been adopted. The enthroned martyrs in Rev. 22, 4 reigning with Christ in heaven represent "an indefinite and probably a vast period of the prosperity of the Church on earth," etc.

D.

Types of Preachers in the New Testament. *A. T. Robertson, M. A., D. D., LL. D.* 238 pages, 5×7½. \$1.60, net.

Dr. Robertson, professor of New Testament exegesis in Southern Baptist Theological Seminary, Louisville, Ky., author of many theological works, of which the *Grammar of the Greek New Testament* is the most notable, in this volume presents studies of sixteen New Testament characters. His chapters are written in a lively style, and in their happy seizure upon unfamiliar incidents and in their use of analogy and pertinent application reflect the author's mature scholarship. The characters here portrayed and applied to the preacher's business are Apollos (the Minister with Insufficient Preparation), Barnabas (the Young

Preacher's Friend), Aquila and Priscilla, James, Philemon, Stephen, Lydia (the Preacher's Friend and Helper), Silas (the Comrade), Titus (the Courageous), Timothy (the Faithful), Thomas (the Preacher with "Honest Doubts"), Philip (the Evangelist), Matthew (the Business Man in the Ministry), Judas, Diotrophes (the Church Regulator), and Epaphroditus (the Minister who Risked All for Jesus). GRAEBNER.

Foundations of Feminism. *Avrom Barnett.* 245 pages, 5×7½. \$2.50.

The author discusses first the biological foundations of feminism, or the woman movement (emancipation of women), then the psychological and physiological, and finally the sociological. In the course of his investigation he reviews the various theories of the evolution of sex, the determination of sex, etc. His own theory regarding the variability of the mental make-up of woman is based upon the most recent biological investigations. The sections treating this subject, involving a discussion of the basic germinal elements (chromosomes), and their development, are of absorbing interest. GRAEBNER.

Texts Explained, or Helps to Understand the New Testament.
F. W. Farrar, D. D., F. R. S. 372 pages.

"I acted for some years as Examining Chaplain to the Bishop of Worcester, and at every examination of the candidates for ordination it was my custom to set them a paper of some thirty texts from the Authorized Version, which required explanation, arising in many instances from a necessary change in the reading or accurate rendering of the original. To my astonishment I found that, out of these thirty texts, the majority of these young clerical students never threw any light on more than four or five"—thus the author indicates the origin of this quaint volume, the chief value of which to our theologians I can see in this, that it calls attention to inaccurate renderings or easily misunderstood terms and phrases in the Authorized Version, also as an aid for rapid exegetical review work. Farrar's own explanations are good, bad, and indifferent. For instance, it is good to suggest that the reading in Mark 7, 19 should be: "And goeth into the draught. [This he said], making all meats clean," instead of "purging all meats," which in itself, even without the inserted parenthesis, is unintelligible. This text thus teaches the abrogation of the Levitic law. However, it is a bad explanation to argue from the fact that Matt. 25, 8 should be rendered "are going out" instead of "are gone out," that "the torch of divine grace in the human soul may smoulder into an almost invisible spark, but on this side the grave it can never be wholly extinguished. This is the unbiblical "Once in grace, always in grace" theory. D.

The MacMillan Company, New York City:—

A Faith that Enquires. The Gifford Lectures delivered in the University of Glasgow in the years 1920 and 1921. *Sir Henry Jones.* 278 pages. \$2.00.

The purpose of this book the author sets forth in his preface, where he says: "There are many thousands of thoughtful men in this country

whose interest in religion is sincere, but who can neither accept the ordinary teaching of the Church, nor subject themselves to its dogmatic ways. I would fain demonstrate to these men, both by example and by precept, that the enquiry which makes the fullest use of the severe intellectual methods supports those beliefs upon which a religion that is worth having rests. Let man seek God by the way of pure reason, and he will find Him." The aim of the author is therefore to point out how God may be sought and found by the way of pure reason. He furthermore urges the churches to "regard the articles of their creeds, not as authoritative dogmas, but as objects of unsparing intellectual enquiry," since "enquiry not only establishes the truth of the main elements of the doctrines which the churches inculcate, but transmutes and enriches their meaning." In accord with this aim the author treats, among others, the following themes: "The Skeptical Objections to Enquiry in Religion Stated and Examined"; "The Nature of Religion"; "Scientific Hypothesis and Religious Faith"; "Morality and Religion"; "God and Man's Freedom"; "God and the Absolute"; "The Immortality of the Soul." In the last chapter, in which the author sums up "The Results of Our Enquiry," he makes the following confession: "Not merely are our conclusions somewhat meager, but they are unsatisfactory in a far more serious sense. They are based, from beginning to end, upon an assumption which I have made no attempt to justify, and which, if false, deprives our attempt of all value. The assumption is that the moral life has a value which is final, unlimited, and absolute." This honest confession of the failure of human reason to demonstrate, prove, and establish true religious principles as we find them embodied in the revelation of Scripture again points out the insufficiency of an apologetic founded upon reason. Practical reason, at best, establishes only the moral principles which underlie the well-being of man. It utterly fails to comprehend the vital truths of sin and grace, condemnation and redemption, as taught and emphasized in the Holy Scriptures. The attempts to make reason serve and substantiate faith have always been a failure; so also in the volume before us.

MUELLER.

From Genesis to Revelation. *Mildred Berry.* 260 pages, 5×7½.

The subtitle reads: "An Outline of the Bible's Whole Contents." We have found the book immensely readable. With rare felicity the author succeeds in getting a comprehensive view of each book of the Old and New Testaments. Her attitude over against the Bible is unaffected by the prevailing influence of the New Theology. She accepts the Bible as throughout the inerrant Word of God and finds Jesus in all its parts. While we have entered half a dozen queries on the margin here and there, we agree in the main with the opinion of Rev. John T. Stone, who says in the introduction that it "rightly divides the Word of Truth." GRAEBNER.

The Modern Reader's Bible for Schools. The Old Testament. *Richard G. Moulton.* \$2.50.

The *Modern Reader's Bible* (abridged for schools) is a companion volume of a similar edition of the New Testament Scriptures by the same

author. The faults, deficiencies, and destructive tendencies of that volume may be equally ascribed to the one on the Old Testament. It is not the Bible familiar to us from childhood, but a Bible conceived, abridged, and systematized in its essential features by a scholar of modernistic views. The golden thread of Messianic promise and hope, which we find interwoven in all the books of the Old Testament, the consolatory theme of salvation from sin through the redemptive work of the Messiah, which constitutes the basic thought of Old Testament revelation, and in which Israel's worship centered, has been broken, abrogated, and annihilated in this volume. Accordingly, the book is sadly disappointing; it does not give the reader a true conception of the majesty and sublimity of that noble record of divine inspiration which had for its chief and manifest purpose the revelation of a perfect redemption through the divine Savior. The book is suggested as a guide to such as lack time to study the entire Scriptures, and yet would gain "an inclusive idea of the Bible's contents as a whole." Dr. Moulton's abridged Bible, however, utterly fails in conveying "an inclusive idea of the Bible's contents as a whole," since it omits the vital and fundamental conceptions that underlie the entire Old Testament Scriptures. This deficiency has no doubt been felt by the author himself, for in his preface he suggests: "His [the author's] counsel to his fellow-teachers would be to concentrate their efforts on the simple and straightforward reading of Holy Scriptures, unhampered even by explanation, in the way most other books are read. When this has been secured, the Bible may be left to take care of itself." This is sound advice. We doubt that "many hundreds of university and other students turn from prejudice to enthusiasm for the Bible simply by its presentation in literary form." The literary value of the Bible cannot be enhanced by an abridgment such as we have it in Moulton's *Modern Reader's Bible*, nor can such an abridgment assist the student in getting an adequate conception of the contents, nature, and purpose of the Holy Scriptures. We are utterly out of sympathy with any attempt to present the Bible in the form in which it is offered in this volume.

MUELLER.

The Promise of His Coming. A Historical Interpretation and Revolution of the Idea of the Second Advent. *Chester McCown, Ph. D.* 256 pages, 5×7½.

Prof. McCown's book treats a timely subject, but the reading of it is not pleasant. The author's views regarding millennialism are largely our own, but in exchange for the chiliastic vapor he gives us the poison gas of the new theology. He speaks of "naive and unreasoned views on the subject of the inspiration of the Bible and the advent of Christ" as "the great barrier to intelligent use of the Scriptures." He complains of the effect which "lingering reminiscences of the doctrine of verbal inspiration" have upon the interpretation of apostolic texts. McCown's own views on the Scriptures are centered in an attitude of childlike trust over against the "assured results" of critical "scholarship." He believes that Deuteronomy was written about 650 B. C., parts of Jeremiah in 586, others in 549, others about 400. The *disjecta membra* of Isaiah are scattered over various periods between 549 and 105 B. C. Daniel was written 165 B. C., Job about 300, etc. The crucial question: "Did Jesus

really believe that after His death He would come again visibly to reign on earth? Did He really expect His own second coming?" is answered thus: "We must beware of demanding of an Oriental nineteen centuries ago a literal accuracy in the use of language which one expects in a modern scientific treatise. . . . It were better to admit that His [Christ's] humanity involved certain limitations, that just as He was limited to the language of His people and the unscientific ideas of His time, so in this matter He was 'limited' to the highest and most spiritual of the Messianic conceptions of His age, and used language which did not express the full truth."

We have, then, the exegetical and dogmatical monstrosities of the newer (Dispensationalist) chiliasm, on the one hand, and, on the other, such works as McCown's and that of Professor Case of Chicago University, which place the eschatology of the prophets, of Christ, and of the apostles on a par with the apocalyptic literature of later Judaism. As between the two positions, we shall, for our eschatological preaching, certainly choose — neither.

GRAEBNER.

A Student's Philosophy of Religion. *Wm. Kelly Wright, Ph. D.* 472 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. \$3.75.

Dr. Wright, now professor of philosophy at Dartmouth College, delivered these lectures when he held the chair of philosophy in Cornell University. His volume, which is intended for undergraduate students of the philosophy of *religion*, unites an analysis, on naturalistic premises, of religion with a systematic presentation of *religions*. The book is oriented upon the view-points of the evolutionary hypothesis.

GRAEBNER.

Apology and Polemic in the New Testament. *Andrew D. Heffern, D. D.* 411 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. \$3.50.

Dr. Heffern, professor of exegesis in Philadelphia Divinity School (Episcopal), believes that Paul's Christology is in all essential features that of the primitive Christians, and he also holds that our written gospels, "besides their agreement with Paul's views of Christ, present the same fundamental features concerning faith in Christ." He believes that the question which calls for answer "is not merely when or how the faith of the apostolic preachers could have transformed the Gospel of Christ, but when and how His Gospel transformed them." (p. 10.) All of which is really good. Unfortunately, Prof. Heffern, while retaining an orthodox attitude on these points, builds his entire argument upon sand by assuming the correctness of the Documentary Hypothesis. He adopts the "common opinion" (p. 36) concerning the document "Q," and freely employs it in his textual analysis, as, for instance: "All three Evangelists have here used Q: Mtw. using Mk. also, and incorporating in addition related sayings; Luke, too, combining with Mk. his recension of Q, together with some material from his special source, L. This last source was, according to B. Weiss, parallel to Q in Lk. 11, 37 ff., and was here used instead of Q. Following the main features of Weiss's reconstruction of this section, Q included a series of controversial discourses, Q. *Syn. Ueb.*, p. 88, without definite chronological indication." (p. 35.) After this

the reader will expect no conclusions of practical or even academic value in the chapters dealing with the controversial element in the gospels. The chapter on the Judaistic controversy is much better, and the section dealing with Gnosticism presents view-points which are a real contribution to the understanding of many passages in the epistles. GRAEBNER.

The Christian Witness Co., Chicago:—

Must the Bible Go? *Newton Wray, A. B., D. D.* 246 pages, 5×7½. \$1.25.

The author is professor of theology in Taylor University, Upland, Ind. The title of the book is an unhappy one, since it suggests that the Bible might have to go, while the author's own testimony is replete with affirmations that the Scriptures will certainly remain forever. The book is directed against those unbelievers in the pulpits "whose teachings are not so brutal and blasphemous as those of Voltaire and Tom Paine, but are just as fatal to those who follow them." Among the points discussed are the authenticity of the Pentateuch, especially of Deuteronomy; the mythical theory; rationalistic views of Old Testament inspiration; the authenticity of the Fourth Gospel; and the higher critical denials of Christ's deity, His marvelous incarnation, His miracles and resurrection. The book is another token of coming separation, along a vertical line of cleavage, in all the Reformed bodies. Touching on the attempt of Dr. Horton to represent certain Pauline epistles as forgeries, Professor Wray says: "We denounce such teaching as satanic and destructive of the very foundations of faith, and we refuse to have fellowship with those who lend themselves to its propagation."

GRAEBNER.

The Encyclopedia Press, New York:—

The Jesuits—1534 to 1921. A History of the Society of Jesus from Its Foundation to the Present Time. *Thomas J. Campbell, S. J.* Vol. I. Reverse page: *Permissu superiorum. Nihil obstat: Arthur J. Scanlon, D. D.,* Censor. *Imprimatur: Patrick J. Hayes, D. D.,* Archbishop of New York. Copyright, 1921. All rights reserved. 441 pages.*

Ignatius Loyola, Le Jay, Bobadilla, Aroez, Struda, Ribodencira, Oviedo, Mercurian, Faber, Ortez, Brouet, Salmeron, Lainez, Xavier, Cretineau-Joly, Polauco, Toletus, Bellarmine, Possevin, Ricci, Gruber, Kircher, Viciro, Campion, Organtini, Beschi, De Nobili, Scholl—all but a few so strange-sounding to our ears, form only part of a list of members of the so-called Society of Jesus to whom we are introduced in this history. Besides all the well-trodden countries of the European world, many portions of the Asiatic, African, and American continents were the fields of the passionate, feverish activities of the new-born *Compania de Jesus*, as its founder, Loyola, named it, "a battalion of light infantry, ever ready for service in any part of the world." India had just appeared above the horizon when the Jesuits went into Goa as into their own. They penetrated into forbidden China and Tibet; Japan in 1551 was relinquished by Francis Xavier to two other missionaries of the order; the Dark Continent, the

* The subjoined estimate was furnished by Rev. F. Koenig of St. Louis, Mo., who died May 20, 1922.

interior of South America, the Antilles, the Congo, Abyssinia, Mozambique in Africa, Agra and Lhasa, Ceylon, Macao in Asia, Mingrelia, Paphlagonia, Chaldea, Armenia, pass before our eyes in a bewildering panorama of their missionary activities.

But do we really get a history? A clever girl of eleven, while showing the new preacher the big family album, will impart a certain stock of information as she describes and names the old preacher, the doctor, barber, and banker of the village, all of her uncles, sisters, cousins, and others living on Main Street; a disruption in the church may be touched upon, a family skeleton may be brought into view, but nothing exhaustive or authentic is to be expected. It's "Turn over," "Turn over," before you get deep into any subject. Or, coming down to modern terms: If for two hours silhouettes, busts, full-size portraits, landscapes, and scenes are thrown on the movie screen without much of a plot and only superficial commentaries, you will arrive at no proper estimate of persons, you will not get to the bottom of any great movement presented, because you are not furnished with any foundation knowledge in the form of documentary proof or even faithful summaries. Too many questions remain unanswered, too much vagueness obtrudes, too much perversion of facts crops out in this history.

Bloody Mary of English history becomes gentle Mary Tudor, good Queen Bess the terrible Elizabeth, "under whom no one was safe." "In 1521, when Loyola was leading a forlorn hope at Pampeluna to save the citadel for Charles V, Luther was in the castle at Wartburg, plotting to dethrone that potentate. In 1522, when the recluse of Mauressa [Loyola] was writing his *Exercises* for making men better, Luther was posing as the Ecclesiast of Wittenberg and proclaiming the uselessness of the Ten Commandments; and when Loyola was in London, begging alms to continue his studies, Luther was coquetting with Henry VIII to induce that riotous king to accept the new Evangel." Why does the author omit to mention that Luther indirectly was the cause of the Pope's decorating that riotous Harry with the proud title "*Defensor Fidei*," which anachronically sticks in the English crown to the present day? Were Luther's four disputations against the irrepressible Grickele proclaiming the *uselessness* or the *necessity* of the Ten Commandments? Did Luther's wonderful output of labor in translating the New Testament and writing a large part of his *Church Postil* during his enforced sojourn at the Wartburg leave him much time to plot against the ruler of half the world? After this, unsupported statements must be heavily discounted.

"In 1661, Father Johann Gruber, one of Scholl's assistants in Peking, reached Tibet on his way to Europe. He could not go by *séa*, for the Dutch were blockading Macao, so he made up his mind to go over land by way of India and Tibet." It was such an easy matter! "With him was Father d'Orville, a Belgian. After reaching Sunning-fu on the confines of Kuantsu, they crossed Kutkonor and Kalmuk Tatarly to the holy city of Lhasa in Tibet, but did not remain there. They then climbed the Himalayas" (how did they get into Tibet before without climbing them?), "and from Nepal journeyed over the Ganges plateau to Patua and Agra. At the latter city d'Orville died. He was replaced by Father Roth, and

the two missionaries tramped across Asia to Europe." (One wonders how a Father could so easily be replaced at so enormous a distance from where?—and how news could be carried, wireless telegraphy not then being in vogue as yet.) "Gruber had been two hundred and fourteen days on the road." (Why the pluperfect?) "In 1664 he attempted to return to China by way of Russia, but for some reason or other failed to get through that country. He then made for Asia" (not so before?), "but fell ill at Constantinople. Finally he died, either in Italy, at Florence, or at Patak, in Hungary." Considering the Jesuits' boast that they know at any moment who and where and when anybody of their number is, this vagueness of the place of Gruber's death right close to his brethren is rather perplexing. The whole paragraph would have to be rewritten in order to become a straightforward narrative.

We look in vain for an explicit statement of the objects of the Society and of the means to be employed. For the constitution we are directed to the public libraries. There is a summary of the *Ejercitatorio*, or *Exercises*—"the most wonderful book, which, with the *Imitation of Christ*, is perhaps of all books the one which gains the most souls for God." But an insertion of this "very diminutive volume" would enable one to form one's own opinion. A catechism of Canisius has passed through two hundred editions. Its plan is indicated, but no doctrinal sample or general summary is given. There is not a single paragraph or sentence or chapter setting forth wherein the Jesuitic missionaries were engaged among the pagan peoples, no confession for Jesus Christ as our Savior in the mouths of so many of their actual or putative innumerable martyrs. We recollect only an *obiter dictum* that Jesus died for the world. This silence becomes appalling and oppressive to one looking for vestiges of the *Una Sancta* even among the Jesuits and in the face of such unbelievable devotion on their part to a false ideal. We must be satisfied with hearing that they set out to *evangelize*, and that they *introduced Christianity*. A solitary missionary, meeting, shortly before his demise, another brother missionary, professes to have been without the Sacrament for five years, but remembers no mortal sin. We prefer St. Bernard's *Perdite vivi!* In the Malabar Rites and later the Chinese Rites a real family skeleton is uncovered. Some successful Jesuits "connived at idolatry in allowing the neophytes to retain their heathenish customs. That was the accusation against De Nobili in India, a nephew of Cardinal Bellarmine. In China monks from other orders, coming into China from the Philippines, were horrified to see that many of the practises of Confucianism were still retained by the Chinese Christians. They also accused the Jesuits of concealing from their converts the mysteries of the Cross, to permit them to prostrate themselves before the idol of Chin-Hvam, to honor their ancestors with superstitious rites, and to offer sacrifices to Confucius. When they finally preached that Confucius and all their pagan ancestors were in hell, and that the Jesuits had not taught the Chinese the truth, bloody persecutions began." This throws a peculiar light on all the boasted missions of the Jesuits.

Those that have followed Ford's persistent and exhaustive attacks on Jewish activities will find food for thought that the earlier history

of the order has a Jewish chapter. Polanco, Loyola's lifelong secretary, was of Jewish descent; Lainez, second general of the order, a chief defender of the old faith, and towering figure at the Council of Trent, also; so was Acosta, so was Toletus; so were twenty-five out of twenty-seven conspirators in 1593 of Jewish or Moorish extraction. It was finally resolved that no person of Jewish or Moorish extraction could become a member of the society or remain one. Is it possible, then, that the idea of world domination, the spiritual enterprise, their gift of penetration in the realm of mentality and materialism, the tenacity of purpose, the adaptability to environment, the fanatical spirit, were of that origin, to be grafted on and combined with ideas of a counter-reformation and a universal Church?

A choice specimen of historical reliability of this history is found in the account of Xavier's burial after his death near Canton, China, in 1552. "His body was placed in a box of quicklime, so that his flesh might be quickly consumed, and the bones carried back to Goa. Two months later, when the ship was about to leave, the box was opened, and to the amazement and almost the terror of all not only was the flesh found to be intact, but the face wore a ruddy hue, and blood flowed from an incision made below the knee. . . . When the vessel entered the harbor of Goa, the splendor of the reception accorded the dead hero surpassed all that the Orient had ever seen. Xavier rests there yet, and his body is still incorrupt." *Haec ille!* We are tempted to inquire in the spirit of Mark Twain's *Innocents Abroad*: Who paid for the ice-bill all these years to keep his body so fresh and nice? Will not one of our missionaries down there take a snapshot of St. Francis Xavier next time they go shopping at Goa?

Of De Nobili—about 1606—we are asked to believe that "within a year he was master of Tamil, Telugu, and Sanskrit." "He began to discuss some of the fundamental truths not as coming from himself, but which . . . were set down in their own Vedas." His practise of conniving at heathenish customs gave rise to the question of the Malabar Rites, and his emphasis on the natural theology, his rejection of the name Prangui or Portuguese, and posing as one of the Brahmins cast a deep cloud on this celebrated missionary's labor of forty-two years.

It is refreshing to see how this historian and apologist meets the innumerable accusations and criminations which have been heaped on the gentle Society of Jesus by friend and foe of the Catholic Church, mostly by the former, throughout the book and especially in the chapters "Battle of Books" and "The Great Storms." The worst of the accusations are simply set down and expected, by exposure to light, to dissolve themselves, or their authors, inside or outside of the pale, are discredited by a word or a phrase. A few samples may serve to illustrate this: "The climax of calumny was reached in a decree of the Parliament of Paris, issued on August 6, 1762. It declares that 'the Jesuits are recognized as guilty of having taught at all times, uninterruptedly, and with the approbation of their superiors and generals, simony, blasphemy, sacrilege, the black art, magic, astrology, impiety, idolatry, superstition, impurity, corruption of justice, robbery, parricide, homicide, suicide, regicide.'"

"This was the contribution of the Jansenists to the Jesuit chamber of horrors." That is about all the defense made against this ferocious indictment, of which the above statement is only a portion.

Sixtus V, in 1592, was insisting on changing the name of the society. There was nothing for Aquaviva, the general, to do but to submit. The brief to this effect had been signed by the Pope. Very opportunely he died, his successor tore up the brief, and the society kept its name. "As was to be expected, the society was accused of having had something to do with the Pope's opportune demise." And there the author leaves it.

There is evident a desire to make this first history in the English language take cognizance of modern names arrayed in battle against them. After quoting from Hasemueller's *Historia*, endorsed by Polycarp Leyser in 1593, "that the order was founded by the devil, who was the spiritual father of St. Ignatius": "The Jesuits were professional assassins, wild boars, robbers, traitors, snakes, vipers, etc.," the author adds Carlyle's estimate: "The Pope had given them full power to commit every excess. If we knew them better, we would spit in their faces, instead of sending them boys to be educated. Indeed, it would not be well to trust them with boys." No comment is made.

"Americans have not been troubled to any extent except perhaps in one instance, when a certain R. W. Thompson, who had been secretary of the Navy, though he lived 1,000 miles from the sea, warned his fellow-countrymen in 1894 that the one danger for the Constitution of the United States was the teaching of the Jesuits. . . . No one was excessively alarmed by the footprints of the 'Jesuits.'" Why should they be troubled when they allow themselves to be suspected of seeing a relevancy between a Navy secretary's inland residence and the strength of his anti-Jesuit argument and force of a patriotic warning!

Count von Hoensbroech is represented as "somewhat disqualified as a witness, since he apostatized from the faith, and, though a priest, had married a wife, moreover as a rancorous Lutheran. He did not win the prize of 2,000 florins offered by Canon Dasbach to any one that could prove that the Jesuits held the immoral maxim "that the end justifies the means." The defense of the author is: "If the society ever taught this doctrine, at least it cannot be charged with having a monopoly of it." For, lo and behold: "The great Protestant empire, which is the legitimate progeny of Martin Luther's teaching, proclaimed to the world that the diabolical 'frightfulness'—already long discounted and disbelieved!—was prompted solely by its desire for peace. On the other side of the Channel an Anglican prelate said that the British Empire could not be carried on for a week on the principles of the Sermon on the Mount," and more such on this order.

We do not know what exacting *ex-post-facto* conditions would be imposed on any present-day attempt to prove them guilty of what they deny, and we do not hope to win the prize, though we could use the coin. But the mind of average normalcy will be satisfied with the following quotations from Tamburini († 1675), Escobar († 1669), Voit († 1789), Matteo Liberatore († 1871), as establishing beyond doubt that the principle is

enunciated in spirit and in word and can be denied only by applying it in this dire need. They are taken from "*Die Moral der Jesuiten*, quellenmaessig nachgewiesen aus ihren Schriften von einem Katholiken; Celle, 1874," Latin and German in parallel columns. We there read: "Finis enim dat specificationem actibus, et ex bono vel malo fine boni vel mali redduntur. Denn der Zweck gibt den Handlungen ihren eigentlichen Charakter, und durch einen guten oder schlechten Zweck werden die Handlungen gut oder schlecht." "Non peccavit; cui enim finis licet, ei et media permissa sunt." "Cui concessus est finis, concessa sunt media ad finem ordinata." "Es ist wahr, dass aus der Verpflichtung, den Zweck zu erreichen, das Recht erwächst, die zur Erreichung desselben noethigen Mittel sich zu verschaffen." (§§ 186, 259, 407, 477, 612.)

Volume I ends in leading up to the whirlwind which forced Pope Clement XIV to declare the Jesuit Order suspended. Vol. II has not come to hand. Should it contain material of interest in regard to its present-day status and its revitalized world-wide activity, of which there are many indications, it may merit further notice in the MONTHLY.—The author relates in the preface that on an Atlantic liner he was asked "if he knew anything about the Jesuits. Proceeding to answer, he was interrupted by the inquirer: 'You know nothing at all about them, sir; good day!'" The inquirer, after perusing this book, would probably feel inclined to paraphrase his rather straightforward remark and make it run thus: "You know a great deal about them, and could tell us more if you were permitted to do so."

The Abingdon Press, New York:—

Dictionary of Bible Proper Names. Compiled by *Cyrus A. Potts*. 279 pages, 4½×6½. \$2.00, net.

In this little manual, based on Strong's *Concordance*, all proper names in the Old and New Testaments are arranged in alphabetical order and defined. Each name is syllabified, accentuated, and diacritical marks are employed for every vowel sound. The literal meaning in both Latin and English is shown. A brief identification of each name is given. Names having a similar spelling and those related etymologically are given for the purpose of comparison. There is added a summary of the books of the Bible, pages 257 to 260; a genealogy of Jesus Christ according to Matthew and Luke; rivers and mountains mentioned in the Bible; names of the Hebrew months, etc. While the book is well printed and well bound, the price is rather high.

GRAEBNER.

Wm. Frederick, Box 135, Clyde, O.:—

A True Calendar of Passion Week, showing where Jesus was, and what occurred in fulfilment of prophecy, during His last ten days on earth. *Wm. Frederick*. Single copies, 10 cts.; 5 or more, 5 cts. each.

The purpose of this calendar is to prove that Christ was crucified on Wednesday and not on Friday, as is usually assumed. MUELLER.

A. Deichert'sche Verlagsbuchhandlung Werner Scholl, Leipzig:—

Kurzgefasste Kirchengeschichte fuer Studierende. Von Lic. theol. *Heinrich Appel.* Mit Tabellen und farbigen Karten. Zweite vollstaendig durchgearbeitete Auflage. XX and 712 pages, and 14 pages of charts.

Condensation is only one of the outstanding features of this book, which a considerate teacher has prepared for tyroes in the study of ecclesiastical history. The book aims to make learning, not easy, — true learning never is that! — but easier and more effectual. This end is served by the lucid arrangement of historical eras and epochs in logical sequences, the use of six different kinds of display type besides the ordinary type for the text proper, for bringing out the various emphases and causal relations in the historical material, the rational treatment of that awful cross to the student of history, the dates of decisive historical events, which are given in little groups at the head of lessons, and the tables for review work at the end of periods. In the text proper we meet with an easy and pleasing style, rapid progression of thought, the otherwise dry material being continually enlivened by a discreet use of anecdote, few, but illuminating foot-notes, and brief, grammatically unfinished remarks that are hints meant to send the student off on personal research work. A copious bibliography at the head of each larger division and in many instances even at the head of a subdivision makes this text-book a trusted guide for more extensive and detailed studies, after the student has completed the study of this manual. The book, we venture to suggest, had best be used together with Gieseler's, because the latter gives the source material, so necessary for the pursuit of independent study and the forming of value-judgments, in abundance. — The references to Hauck in the bibliographies could be increased, even if some of the other references would have to be dropped to save space. Of the relative importance of the Lutheran Church in America the author has no adequate conception. His bibliography for the brief five paragraphs of 27 lines, all told, is fairly complete (though the history of the Ohio synod and the more recent special histories of Eastern synods, also the Scandinavian synods have been overlooked). The statement that the Missouri Synod is of Saxon origin needs to be qualified. The statement that Walther's doctrine of predestination is this: "God offers salvation to all men, but saving faith is wrought only in the elect," is not history. The remark about "the strongly orthodox General Council" causes an incredulous smile. — The proofreading for this book is sadly defective. To point out a few instances, on page 2: "*Institutio numhistoriae*," also "*verkuepften*"; p. 8: "*traten*." On p. 11 the statement about Nero: "*Ungewiss ist es, ob er tatsaechlich der Brandstifter war, wodurch er auf die Christen versiel*," is an unintelligible breviloquy. On p. 13 "*Gelehrte Schulen hatten sie [the Jews] in Jamnia und Tiberias. Als Hauptaufgabe betrachtete er [who?] das Rabbinentum, durch die [?] in der schriftlichen [!] Fizerung [!] der bis dahin muendlichen Gesetzstradition.*" The whole sentence seems to be pied. On page 16, line 7 from top, there is an omission after "um"; on page 21 "*Bearbeitung einer mit einem Rabbinen Tarphon gehaltene [!] Disputa-*

tion"; on p. 24 we find "ano *Christos*," with the first words in small letters, while on p. 25 it is printed "*Ano Christos*." It is a question whether in both instances "ano" should not be "aeon;" etc., etc. D.

Verlag von J. T. B. Mohr (Paul Siebeck), Tübingen, Germany:—
Gesammelte Aufsätze zur Kirchengeschichte. Von Karl Holl. Band I:
Luther. 458 pages; paper. M. 125.

The collection of articles contained in this volume represents the academic form which the author's gratitude has assumed towards the Faculty of Jurisprudence at Leipzig for conferring on him the title of LL. D. on October 31, 1917. The volume contains eight essays (some of them published before as separate prints), in which particular phases of Luther's theological development and decisive view-points in his reformatory activity are exhibited: 1. What did Luther Mean by "Religion"? 2. The Doctrine of Justification in Luther's Lectures on Romans, with Special Reference to the Question of the Assurance of Salvation; 3. The Reconstruction of Ethics; 4. The Origin of Luther's Concept of the Church; 5. Luther and Territorial Church Government (*das landesherrliche Kirchenregiment*); 6. Opinions of Luther regarding Himself; 7. The Cultural Import of the Reformation; 8. The Importance of Luther in the Progress of the Science of Interpretation (*Auslegungskunst*). A twofold index, of subjects and persons, very precise and comprehensive, completes the volume. —Holl is such an exact and thorough scholar that he arrests immediate attention for anything that he has to submit to the public. His studies in Luther especially, both by the pointed questions which he proposes for investigation, and the exhaustive treatment which he accords them, claim absorbing interest. A most commendable feature of his method of work is that he gives his authority and references step by step for every claim that he makes, and thus enables the reader to verify his claim, to discount it, or reject it. Every treatise in this collection is brimful of information, gathered and grouped with a scholar's consummate skill, and delights the heart of the close student of Luther. In view of the evolution through which the former German state churches are passing at the present time, articles 4 and 5 are very opportune and deserve primary consideration by every one who undertakes to enter the discussion now going on as to what Luther meant by "the Church," and how he viewed the relation of the territorial government to the Church. The contents of these articles we propose to exhibit later in special *résumés*. At present we merely wish to record our satisfaction that Holl has blasted the current claim, launched by Sohm and handed on by Rieker, Troeltzsch, Wolff, and others, that Luther's *corpus christianum* is the political society or community of a territory in and for which the Christian religion has been adopted. Holl shows that Luther uses *corpus christianum* as a synonym for *corpus mysticum*, and even in his earliest writings views the Church as a spiritual society, entrance into which is by a personal spiritual act of the individual — faith in Christ. D.

Kampmann und Schnabel, Prien am Chiemsee: —

Die Deutung Augustins, Bischofs von Hippo. Analyse seines geistigen Schaffens auf Grund seiner erotischen Struktur. *Werner Achelis.* 137 pages, 6½×10.

As the subtitle indicates, this treatise is an attempt to apply the Freudian theory (psychoanalysis) to the character of St. Augustine. Neurosis inaugurated by force, psychic sublimations and other processes stressed by Freudianism, especially those of sex, are found in forms more or less acute in the various periods of Augustine's career. The analysis of the church-father's *psyche*, however, is used only as a leverage for the application of psychoanalysis to Christianity, more especially to the problem of the origin of sin. The religious temper of the book will be understood when on page 68 we find the Divinity cursing man because through the assistance of the serpent man had discovered the mystery of reproduction and was now able to multiply his species without the intervention of the Deity! Its scientific level is indicated by the note on page 66, which endeavors to account for the lack of scientific proof for the Freudian hypothesis thus: "Over against a primary intuitive idea the subsequent, strictly scientific method of proof is of minor importance and might be in many details false. The layman must form his judgments in accordance with the intuitive idea and the luminosity of which it is capable"! Like the works of Blucher (see THEOLOGICAL MONTHLY, June, 1922, p. 168 ff.), Achelis's work is calculated to affect a healthy mind as did the old Chicago drainage canal the olfactory organs. As an "interpretation of Augustine" it registers zero.

GRAEBNER.

Ausland und Heimat Verlags-Aktiengesellschaft, Stuttgart: —

Das Deutschtum in Kongresspolen. *Adolf Eichler.* 157 pages, 6½×9½.

Eichler is manager of the Ostdeutsche Heimatsdienst in Allenstein, East Prussia. His book is a complete history of German colonization in Poland. The story of the entrance of Lutheranism and the destructive work of the counter-reformation appeared to the reviewer the most interesting section of a story replete with human and religious interest.

GRAEBNER.

Kommissionsverlag der "Deutschen Post aus dem Osten," Berlin: —

Werdet nicht der Menschen Knechte! Gesammelte Aufsätze ueber kirchliche Fragen in Kongresspolen. Von *Adolf Eichler.*

A series of essays, editorials, and addresses compiled for the purpose of showing the condition of the Evangelical Church in Poland, with an urgent appeal for the establishment of an independent free church, summed up in the words: "Ein Weg zur Rettung ist da; er fuehrt ueber die Freikirche zur Selbstbehauptung."

MUELLER.

Correction. — On page 126 of the issue for April the reference to the work of the U. L. C. in Europe and Africa should be to the N. L. C., that is, the National Lutheran Council.

DAU.