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The Sorrows of the Sect.

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In the April number of *Columbia*, the official organ of the Knights of Columbus, a Jesuit, in an interesting article on "The Sorrows of the Sects," attempts to find the highest common factor for the diverse Protestant beliefs.

Before the writer begins his "shaving-down process," he suggests to his readers that a Protestant Church was launched at Augsburg in 1530. The writer seems to be aware of the fact that his readers know little of historical facts regarding the Reformation in general and the work done at Augsburg and are not likely to inform themselves reliably through personal effort. As far as the name Protestant is concerned, that had already been used at the preceding Diet at Nuremberg, but it was intended neither at Nuremberg nor at Augsburg to found a new Church. It is true, the 25th of June, 1530, is properly regarded as the birthday of the true Protestant Church, because beginning with this day it stands before the world as a body separate from Rome and united by a public confession, but the founding of a new Church was not intended by the confessors. Let any one open to conviction carefully read the Augsburg Confession and then upon his conscience point out where he finds the slightest indication of a new Church's having been founded. In the very first paragraph of the preface the confessors declare: "That in this matter of religion the opinions and judgments of the parties might be heard in each other's presence and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that, as we are all under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one

THE THEOLOGICAL OBSERVER.

“Keep it Holy.” — The following extract from *Time* (July 14, 1924) may be of interest to our readers: —

“The Romanward wing of the Anglican Church won a great victory in London last week when the House of Clergy voted, 176 to 91, to amend the *Prayer-book* to permit ‘reservation of the Sacrament.’ What does this mean? With no attempt at theological niceties, and admitting that the explanation is technically inadequate,

it means this: At the mass (or 'Lord's Supper') the priest blesses or consecrates a certain physical amount of bread or wine, or both, for distribution to the participants in the holy feast. (In the Roman Catholic Church only the priest drinks of the wine; in the Protestant churches the communicants may also drink thereof.) If the total amount of bread and wine so consecrated is not consumed by those attending the service, these 'elements' may be 'reserved.' That is, having been blessed, the bread is put into some sacred place and may later be 'adored' by the worshipers. That is called 'reservation of the Sacrament.' It is usually applied only to the bread. Hitherto such reservation has not been technically permitted by the Anglican Church, except for subsequent use by the sick or dying. It is henceforth permitted not only for the sick, but also for the purpose of adoration by believers.

"Is this significant? Yes. It is the whole question of transubstantiation *vs.* consubstantiation all over again. Four hundred years ago the world was torn in two, ostensibly because of this question. Transubstantiation, a dogma of the Holy Roman Church, is the belief that the bread at mass does actually become the body of Jesus Christ. Martin Luther finally came to the conclusion that Rome was in error on this point. He said, in effect: 'The bread and wine do not become the body and blood of Christ, but they have the effect of being so.' Eventually Protestants went further and declared that the bread and wine were simply a sacred token of the body of Christ.

"Obviously, if the bread is in very fact the body of Christ, it is worthy of adoration. Hence, if not consumed by the priest or worshiper, it should be 'reserved,' kept holy, for future adoration by those who so believe. The House of Clergy so voted." MUELLER.

The Return of Latin and Greek. — Under this caption a writer in *America* (July 19, 1924) has the following to say: —

"A preliminary report of the investigation of the study of Latin and Greek in the secondary schools, begun three years ago, has been issued by Dean West of Princeton. Lovers of the classics will read with pleasure that the number of pupils studying Greek, while still 'deplorably small,' is steadily increasing, and that 'the enrolment in Latin is growing by leaps and bounds and now slightly exceeds the combined enrolment in all other foreign languages.' This return to the classics is in keeping with a like movement in other parts of the educational world. Since the close of the war, England, Italy, and especially France, have so reorganized their secondary courses as to assign a far more important part to the study of Latin and Greek.

"The report, which will be published in full within a few months, is not an argument *pro domo sua*. Every precaution was taken to make the investigation as impartial as might be and to exclude the prepossessions by which, naturally, teachers of the classics might be swayed. To eliminate sources of error, the collaboration of nearly fifty professors of education and psychology was secured, full statistical tables and special historical studies were prepared and

carefully reviewed, and the findings submitted to the best scientific tests. Conducted under these conditions, the investigation should present results of real value to educators.

"It is encouraging to learn that the newer pedagogs who a few years ago were vociferous on all occasions in demanding that the ancient languages be displaced to make room for such subjects as the histology of the frog and the care of the automobile, have not made the progress which was feared by educators. Latin has more than held its own, and Greek is returning to a place of honor. Gratifying too is the Dean's report that — 'Notwithstanding our faults and failings, the Latin pupils (and even more the Greek pupils) are, on the whole, the best pupils in our schools. This is now a matter of definite proof. They are the pupils who usually do better than the non-classical pupils in English, modern languages, history, mathematics, and the sciences. All the evidence points this way, and so, perhaps, we need not greatly worry as to what all the reasons are. But one reason evidently is that the classical pupils do not shrink from training, and "stand the gaff" better than others.'

"The evidence of an unmistakable trend toward a place of honor for Latin and Greek in our secondary schools should greatly hearten the 'old-fashioned' educators, whose faith in the value of the classics has never wavered. If the movement continues, we may reasonably hope for a revival of Latin and Greek in our colleges, and graduate schools as well."

MUELLER.

Sermonic Inspiration.—Under this heading the undersigned was impressed with the facts set forth in the following article which appeared in the *St. Louis Christian Advocate* (July 23, 1924):—

"A text may be the starting point of a sermon, but the end should be the need of man. No text has any meaning or call for use in relation to human need. If human needs were more generally studied, all who teach would more easily find texts. Their finding in the light of human need would be as the discovery of hid treasure or as a cure for man's ills or solvents of his problems.

"A devout Bible student said, 'I rejoice at Thy Word, as one that findeth great spoil.' This was the message to his heart. A great man of letters reading the story of the loving father, or, as some say, of the prodigal son, said: 'It finds me, it finds me.' This was the answer to his great need and the longing of his heart.

"Human need and divine truth meet when men read the Holy Book. This is the meaning of the text, 'Thy Word is a lamp unto my feet, and a light unto my pathway.' Man is in darkness, he must find the way to God. He needs guidance in that path.

"The preacher's contacts with the world are revelations of human need. He has no call to preach nor knows why he should preach except as he knows men are in sin and need a teacher to show the way of salvation. The preacher who lives with books may have learning and please many people when speaking, but living with books in his study he will never know how much men need God.

"The student need only turn the pages of the Gospel to under-

stand the truth of this statement. The inspiration of all Christ's teachings, really His call to earth to save men, was in answer to human need. 'While we were yet sinners, without strength, in due time Christ died for the ungodly.'

"The inspiration for His greatest message came, when 'seeing the multitudes, He went up into the mountain; and when He had sat down — He opened His mouth and taught.' When He saw the multitudes hungry and without bread, He fed them. 'When He saw the multitudes distressed and scattered as sheep not having a shepherd, He was moved with compassion for them and sent teachers among them.'

"Paul's greatest sermons were called forth by human need. While he waited in Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.

"'When Moses went out unto his brethren, and looked on their burdens,' he could not restrain himself in his protest against the wrong and from fighting in their behalf.

"The Church will not have a crusading ministry nor a Spirit-baptized pulpit until her ministers 'go out into the highways and hedges' and the ways where men's paths meet and see how they live and know their hearts' sorrows and conflicts.

"Texts may start sermons, but it is getting somewhere with the message of the text that makes a sermon worth listening to and effectual as a message of God."

MUELLER.

Neglected Childhood. — The writer would like to call attention to the following article which is published in the *St. Louis Christian Advocate* (July 23, 1924):

"God has given no greater responsibility to His creatures than the reproduction and rearing of their kind. What may be the intuitions of the lower order of God's creation in this respect we may not know, except as we observe their habits in building their nests and dens. This we are sure: every creature seeks a place of security and at the peril of life fights for and protects its own. Among every order of the brute and bird creation there is this same instinct of self-preservation and care for its own. The maternal instinct is strong, and the female of the species has been known to show a remarkable intelligence and ingenuity in concealing or moving from place to place her little ones to protect them from the stronger of her own or another kind, or the hand of man, the despoiler. She imparts a sense of fear to her own, that at her cry they flee like the bird to the covert of a mother's wing or the beast to its lair.

"Degenerate men and women alone of God's creation seem to lack this care and wisdom. So brutish and unconcerned are some mothers that God holds up their neglect and forgetfulness of their own as the infamy of sin and the last reproach of love. His prophet cries out, 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.'

"Our criminal courts in every State are the records of neglected

childhood. The warden of an eastern state penitentiary said: "These youthful criminals are not so many good boys gone wrong, but boys who have had no training."

"In her book, *The Second Line of Defense*, which all workers with children and young people should read, Margaret Slattery says: "In a certain section of a town where the moral and social conditions are much complicated, a group of women called at various homes where there are girls from thirteen to nineteen years of age. It was late in the fall, but the weather was perfect. In the sixty houses visited, but five daughters were present. The calls were made between 8.30 and 9.30 o'clock. In the homes where the girls were not present, only eight parents knew where they were supposed to be.

"The women engaged in the work were convinced that the parents of these girls practically never knew where they were, in some cases did not care. They seldom knew what time they came in at night. These were the city's untrained, venturesome, unprotected girls. Schoolgirls with girl chums or with boys found on the streets or in the parks after 9 o'clock practically admitted, in many cases, that their parents did not know where they were.

"How terribly sad and heart-rending is the story of the Chicago youths now in prison awaiting trial for a horribly brutal and cruel murder! When they were examined concerning this shocking crime, they showed themselves without compunction of conscience, without moral sense, the fear of man or God. They declared themselves without religion and without a thought of God.

"None can defend them. Love of parent is unable to devise one extenuating plea. All their wealth is unavailing to mitigate the probable punishment. In a recent interview Clarence S. Darrow, chief of counsel for the defense, said: "There is no one who wants to see the boys freed. The family and the lawyers are actually afraid of the boys. Any one who could commit such a crime as the murder of Bobby Franks might do it again. It is for the sake of society that the parents do not want the boys freed."

"The increase in crime among youth and the wreck and ruin of our boys and girls are bringing the thoughtful among parents, teachers, and officers of state together in counsel to inquire into the beginning of this waywardness, vice, and crime among youth. The Church has no greater task.

"A father of olden time—the story of his home life is given in one of the oldest pieces of literature—set a good example in the teaching and training of his household. An excerpt from this family history reads as follows: "And Job rose up early in the morning and offered burnt offerings, according to the number of his sons and daughters; for he said, "It may be that my sons have sinned and renounced God in their hearts." Thus did Job continually."

"The world has not yet found a better way for the rearing of children. There is none better. The family altar and the parental teaching and training of children and, above all, the upright example are the blessedness of childhood, the peace and honor of the home, and the safety of the nation."

MUELLER.

Ease-Loving Missionaries. — The following editorial appeared in the *Sunday-school Times* of July 26, 1924: —

“‘What Some Young Missionaries Want To-day,’ was the title of an interesting item in Ernest Gordon’s ‘Survey of Religious Life and Thought’ in the *Sunday-school Times* of July 5. A well-known missionary, who has done most effective work for the Gospel in Japan, Albertus Pieters, takes exception to the quotation in the ‘Survey,’ in the following interesting letter: ‘In your issue of July 5, in Mr. Ernest Gordon’s valuable “Survey of Religious Life and Thought,” he quotes from my dear friend Mr. William Merrill Vories of Japan to the effect that the younger missionaries are much more ease-loving than their predecessors. He says that “they present a contrast to the heroes we used to think of as missionaries. No one appears to want to go to the lonely places. No one can stand hardships any more. No one cares much about hard work, pioneering, and the like. Instead, the modern young missionary must be assured a house more comfortable than his birthplace, a salary above the need of close budgeting, etc., etc.” Mr. Vories is a good friend of mine and a fine missionary, but in this case his penchant for saying striking things (which we in Japan know and can allow for) has led him into statements which are not at all true, and which do great injustice to his colleagues. He is perhaps not old enough to have been well acquainted with the “heroes” of whom he speaks. Since I happen to stand midway between the first generation of missionaries in Japan and the younger set of whom he writes, permit me to correct some of his statements as to matters of fact. The older missionaries, the generation of Verbeck, Greene, the two Browns, Ballagh, and others, were splendid men. I shall say nothing to dim their glory; but when it comes to questions of pioneering, housing, salary, etc., the simple fact is that they were much better off than present-day missionaries in Japan and had fewer hardships to endure. The government at that time did not permit them to reside in the interior; hence they could not live in “the lonely places,” no matter how much they may have been willing to do so. They resided in Tokyo, Yokohama, and other ports, where excellent residences were furnished them by their boards—quite properly, too. Neither in their work nor in their residences did they put up with inconveniences that are common among the younger missionaries to-day. As to salaries, when I went out as missionary, in 1891, the salary paid by our board was \$1,200 and a house. It is now \$2,100 and a house, but living expenses are three or four times as great as they were then. We were far more comfortable and had less of “close budgeting” on \$1,200 in the early nineties than missionaries have now on twice as much money. That there are among the younger missionaries individuals who are lacking in the spirit of consecration is no doubt true. It was true of the older generation as well; but the statement of Mr. Vories, taken as a whole, is gravely incorrect in point of fact and very unjust in its total impression.’

“The case in point is an interesting instance of the danger of

making sweeping statements. There is no doubt that there are young missionaries to-day who justify Mr. Vories's criticism. And equally there is no doubt that Mr. Pieters's statement is accurate, and that there are many young missionaries to-day entering into their work in a spirit of entire consecration and incurring sacrifices as great as any made in the past by the most devoted pioneers. In general, however, we must remember that modernistic ideas and principles have made inroads in the missionary enterprise in such a way as to have brought to pass a situation that did not exist fifty years ago. There are many more missionaries to-day whose work is chiefly educational and humanitarian than was so in the early days. There is therefore, undoubtedly, a certain truth in the statement of Mr. Vories quoted by Mr. Gordon, though it does not apply universally. On the other hand, we may well rejoice that multitudes of younger missionaries are laying down their lives in cross-bearing devotion to the Lord of missions; this is particularly true of the various inter-denominational or 'faith' missions throughout the world, while it is also true of many missionaries of the denominational boards."

MUELLER.

Lord Byron and Westminster Abbey. — "In London permission for the erection of a memorial tablet to George Gordon Lord Byron, English poet, was refused by Bishop Ryle, Dean of Westminster. Wrote the Bishop to the *London Times*: 'Byron, partly by his own openly dissolute life and partly by the influence of licentious verse, earned a world-wide reputation for immorality. Among English-speaking people, Westminster Abbey primarily stands to witness for Jesus Christ. A man who outraged the laws of our divine Lord, and whose treatment of women violated Christian principles of purity and honor should not be commemorated in Westminster Abbey.' Among the more notable of Lord Byron's intimates were Mrs. Spencer Smith, Lady Caroline Lamb, Lady Oxford, Lady Frances Wedderburn Webster, Claire Clairmont, Marianna Segati, Margarita Cogni, Countess Teresa Guicciolo. In his own words, recently rediscovered by the British press, Byron would impiously say: —

"Let us have wine and women, mirth and laughter,
Sermons and soda-water the day after." — *Time*.

MUELLER.

Students Aplenty, But Knowledge Scarce. — "Ignorance! summarizes in one word the findings of a commission which investigated theological seminaries (Protestant) in the United States and Canada. The findings were recorded by Robert L. Kelly, ex-president of Earlham College, and were published by the Institute of Social and Religious Research under the auspices of such men as John R. Mott, chairman, Raymond B. Fosdick, President Faunce of Brown. Many a seminary, says the report, is untouched by the progress of science. Libraries were found locked and barred. Lectures were often nothing more than 'rhetorical, rambling, hortatory sermons.' Less than half the 7,500 students whose records were investigated had college de-

grees. Some seminaries did not require even high school education. As to numbers—the commission found students aplenty. There are 9,000 prospective ministers—one for every 2,600 church-members. But knowledge was scarce.”—*Time*.
MUELLER.

Sellin versus Wellhausen.—The following is taken from the *Sunday-school Times* (July 5, 1924) and is offered to our readers for consideration:—

“The decline of naturalistic criticism is well illustrated in an essay by Prof. Ernst Sellin of Berlin, *Archeology versus Wellhausenism* (translation published by Lamar and Barton, Nashville, 25 cents). The old unanswered question is again put to the religious evolutionists, ‘How does it happen that this unique process of progress from the primitive religion of nature to ethical monotheism was accomplished only in Israel and not in Edom, Moab, and other peoples, where the historic presuppositions were the same as with Israel?’

“The professor of the Bible at Mount Holyoke College (now in her sabbatical year teaching Chinese girls in the Ginling Mission College, Nanking) writes (in *The Evolution of the Hebrew People*): ‘There are three factors that entered into their [the Hebrews] development—their land, their outside enemies, and their native genius. Some would add a fourth, the help of God, but God’s providence manifests itself through the first three.’

“Well, then, why did God not work through ‘the land’ of Syria or through the Assyrian ‘enemies’ of Moab? Or why has the ‘native religious genius’ of the Hebrews been barren for nineteen centuries? God is no mere genetic auxiliary in the history of Israel than in the history of the world! Wellhausen knew of no contact of Israel with the culture of Babylon before the eighteenth century B. C. and concluded therefore that the Genesis narratives could have no earlier date. Sellin stigmatizes this as ‘a shockingly wrong influence.’ At Taanach [in Palestine] he has discovered an archive of clay tablets in Babylonian a thousand years earlier. The religion of Israel is no development out of Canaan’s idolatry. In Gezer, Taanach, and Megiddo, Canaanitish towns of the Israelitish era, innumerable small idols of goddesses have been found by excavators, but ‘in that part of Jericho inhabited by Israelites, the excavation of which was carried out by myself, only a single idol of this class (and that of Egyptian origin) was found.’ The influence of the revealed faith of Jehovah upon the heathenish Canaanite civilization has been clearly proved. Child and building sacrifices no longer take place. Instead of the human bodies formerly immured in the foundations, deposits of pitchers and lamps are substituted. At Gezer a small human figure of silver was found. The humane religion of Jehovah was a protest against the cruelties of Canaan, not their child.

“The postexilic dating of the psalms is an abandoned ‘dogma,’ to use Sellin’s word, and in general Wellhausen’s theories, which are still being rationed out to American students by the Bible teachers in our colleges as an ‘exact science’ (to use the words of

a Yale teacher), are declared 'antiquated and wholly of the past.' I do not use the phrase 'parrotlike repeaters and blind adherents of Wellhausen's system.' It is Professor Sellin's." MUELLER.

In *Theologisk Tidsskrift* (April, 1924) an attempt has been made to register the known translations of Luther's great hymn "Ein' feste Burg ist unser Gott" as follows:—

Europe: 1. Danish; 2. Norwegian ("riksmaal"); 3. Norwegian ("landsmaal"); 4. Lapponeese (Norway); 5. Finnish; 6. Swedish; 7. Icelandic; 8. Dutch; 9. English; 10. Esthonian (Reval); 11. Esthonian (Dorpat); 12. Magyar (Hungary); 13. Lettish; 14. Lithuanian; 15. Russian; 16. Polish; 17. Bohemian; 18. High Wendish (Prussia and Saxony); 19. Low Wendish (Prussia); 20. Croatian; 21. Slovenian; 22. Balkan Wendish (Serb); 23. Bulgarian; 24. French; 25. Italian; 26. Spanish; 27. Portuguese; 28. Rumanian; 29. Modern Greek; 30. Welsh. Versions not in common use: 31. Low German; 32. Old Flemish; 33. Broad Scotch; 34. Latin; 35. Ancient Greek; 36. Hebrew.

Asia: 1. Armenian (Russian Armenia); 2. Arabic (Syria, Holy Land, Arabia, Egypt, and North Africa); 3. Kurdish. India: 4. Tamil; 5. Telugu; 6. Kanarese; 7. Tulu; 8. Malayalam; 9. Uriya; 10. Urdu; 11. Hindi; 12. Bengali; 13. Mundari; 14. Uraon; 15. Santali; 16. Mech; 17. Tibetan. Burma: 18. Sgankaren; 19. Kachin; 20. Laos, Siam, China: 21. Mongolian; 22. Chinese (Wenli); 23. Chinese (Mandarin); 24. Chinese (Ningpo dialect); 25. Chinese (Fochao dialect); 26. Korean, Korea; 27. Japanese, Japan. Dutch East Indies: 28. Batta-Toba, Sumatra; 29. Batta-Anykola, Sumatra; 30. Batta-Karo, Sumatra; 31. Niasian, Nias Island; 32. Batu-Niasian, Batu Islands; 33. Mentaweian, Mentawai Islands; 34. Malay, Java, and other islands; 35. Javanese, Java; 36. Sundanese, Java; 37. Ngadjoe, Borneo; 38. Minahassa, Celebes; 39. Tobelo, Halmaheira; 40. Tabaroe, Halmaheira; 41. Ilocano, Philippine Islands.

Africa: 1. Kpele, Liberia. Gold Coast: 2. Ga; 3. Tshi; 4. Ewe, Togoland; 5. Aneko, East Togo and West Dahomey; 6. Duala, Kamerun; 7. Bulu, South Kamerun; 8. Benga, South Kamerun and Rie Muni; 9. Mpongwe, French Congo; 10. Bobangi; 11. Buluba; 12. Fiote-Boma; 13. Fiote, Belgian Congo and North Angola; 14. Umbundu, Central Angola; 15. Unkuanyama, South Angola; 16. Oshindonga, Ovamboland; 17. Herero, Damaraland; 18. Nama, Great Namaqualand; 19. Xosa, Kaffraria; 20. Sesuto, Basutoland, Orange Free State, and North Rhodesia; 21. Sechuana, Transvaal and Bechuanaland; 22. Zulu, Natal, Zululand, and East Transvaal; 23. Pedi, Central Transvaal; 24. Wenda, North Transvaal; 25. Tonga, North Transvaal and Portuguese East Africa; 26. Ronga, Portuguese East Africa. South Rhodesia: 27. Karanga; 28. Banyai. German East Africa, or Tanganyika Territory: 29. Konde; 30. Bena; 31. Shinyika; 32. Safwa; 33. Haya; 34. Umyamwezi; 35. Zeramo; 36. Shambalo; 37. Swahili-Tanga; 38. Chasu; 39. Chaga-Madschame; 40. Chaga-Moshi; 41. Kiro; 42. Masai. British East

Africa: 43. Kamba; 44. Pokomo; 45. Lama-Swahili; 46. Swahili-Mombasy; 47. Amharic, Abyssinia. Eritrea: 48. Tigre; 49. Tigrinya; 50. Kunama; 51. Malagasy, Madagascar.

America: 1. Greenlandic; 2. Eskimo, Labrador; 3. Yiddish, Chicago; 4. Apache, Arizona; 5. Mosquito-Indian, Nicaragua; 6. Negro-English, Surinam.

Oceania: 1. Aranda, Australia; 2. Numfor, New Dutch Guinea; 3. Tahitian. The New Hebrides: 4. Tanna; 5. Lenakel; 6. Pona-pean, Caroline Islands.

DAU.

Lawlessness, thinks *Current Opinion* (July), is "the shame of America." As alarming symptoms of "the moral corruption which is gnawing beneath the surface at the vitals of American life" the writer cites the "bobbed-haired bandit" of New York, the youthful Chicago intellectuals who engage in kidnaping and murder for the "thrills and adventure" they find in it, the universal flouting of the Volstead act, the orgy of murders and felonies which drew pessimistic remarks recently from Secretary Hughes, the breakdown of criminal justice. But the most discouraging symptom is "the decay of family responsibility. With the rise of the public school parents have more and more abdicated their authority over their children, trusting external agencies to bring them up. The schools, with only limited control over the children for a few hours each day, have struggled in vain to do the impossible that is expected of them; and education, especially in its moral and spiritual aspects, has fallen down in consequence between parents who won't do their duty and schools that can't. As a result the schools ask incessantly for more funds to extend their activities, and the parents, their offspring now beyond control, ask for laws and more laws to save the younger generation from evil-doing. This is why the nation most addicted to legislative panaceas finds itself to-day with a government incapable of performing efficiently its elementary duty to protect life and property." Still, ever so many of our leading educators defend the theory that the child is a chattel of the State and fairly rage at the idea that parents are responsible for the education of their children and hence have a natural right to determine the education of their children. In the moral corruption that is cropping out everywhere in America we behold the logical crop of what has been sown. By the way, our age is great in statistics. Will not some one furnish us crime tables for public and parochial schools, native-born and naturalized Americans? Is it true that crime is most rampant in localities where the immigrant element is smallest, *e. g.*, that "Memphis, Tenn., has the highest criminal record for the country, and that the full-blooded native American is sometimes the bloodiest criminal"?

DAU.

Another sign of the moral degeneration is the sickly sentimentality which feasts and flowers criminals at our penitentiaries and is loud and insistent in its denunciation of capital punishment. Very opportunely, therefore, the Scriptural grounds and the teaching of the Lutheran Church on the subject of capital punishment are briefly presented by Rev. C. U. Faye in *Luthersk Tidende* (Aug. 13).

Capital punishment is, indeed, not one of the transitory things of Old Testament legislation; it belongs in the natural, the Moral Law. "A conscience not too blunted feels that it is the proper punishment for murder." The New Testament, which gives us the principle of the separation of Church and State, still affirms the right and the duty of the civil government to inflict capital punishment. Matt. 26, 52; Rom. 13, 3, 4. The advocates of the abolition of capital punishment are brothers of those who have abolished hell: both work for the breaking down of moral restraints by removing fear from the minds of men. Atheistic France had to reintroduce the guillotine after having abolished it, and some one who has studied the law of retribution reached the conclusion that, if God had not prepared a hell for reprobates, we would have to prepare one ourselves in the interest of consummate justice. DAU.

A remarkable controversy is being waged by American historiographers regarding the question of the guilt of Germany for bringing on the late World War and the truthfulness of the respective statements of the Treaty of Versailles. Prof. Harry Elmer Barnes, of Smith College, insists that the burning moral indignation against the Central Empires which inspired the efforts of the Allies and America in the heat of the conflict was a product of pure self-deception. In the March issue of the *New Republic* he makes "a scorching attack on Prof. Charles Downer Hazen, of Columbia University, for having permitted a new edition of his European history to appear without revising his account of the World War, written in 1916." Professor Barnes holds that in the light of knowledge that has been made available since then by a huge mass of published official documents we must "scrap forever the disastrous mythology of 1914—17. No longer does the evidence allow us to regard the Allies as fighting a war of righteousness against wicked enemies, and Professor Hazen, by retaining in his text-book the outgrown fictions, will pervert the information and stultify the intelligence of many thousands of the best young minds in the country. The question is one of responsibility of the historian and the purpose of history. Shall we require historians to make a decent and respectable effort to tell the truth so that we may rely upon them for indispensable material in the guidance of intelligent public thinking, or shall we have to admit that history is, in varying degree, but disguised personal, partisan, religious, or national prejudice and bias, and come to the conclusion that it is worse than bunk?" The same charge Professor Barnes raises against Prof. Raymond Turner of Yale. — Professor Hazen has replied that he sees no reason why he should revise his chapter on the causes of the World War. Professor Hazen predicts that the world will always agree on Germany's primary guilt. Prof. Albert Bushnell Hart, of Harvard, "in a note added to the *Current History* article [of Barnes], expresses his dissent from the Barnes position in a remarkable passage that has brought down on him much criticism. The subject of responsibility for the war, he writes, is too involved, the underlying race and language antipathies are too strong, the confusion of relations in

Eastern Europe too complex, to make any review of printed testimony a safe basis for changing an opinion which was forged in the fires of war." A still cheaper evasion of the issue is that of M. M. Knight in the *New Republic*, who states we may still legitimately debate the question of responsibility, but, there is nothing constructive in formulating the Great War into a ten-cent melodrama and looking excitedly for a villain." (For further details of the controversy see *Current Opinion* for July.)—This air of sublime indifference and moral supineness of some of our historiographers on a matter which but recently was treated by them as a matter of conscience helps us to put them in the class where they belong, then and now—as unscrupulous propagandists. The trouble is, the scheme did not work: defeated Germany is feared in certain quarters almost worse than Germany still undefeated. It usually takes ten additional lies to bolster up a first lie, and according to this percentage we must prepare for a long season of tall prevaricating. DAU.

W. R. Inge, Dean of St. Paul's Cathedral, London, in a letter to the *New York Churchman*, urges a distinction that is to be made between Modernism, especially as it was advocated in the Roman Catholic Church by Abbé Loisy, Father George Tyrrell, and others, and Liberalism as it exists in the Protestant churches. The following citation may help to bring out the Dean's meaning: "The Reformation, as is well known, retained the belief in the Incarnation as a miraculous event while rejecting the apotheosis of Mary and the whole mass of ecclesiastical miracles. The Modernists agree with non-Christian rationalists in condemning this as an illogical compromise. For them the Gospel history and the Holy House of Loreto belong to the same class of myth and legend, which the rationalist rejects *in toto*, and the Modernist accepts as true in religion, which is fundamentally non-rational. The Liberal Protestant holds that physical miracles, however well attested, can have no value in establishing spiritual and moral truth. He therefore deprecates insistence on the factual truth of any physical miracle as essential to Christian faith. But he firmly believes in the divinity of Christ, because for him the Deity is fully revealed in perfect love and goodness, and that revelation he believes to have been made in the historical Jesus of Nazareth, whether He had, or had not, a human father. It is plain that liberal Christianity is externally farther from traditional orthodoxy, and inwardly much nearer to it, than Modernism. It is also plain that it is more vulnerable than Modernism, because it is not independent of certain historical happenings. However, the real center of the Liberal's personal religion is the Pauline and Johannine doctrine of the indwelling Spirit of Christ, which he finds to be confirmed in his own inner life. *Brevis esse laboro; obscurus fio.* I have compressed what I had to say to a perilous extent. But I wish to suggest to my American friends that if they are Liberals, they should cease to call themselves Modernists, for the two movements are quite separate." To those whose theology is oriented at every point by the inspired Scripture the Dean's distinction can have only historical and psychological value. Otherwise it is a distinction

without a difference. By the way, Dean Inge groups our American philosopher William James and his school with the Modernists and calls their attitude "pragmatism"; "it seems to offer a way of escape from increasing religious difficulties by laying emphasis on *results* rather than on origins."

DAU.

Glimpses from the Observer's Window.—"At present the post office regulations provide that if blizzards or other exceptional conditions, such as used to be called 'acts of God,' etc., etc. Now, just what will we have to call these exceptional conditions to be up to date? Since we pretend to believe in the determining influence of the monkey on our modern life, how would "monkitrix" or "monkey business" do?

The Immigration Law enacted by the last Congress "marks the embarkment of the United States upon a gigantic national experiment in applied eugenics. Henceforth we are no longer a refuge of the oppressed and the needy; we assert our right to admit only those whom we want, and the selection is so arranged as to exclude in large measure Asiatics, Africans, Jews, South Europeans, and Roman Catholics." (*Current Opinion*, July.) If this exclusion is all to be charged to eugenics, a queer definition of eugenics will be the result. In this definition nativism, know-nothingism, Anglo-Saxonism, *alias* Nordism, and Ku-Kluxism will be essential elements. Apropos, the "melting-pot" theory seems to have been abandoned, out of consideration for the pot.

"C. O. P. E. C." (pronounce kopek) stands for Conference on (Christian) Politics, Economics, and Citizenship. It is a new way, started in England, to apply Christianity to present-day problems. In reality it is the old way of hitching Christ to Caesar's political and imperialistic cart.

Birth control is being urged on the ground that it prevents war. That is the basis of the plea for "temporary sterilization" made by Grindell Matthews, the inventor of "the violet ray that kills," in the London weekly *John Bull*.

Under the heading "A Modest Church" the *Atchison Daily Globe* said, August 25: "The state convention of the Missouri Lutheran Church is drawing to a close. Atchison has enjoyed having the delegates and visitors here. They are a sturdy type of citizens and deeply interested in their Church and their creeds, but they aren't loud and flashy. Perhaps they have been a little too modest. The statistics show the Missouri Synod is a large body and are an indication that hard work is more progressive than loud clamoring."

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