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A Bit of Recent Swedish Church History.

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Outside of professional circles few men know of the movement in Sweden which has resulted in the establishment in that country of Lutheran congregations that are independent of state control and maintain an attitude of protest for conscience' sake against the unscriptural and un-Lutheran teachings and practises of the Lutheran state church of Sweden, its prominent theologians, and leading church-men. The movement has been described in a Swedish brochure¹⁾ which not only has proved most instructive reading-matter, but will be seen to be heartening to all who in these days of apostasy from the standards of the old faith still uphold that ancient type of Christianity which at one time victoriously overran the pagan world, that Lutheranism of the old school which essayed to restore evangelical Christendom to its divinely intended status.

1. SCHARTAU AND ROSENIUS OPEN THE FIGHT AGAINST RATIONALISM.

The writer of the brochure tells us that in its devastating spread seventeenth-century rationalism at last had reached also Sweden, and although it did not work in that country all the havoc it had wrought in Germany, it nevertheless put its stamp on Swedish church-life. It produced great irreligiousness, while allowing the external forms of godliness to remain. Men became liberal; while their faith crumpled up, their conscience became wide. A spiritual night seemed about to settle on the homeland of Olaus

1) *Evangeliska Fosterlands-Stiftelsen, den Moderna Teologien och Bibeltrogna Vænner.* Af Amythos. Stockholm. Axel Wallen & Co.

THE THEOLOGICAL OBSERVER.

American Prohibition. — Observing men have long been aware that the two main props of the Eighteenth Amendment to the Constitution of the United States have been fanaticism — all the more contemptible and dangerous when it cites the Scriptures — and greed. But it was hardly to be expected that this view would be expressed so soon by the secular press, a great part of which of late has been and still is dominated by fanaticism and greed. The *St. Louis Post-Dispatch* (August 2) said editorially: "The 100 per cent. drys are everywhere well organized and are aggressively led by men inspired by two powerful motives, fanaticism and the official emoluments of power and salary." In view of the manner in which this legislation

6) Reviews of Kolmodin's book are found in *Facklan* (the *Torch*), Vols. 1908, 1909, and 1910; *Nya Vaktaren* (the *New Watchman*), Vols. 1908, 1909, and 1910; *Vidraekning med professor A. Kolmodin och hans bok: "Kristendomen och den urkristna foersamlingens bibel"* (*Settlement of Account with Professor Kolmodin and his book, etc.*), by Alfred Andersson; *Haall det du har. . . Bidrag till diskussionen om prof. A. Kolmodins skrift, etc. (Hold that fast which thou hast. . . An Offering for the Discussion of Prof. A. Kolmodin's Treatise, etc)*, by Axel B. Svensson; *Om Bibelns domssanningar (Regarding the Decisive Authority of the Bible)*, by Pastor D. A. Aernstroem; and in the book of B. Wadstroem mentioned before: *Some Leaves from the History of E. P. S.*

was passed without the consent and even in plain defiance of the expressed will of the people, the editor is moved to say: "The 'tyranny of the majority' which so alarmed De Tocqueville, were a less sinister development than a spineless majority submitting to the 'tyranny of the minority.' Such a condition would write us down a morally bankrupt people, with material insolvency the next epochal stage of our degeneration." Severe words! They were not written, however, to give comfort to toppers and confirmed inebriates, — though these will regard them as a gospel, — but to call attention to the terrible forces in our country which are tearing down our principles of self-government and our self-respect. — The same paper, in an editorial following immediately upon the foregoing, characterizes the work of the Ku Klux Klan, the Federated Patriotic Societies, the American Legion, and others, as foreshadowing "the end of the Republic." This is a reasonable and well-grounded estimate of these American pests that frequently stalk in darkness. Our Sunday prayer to the Lord of lords that He would "look with favor upon the land in which we dwell, *preserve its liberties unimpaired,*" etc., is becoming increasingly opportune and necessary. D.

Who can Assimilate the Jew? — Before, during, and chiefly after the late World War the Jew and his doings have come into such prominence all over the world that men of affairs are actually discussing "the Jew Problem" in the periodical literature of the world. For instance, after the article by Paul Scott Maurer on "The Assimilation of Israel" in the *Atlantic Monthly*, July 1921, William Yale sends a contribution to the same publication from Port Said on "The Non-assimilation of Israel" (August, 1922). In general he holds that the present world antipathies with their nationalistic madness are caused to some extent by political and commercial rivalries of governments, but chiefly by distinctive and powerful factors of a cultural nature. In the case of the Jews, who have no national government of their own, the latter seems to be the only plausible explanation. "The Jewish people have a distinct culture of their own — a culture which is more thoroughly inculcated in the individual Jew than is the Gentile culture in the individual Gentile. The Jews have a literature which is distinct from all other literatures, they have customs and habits which set them apart from any other human group; they have a mode of thought peculiarly characteristic of the Jew; their moral conceptions are different from those of the Gentiles; their philosophy is distinctly their own. At a very early age these differences are drilled into the mind not only of the upper classes, but also, and even more intensely, of the masses. There are so many determining factors in the culture of the Jews which are different from those of all other groups that the Jews are verily a race set apart — a race, or group, whose culture is antagonistic, on many counts, to the culture of all other peoples." The author traces the non-assimilableness of the Jews to two causes: 1. the conception, essentially Oriental, which the Jew has of woman. This has to a large extent prevented inter-marriages between Christians and Jews. 2. The keener intelligence and better mental training of the average Jew, which causes the latter

to regard association and intimacy with the average Gentile as undesirable. "The question of the future is whether Jewish thinkers and leaders will endeavor to suppress such factors in the culture of their people as render assimilation difficult, if not impossible, or whether Jewish leaders will attempt to intensify these differences, in order to prevent assimilation and preserve Israel as the Chosen People." The latter, we believe, will be the policy which the Jews will pursue. Such texts as Is. 11, 4, studied in connection with Luke 21, 24 and Acts 14, 46 ff. and in the light of nineteenth centuries of church history, settle for most Christians the question of the assimilableness of the Jews as a whole. Jewish antagonism has lately become quite pronounced against Luther and the Lutherans. The *Jewish Cyclopedia* carefully registers the anti-Jewish utterances of Luther (s. v. "Luther"). Casual references in modern literature to Luther as a pronounced anti-Semite seem ominous. The massacres of Lutherans in the Baltic provinces during the recent Bolshevik uprising are only partially explained by political antipathies. The government that was back of them is dominated by Jews. Says Price Collier (*Germany and the Germans*, p. 132 f): "There are 600,000 Jews in Germany, 400,000 of them in Prussia, and 100,000 of these in Berlin. In New York City alone there are more than 900,000. They are always strangers in our midst. They are of another race. They have other standards and other allegiances. Perhaps we are all of us, the most enlightened of us, provincial at bottom, we like to know who and what our neighbors are, and whence they came; and we dislike those who are outside our racial and social experiences, and our moral and religious habits, and the Jew is always, everywhere, a foreigner. At any rate, so the German maintains. Strange as it may sound in these days, the Germans are not at heart business men. There are more eyes with dreams in them in Germany than in all the world besides. They work hard, they increase their factories, their commerce, but their hearts are not in it. The Jew has amassed an enormous part of the wealth of Germany, considering his small proportion to the total population. The German, because he is not at heart a trader, is an easy prey for him." With a delightful, though not quite reassuring air of optimism, the author adds: "These things trouble us in America very little [Price Collier wrote before Mr. Ford published *The International Jew*], and we smile cynically at the not altogether untruthful portraits of 'Potash and Perlmutter,' and their verminlike business methods. There is an undercurrent of feeling in America that the virile blood is still there which will stop at nothing to throw off oppression, whether from the Jew or from any one else. If we are pinched too hard financially, if confiscation by the government or by individuals goes too far, no laws even will restrain the violence which will break out for liberty. [Sic!] So we are at peace with ourselves and with others, trusting in that quiet might which will take governing into its own hands, at all hazards, if the state of affairs demands it." Yes, we are a mighty self-confident race; so were the Germans, or so were they thought to be, before we made them "safe for" — the Jews and the Jesuits. D.

Quaker Aggressiveness. — At the biennial session of the Hicksite Friends in the United States and Canada at Richmond, Ind., on August 27, steps were taken to federate the activities of the young Friends of the yearly meetings affiliated with the general conference. The afternoon session of August 27 was conducted by the young Friends. Arthur Jackson of Philadelphia presented a program which “provides for a standard book of discipline for the seven yearly meetings, encouragement of young Friends here and in Canada to devote at least one year in special relief or religious service of some kind [!]; appointment of a committee to coordinate the work of the young Friends, and changes in the organization to make more effective Quaker endeavor.” The philanthropic committee of the body, through J. Augustus Cadwallader of Philadelphia, “discussed child welfare, antinarcotics, social service, and industrial relations. The work of Woolman School at Swarthmore, Pa., was stressed by W. O. Bidde of New York, who said that it was preparing young Friends for the social work of the hour.” (*Indianapolis Star*, August 28.) If such aims can be fostered by people who, though pretending to be possessors of the light, have not the light of Christian truth, what must be expected of the children of light? Events like the above are solemn reminders to us of our Christian stewardship. Those are terrible words which the Savior addressed to Chorazin, Bethsaida, and Capernaum. In religious geography these places may to-day be located in the United States. D.

One Hundred Per Cent. Americanism: The Ku Klux Klan. — Considerable light is thrown on the import of this phrase that began to be current in the United States during the late war by the weird revelations which Leroy Percy makes of the modern Ku Klux Klan (*Atlantic Monthly*, July). The revelations are based on depositions made before the Committee on Rules, House of Representatives, Sixty-seventh Congress, First Session, by Grand Wizard Simmons during the Ku Klux Klan hearings, and published in the *Congressional Record*. Only in name the present Klan is a resuscitation of that piece of Southern lawlessness by which white men sought to react against the lawlessness of their carpet-bagging oppressors from the North and the negroes who had been made insolent by Northern politicians. But the name still has the effect of a charm upon Southerners, in whom it revives hallowed memories and romantic traditions of patriotism and terrible justice. “What reason could there be at this time to drag from its grave this old Southern bogey, with its secrecy, disguises, masks, Kleagles, Wizards, and fee-fi-fo-fum clap-trap? Why was the new Klan formed? The easy and half-true answer is: ‘For profit.’ The initiation fee is ten dollars for each Klansman. Without that high incentive certainly no clannish brotherhood would have been attempted. . . . The Klan excludes from membership negroes, Jews, Catholics, and foreign-born, whether citizens or not. In its own phrase, it is the only Gentile White Protestant American-born Organization in the world. It is secret. Its membership is secret, in that respect differing probably from every other secret society in America,

though like enough to many in Russia. When asked if he is a member, the custom is for a good Klansman to evade, more rarely to reply in the negative, but in any event not to avow his membership." Its Oath of Allegiance reads: "Section 1. *Obedience.* — You will say, 'I,' — pronounce your full name, and repeat after me — 'in the presence of God and man, most solemnly pledge, promise, and swear, unconditionally, that I will faithfully obey the constitution and laws, and will willingly conform to all regulations, usages, and requirements of the — which do now exist or which may be hereafter enacted, and will render at all times loyal respect and steadfast support to the imperial authority of same, and will heartily heed all official mandates, decrees, edicts, rulings, and instructions of the I — W — thereof. I will yield prompt response to all summonses, I having knowledge of the same, Providence alone preventing.' Section 4. 'I swear that I will keep secure to myself a secret of a —sman when same is committed to me in the sacred bond of —smanship, the crime of violating this solemn oath, treason against the United States of America, rape, and malicious murder alone excepted.'" The Klan makes a special effort to enroll in its membership county and city officials, and even the members of the judiciary. The true purposes and methods of the organization can best be learned from its itinerant paid speakers who are now touring the South and West, soliciting membership. "The individual assigned to Mississippi for this work is Joseph G. Camp, formerly a lyceum lecturer, now dubbed 'Colonel.' His speech, wrung dry of its oratory and its indefinite, but ardent praise of 'one-hundred-per-cent. Americanism,' may be accurately summarized in two paragraphs. First. The Jews, the Catholics, the negroes, the alien-born are organized; they are a menace to American institutions; it is necessary to combat their pernicious influences; the sole weapon to hand is the Ku Klux Klan; therefore, if you are a true American, join the Klan. Second. The morals of the country are in a parlous condition; sexual vice, bootlegging, gambling flourish; the Klan loveth righteousness; if you are on the side of the angels, join the Klan. The first part of the program is effected by molding public sentiment, by watching wayward politicians, by combating the sinister propaganda of the press, which is under the control of Jews or Catholics or negroes or foreigners. The second part of the program is the real work of the separate local Klans. It is accomplished in this wise: each Klansman is a 'detective'; he goes about his community 'with eyes and ears open,' spying on the morals of his fellow-citizens, the objects of his scrutiny being serenely unconscious of it, as only Klansmen know who are members of the Klan; then, at the next meeting of the Klan, the various members report the bits of information they have collected; the assembled body passes on the guilt or innocence of the accused (naturally in his absence) and takes such course as seems necessary and proper. That course is not [always] direct action, — an order to leave town, or a coat of tar and feathers, or a whipping, or worse, — as the hired press reports; but selected members remonstrate with the delinquent on the evil

of his ways, even warn him; then, should he remain froward and unregenerate, they report him and his sins to the officers of the law, volunteering to those officials, usually spineless, the Klan's aid and comfort; and if they then fail to act, the Klan's duty is to see that they are retired from office and their places more worthily filled, preferably by Klansmen. The Klan speakers seem always to stress that part of their address outlining the regulation of private morals, and that part is very much the same wherever delivered. But the remainder of the address appears to vary widely from one section of the country to the other, to suit the outstanding prejudice or antipathy of the particular audience being exhorted": anti-Japanese feeling in California, elsewhere anti-Jew or anti-negro feeling, everywhere anti-Catholic feeling. The night raids of the K. K. K., reported in the press, are usually denied by the Klan. In an organization with such principles the denial is almost worthless. On February 26 four churches in Helena, Ark., were invaded during the evening service by four robed and hooded figures who stalked to the pulpit and handed the minister the following message to read: "We who stand thus silently before you are more than a million strong; we are friends of this minister, this church, and this congregation; we stand for the Christian religion, for the protection of womanhood, and for the everlasting supremacy of the white race. As such we most earnestly ask your friendship and your prayers. (Signed) Knights of the Ku Klux Klan." Similar dispatches were published from a number of other places. On February 11 masked men obtained P. Norman, from the custody of Deputy Sheriff W. T. Jordan, and lynched him. On February 22 Judge D. A. Turner, in a special charge to the Bowie County grand jury, denounced the K. K. K. as an enemy of constituted government and attributed to them the growing lawlessness of Bowie County. Still the Klan is gathering numerous adherents, especially throughout the South. In Texas it has become a political issue in the coming election for governor: one of the candidates publishes a paper in which the Klan is defended. Even "Christian" ministers are found endorsing the methods which the Klan adopts for making men righteous and virtuous. "What is the lure that draws men to membership in such an organization? Why do they fall such easy victims to the cheap oratory of hired itinerant speakers? Partly because of the 'jining' proclivities of the American people. Partly because of the desire of exercising power in secrecy and without responsibility. They wish to 'get even' with some man or class of men." Very often the chief appeal of the agent for the Klan is to religious prejudice. Otherwise good men, Christians, even pastors of churches, join this order, as they are induced to join the Freemasons, *viz.*, to combat the political activities of the Roman Catholic Church. Rightly these American degenerates and dregs of our increasing social and political corruption should be denounced as hundred per cent. American Bolsheviks, for their principles and methods are avowedly the same as those of the Russian terror. To ally this work of darkness with Jesus and the Christian religion reveals a blindness and malice that pass comprehension. "Assuredly

no word of the Man of Galilee can be quoted in extenuation of the unutterable cruelty and cowardice of" the tar treatment applied at night by masked inquisitors for the purpose of making men more righteous and with the sanction of Christian ministers. "The incident in the Bible which more nearly parallels midnight operations of the Klan than any other is the one in which they came at night to take Jesus, and He said: 'Are ye come out, as against a thief, with swords and with staves to take Me? I was daily with you in the Temple, teaching, and ye took Me not.' Since then, among Christian people, taking men at night has not been in good repute." Roman Catholics are studying the K. K. K. phenomenon with a peculiar interest, for it is an open secret that the K. K. K. has gathered a great deal of its momentum from the activities of the Catholic Knights of Columbus and the Roman policy to make America Catholic.

D.

Persia: Death of Rev. Bachimont. — Under their chief Simitko the Mamoush Kurds during the summer of 1921 executed a raid upon the little city of Souj-Boudagh, just south of Lake Urumiah. At this place the Presbyterian Mission Board had established a station, which a few years later was turned over to the American Lutheran Board. The station had been vacant during the late war, but in the early part of 1921 Rev. Bachimont, his wife, and three young unmarried women came out to reopen the work. Rev. Bachimont, a convert to the Lutheran faith from the Roman Catholic Church, had been the beloved pastor of our congregation at Heiligenstein, Alsace. During my visit at this place in November, 1921, I was witness of the genuine grief which the news of their former pastor's horrible death caused to the members of the little free-church flock at Heiligenstein. A vivid description of the fearful massacre which attended the raid upon Souj-Boudagh is given by Miss Augusta Gudhart ("The Blood of the Martyrs," in the *Atlantic Monthly* for July), a native of Russian Poland, who had come to America at the age of sixteen, received her nurse's certificate from St. John's Hospital, Pittsburgh, entered the mission-field in 1912, and became the assistant of Rev. Bachimont, being the only one who had mastered the Kurdish dialect. "With their war-cry, 'Ashirat' (the Kurdish equivalent for Bolsheviki), the Kurds rushed into the mission-compound and shouted to the terror-stricken inmates, 'Pulzer' (Money, give). They rushed through all the rooms, smashing furniture, breaking open cupboards, ripping up the carpets, carrying out everything that pleased their fancy, and loading their horses. I tried to remonstrate with them, hoping that the magical word, 'Americans,' would stop them; but it only increased their madness. In a few minutes they were gone, and in a few more minutes another party was in. When they saw that everything of value had been taken, they took my clothes from me. When I resisted, they beat me with their muskets, until I fell down half senseless." Miss Gudhart finally escaped with the aid of her Bible woman Javahir, and in another compound these two prevented rape upon the other missionaries, who were fleeing naked from two Kurds that had stripped

them of their clothes. Miss Gudhart and Javahir at length found shelter in one of the empty storerooms of the customs house, after they had witnessed, amongst other horrors, the massacre of the captured Persian garrison of about 700 men, who were led forth in small parties and shot down by machine-gun fire. Nameless horrors were committed by the insatiable Kurds through the night. In the morning Miss Gudhart learned how Rev. Bachimont had met his fate. "Even with the Kurds in the city he had felt a peculiar trust. The Bible-lesson that morning had been, by chance, Is. 43, 1: 'But now, saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.' If these verses were a comfort to him, they were also a prophecy concerning him, for within an hour he had gone to join his Maker. Kurds had burst in, as everywhere, demanding money. Rev. Bachimont had tried to tell them that he had none; indeed, the little mission-safe had been for some weeks rather lean. They went all through the house, ransacking everything, but finally went off, carrying everything of value. In a few minutes two other men came in. When they saw that all the apparent wealth had been carried away, they began to demand the 'hidden treasure.' They took Rev. Bachimont upstairs to search, and when they found no treasure, they shot him in their fury. He lived long enough to get downstairs and die at his wife's feet. . . . Early next morning we determined to find out whether Mrs. Bachimont had been carried off or was perhaps somewhere in hiding; and we were soon successful. Javahir came calling that she had found the Khanum. In the rear of the garden, crouching behind a pile of rubbish, completely hidden, Javahir pointed her out. She had run and crept there during the attack of the two Kurds (upon the other two women missionaries), and had remained in that posture for twenty-four hours. She was dumb from terror and unable to move from cold. We carried her into the house and somewhere found a few rags with which to cover her. . . . The next day (Sunday, October 9) we held a simple funeral service for Rev. Bachimont. We could find none of the natives who would help us prepare the body, since they thought that to touch the dead body of a Christian would defile them. But we finally induced some of them to dig a grave and to carry the coffin to its resting-place. We found one of our Bibles still intact, and from it we read the service." After weeks of suffering and travel the surviving members of the missionary family reached Tabriz, where the governor took them under his protection.

Africa: More Light on Darwin's Born Atheist. — In a letter written on the banks of the Zonga, October 8, 1851, and addressed to his brother Charles in New York (*Atlantic Monthly*, July), Dr. David Livingstone evidently refers to the claim of Darwin and his followers, which was being assailed about that time, when he speaks of the tribes in the Upper Zambesi country and says: "The Supreme Being is called Nyampi, or Beza. In referring to a person having died, they say 'he was lifted by Nyampi,' or 'by the Lord.' They make use of certain kinds of divination and prayers, too. I have visited a great

many tribes which never had enjoyed any intercourse with missionaries either directly or indirectly, and never met a single individual unaware of the existence of the Creator and Governor of all things. All understand the nature of sin — and the expressions made use of by all imply the belief in the existence of a future state of being. If any ever existed who had no knowledge of the existence of God, sin, and futurity, it is remarkable that no instance should now remain. Intelligent old men with whom I have conversed ridicule the idea of their ever having been destitute of the knowledge of God and quote their proverbs and fables handed down from time immemorial in proof. One of these is essentially the story of Solomon and the harlots. They are, however, degraded low enough, and no nation needs more the humanizing influence of the Gospel than the African.”

D.
