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† Prof. E. A. W. Krauss, D. D.—The Missouri Synod mourns the death, on October 9, at 12.02 A. M., of the senior member of its theological faculty at St. Louis, Dr. E. A. Wilhelm Krauss. Dr. Krauss was born June 4, 1851, at Noerdlingen, Bavaria, graduated from a *Gymnasium* at Augsburg, and studied theology at the universities of Erlangen and Leipzig, 1869—73. He served a pastorate at Cedarburg, Wis., in 1874, and in 1875 returned to Germany to serve a congregation at Sperlingshof, Baden, which had severed its connection with the state church. In 1881 he was elected *Director* of the Missouri Synod's Teachers' Seminary at Addison, Ill., which position he held till 1905, when he was called to the chair of church history at the seminary in St. Louis. His literary work was deposited in the Missouri Synod's periodicals, *Schulblatt*, *Lutheraner* and *Lehre und Wehre* and in the form of doctrinal papers in Synodical Reports. He edited, in fact, rewrote *Lebensbilder aus der Geschichte der christlichen Kirche*. Northwestern University at Watertown, Wis., conferred the title of Doctor of Theology on him. He possessed a commanding knowledge of the literature of the Lutheran Church and its opponents in the age of the Reformation and the centuries that followed, down to our times, and was not only an instructive, but also entertaining speaker on any subject he chose to discuss. Firm and uncompromising on any issue involving the Christian faith and the Lutheran Confessions, he was nevertheless a humble believer with something like a childlike, implicit faith; unassuming, free from ambition, always willing and ready to serve, perpetuating in his bearing many of the polite forms of a past generation, genial and amiable in conversation—a good colleague and an exemplary member of our Synod. DAU.

Dr. A. F. Ernst, for many years professor and president of the Wisconsin Synod's Northwestern College at Watertown, Wis., died August 8, aged 83 years. He had served Northwestern College since 1869. DAU.

Woman Suffrage.—Zigzagging for three months across fifteen States, from Massachusetts to Texas, Ida M. Tarbell has found that woman suffrage, heralded as a new panacea, has not, as was expected, affected the political life of the nation during four years of trial. A few women have asserted themselves politically, have been elected to offices, and some of them have proved themselves capable incumbents. But the great majority of women view and treat their new privilege with indifference, and some loathe it. The experiment is still an experiment. We know no more to-day about woman's fitness to administer the affairs of a nation or of the world—for the movement is international—than we did before the Nineteenth Amendment was passed. We never will. Neither the Eighteenth nor the Nineteenth Amendment has the backing of the Creator. DAU.

Against the fierce and growing anti-Semitism of nativistic Germans, Mrs. Magdalene v. Tiling writes in the official organ of the Breslau Synod, September 7. While admitting the immense and demoralizing influence of the Jews on the social life, the press, art, and literature of Germany, she points out that their opponents on the Christian side have cast away the Old Testament as a Jewish book and have changed Jesus from a Jew to an Aryan hero. Such is the usual course and development of fanaticism. DAU.

"A missionary's fight is not only against Chinese devils, but also against foreign devilish machinations," writes Missionary H. C. Klein, of Kweifu, Szechwan, China. To corroborate his statement, he encloses a clipping from the *China Post*, in which the statement is republished which Dr. C. Y. Cheng, one of the founders of the China Continuation Committee, gave to the *New York Times*. Dr. Cheng complains of the age-long scandal from which the Christian Church is suffering in all countries—sectarianism. This is now being aggravated by the strife between Fundamentalists and Modernists, which is being transplanted to the Orient.

"The Church in China, as in the rest of the world," says Dr. Cheng, "is dividing into two groups, the younger liberals and the older conservatives. Our problem is not comparable to yours, for with us the Bible-teachings are of comparatively recent date. My people lack the historical background which is a part of your inheritance and so are deprived of a basis of discussion.

"We have already had a sufficiently difficult task in the explanation of the various denominations. Representatives of the six main Protestant groups have been sent to us; there are Presbyterians, Episcopalians, Methodists, Baptists, Congregationalists, and Lutherans. These groups, in turn, are subdivided into 130 sects. Imagine what it means to have them torn apart by the Fundamentalists and Modernists.

"The difficulties that confront the supporters of the Church owing to the cleavage are many. We are responsible for three distinct services—the preaching of the Gospel, philanthropic (or social) work, and the promotion of education. Now, if the group that stands behind these efforts is divided against itself, how can it properly support them? There also arises the question of literature. What type of books are we to be responsible for? Half say Modernist, the other half Fundamentalist, with the result that we get nowhere.

"We should not spend our time and energy in factional discussions, but rather in the forming of a united front with which to accomplish the task we have set for ourselves. The number of communicant Christians is very small in view of the amount of work yet to be done. There are between 350,000 and 400,000 members of the Protestant Church and four hundred million inhabitants!

"I do not say that we should go blindly ahead without striving to grow, without a fair consideration of the controversies which modern thought brings forth, but there should be a better showing

of sportsmanship, a willingness to stand together on the principle, without quarreling about its interpretation.

"In several instances in China the various denominations are forming an organic unit; for instance, in Kwangtung seven churches have united under one operating head. Can you imagine the confusion bred in the uninitiated Oriental thought when confronted by a German Lutheran, a Wesleyan Methodist, and an American Baptist, each one proclaiming to preach the Bible and yet each pleading the cause of his own teaching?

"A matter of minor detail, but one which may throw a little light on what this means to the Chinese, is his way of interpreting the names of the sects in his own language. Take, for example, the Methodist Episcopal Mission; in Chinese it becomes 'the doubly beautiful society.' Why? The initials M. E. M. are familiar to his eye and in Chinese M, as we pronounce it, is 'may,' meaning beautiful; as the letter is twice repeated, it becomes 'the doubly beautiful society.' The Wesleyan Methodists are the people 'following the doctrine society,' the Lutherans those who are 'doing the doctrine society,' the United Methodists the 'be-with-me-society,' the Congregationalists the 'common-sense society,' and so on. I wonder what Harvard would say if it knew that its worthy name translated into Chinese becomes 'laughing Buddha.'

"I feel that we are passing through a period of development and can only hope that these growing pains will not retard our cause."

Dr. Cheng thinks that the evil of sectarianism should be conquered by unionism, as represented by the National Council of Christian Churches, founded in 1922. Into this organization the China Continuation Committee of 1913 was merged. It embraces all Christian churches excepting the Roman Catholic Church. Its slogan is "Fellowship." "Doctrines," says Rev. Klein, "are of little consequence. Christianity has many meanings in China: it can mean anything, from a good Confucianist to a good twentieth-century mechanic." A writer in the *Chinese Recorder* for June relates: "A Christian Chinese was recently asked, 'What does "indigenous" mean?' Being something of a cynic, he replied, 'In the mind of some Chinese leaders it means, "The Church in China is Chinese in everything except the salary."'" Like Rome, which adopts heathen cults into its own system, Protestant churches in heathen lands seem to regard it as their mission to show the pagans how much paganism they can absorb to win the pagans. Many poor heathen are cheated out of their chance of being saved by these paganizing Christian missionaries.

DAU.

"Having No Hope." — "And this is all that is left of it! Only a moment; a moment of strength, of romance, of glamor—of youth! . . . A flick of sunshine upon a strange shore, the time to remember, the time for a sigh, and — good-by! — Night! — Good-by . . . !" — Where did you hear this elegiac strain, this note of despair, on the uselessness of human life? Perhaps it was in Euripides or some other of the classic dramatists and moralists of antiquity. The sentiment quoted occurs in *Youth*, said to be the

greatest story of Joseph Conrad, just deceased, the Anglicized Slav with a German name, who has been acclaimed "the greatest of sea-writers." The pagan heart that is without God, without hope, without a satisfactory purpose of life in this world, does not improve with the advance of the centuries. When it speaks its inmost thoughts in moments of self-revelation, we behold it shuddering and agonized just as in the days before Christ had come and life more abundant was offered despairing men through Him and in Him.

DAU.

Fosdick's Repudiation of Christianity.—"Dr. Harry Emerson Fosdick wrote, in 1921, to Willis W. Mead, who had written him in protest against his denial of the faith in his book *The Meaning of Faith*, a letter which is startlingly significant. Mr. Mead called attention to the Bible-teaching that God 'sent His Son to be our sin-bearer and to die in our place,' and that 'Abel brought a bloody offering, such as God required, and which spoke of God's righteousness.' Dr. Fosdick declared 'the profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents seems to me not only thoroughly false in fact, but pernicious in practical result, and while I understand it perfectly, having lived in it and read its major works, I quite definitely and thoroughly reject it all.'" (*Sunday-school Times*, Aug. 23.) Dr. Fosdick's repudiation is plain and categorical. He has knowingly and determinedly turned pagan. It would be interesting to know whether rationalistic or Pelagian interests induced his apostasy. Perhaps both.

DAU.

The drama of the life of Martin Luther and his courageous struggle against the forces of evil within and without the Church has at last been successfully presented on the motion picture screen. The director has portrayed in a charming and illuminating fashion the home life of this lad who was to startle the entire world with his clear-visioned analysis of the system which was rapidly destroying the confidence of the people in their Church, and his courageous stand against autocracy and demagoguery. He has followed young Martin through the many picturesque incidents of his early career into the days when, climax following swiftly upon climax, it seemed that all for which the great leader of the Reformation fought would be lost in the backwash of politics and intrigue. With a swift and sure brush he has painted a picture glowing with hope and victory on the dark background of feudal ignorance and fear, when crimes were committed in the names of officials of the Church and with their full sanction. With superb artistry the photographer has selected interiors beautiful in the grandeur of their simplicity and exteriors which show in all their original beauty the quaint old scenes of Worms and Wittenberg and Mansfeld. Art and genius have combined to produce a picture which charms with its natural beauty, while satisfying the most critical with its historic accuracy. Fictitious scenes and characters are not necessary to picture in the most modern fashion the highly dramatic life of the great Reformer.—The film was produced in the Reformation country with a capable cast, headed

by Carl Wuestenhagen, an excellent and very spiritual European actor, who takes the rôle of Martin Luther. After many months of negotiation on the part of a small group of New York Lutherans the film was secured for showing in America, private capital was interested in the proposition, and under the personal supervision of Rev. Samuel G. Trexler, president of the New York and New England Synod, and the direction of an editing committee, consisting of Rev. M. G. G. Scherer and Rev. Wm. Koepchen, the entire picture was rearranged for American showing and the English scenario written. The Lutheran Film Division, Inc., which is in charge of the distribution of the picture, expects to complete all the mechanical alterations and the editorial revisions in time to offer the picture to pastors and groups of interested Lutherans throughout the country about the beginning of October.—*N. L. C. News Bulletin*. DAU.

Correct Statesmanship.—During a parliamentary discussion of the question whether France is to be represented at the Vatican by a legation, President Herriot said: "I have always recognized the importance and greatness of the Catholic Institution as far as it has remained faithful to the sentiment of Him who drove the money-changers from the Temple and said: 'My house shall be called the house of prayer; but ye have made it a den of thieves.' (Lively applause from the left.) As far as the Catholic Institution has remained the great well-spring of mercy, as far as it has not ceased to support the weak and the righteous over and against violence, it is assured of the respect and support even of those who, like myself, do not accept its fundamental teachings. However, we hold that in the real interest of religious peace there is no reason apparent why the highly respected representation of the Catholic religion should be treated as a sovereign while the same honor is not accorded to the heads of other religious bodies." Barring the little sop thrown to Catholic sentiment, this declaration is correct statesmanship, though it may prove poor diplomacy for Mr. Herriot. DAU.

In his "Impressions of the Swedish State Church" (*Lutheran Companion*, September 27) Dr. Otto H. Bostroem says: "The majority of the older pastors have not given up the old Gospel of Christ as the God-man, dying as a propitiation for the sins of men and raised in a bodily resurrection by God's power, leaving the tomb empty; but a great many of the younger clergy, while using the old terminology in their sermons, are kept busy explaining to the inquirer that Christ only revealed God and cannot be said to be God. He is God's son as you and I are the children of God, but in a higher degree. He died, not as a propitiation for the sins of men, but simply exemplifying His teachings in the Sermon on the Mount even unto death. He may or may not have risen from the grave bodily; that is not important. The main thing is that He now lives. Yet His present life is not essentially different from the life into which any believer in God enters at the close of his earthly life. Asked how they, with such views, can conscientiously confess the Apostolic Creed, they answer that they, too, can state their faith in those terms, while not meaning the same thing as formerly was meant. In fact,

it is a characteristic answer of theirs to the question, 'Do you not believe that Jesus is the Son of God?' or to any other question on the fundamentals, to say, 'O yes, *we can say* that we, too, believe that.' They seem to be able to *say* all that the old-fashioned believer says regarding his faith, though in reality, according to their modifying explanations, they have given it up. In connection with this latitude of expression it is significant to note a quotation, presumably from the lips of Professor Aulin. His statement constitutes a characterization of the new theology of Sweden and, according to the best memory of the informer, runs something like this: 'It is more radical than the radicals and more conservative than the conservatives.' It is an excellent characterization. It is eloquent, in its very contradiction, of the inconsistency which lies hidden under the use of old, familiar, and well-defined terms, in an attempt to cover a new and strange system. With all this there is everywhere a spirit of tolerance, which obviates more serious clashes. Many of the conservatives seem to think that the wave of liberalism really has passed and is waning. The liberals are too wise to cause offense by adopting new terminology. And so every one gets along with every one else." Such are the conditions in the Church where Archbishop Soederblom is performing his life-work. The most disheartening feature of the situation is the prevailing spirit of toleration. The new theology has gained everything when it has gained toleration, and the conservatives have lost everything when they tolerate the new. Then the end of the faith once delivered to the saints is near. That is a faith for which we are bidden to "contend earnestly." Toleration was not in the working program of the gentle Jesus when He declared that He had come to kindle a fire and wished that it had already started.

DAU.

Immodest Dress. — "At Rome, Pope Pius offered a medal to that one of the Catholic Women's Diocesan Clubs that would evolve the most attractive modest fashion in women's clothing. The clubs had inaugurated a campaign against immodest dress. The Pontiff's competition is divided into two parts: 1) a theoretic demonstration that immodest dress is silly, barbaric, uncultivated; 2) actual dress designs. — In Paris *La Semaine Religieuse*, a Catholic weekly, published general orders to the priesthood, advising refusal of the Holy Eucharist to women and girls in 'décolleté corsage or sleeves not covering the elbows.' Other Paris papers recalled a similar effort of Cardinal Dubois of Paris, which resulted in a drop in church attendance. — The Pope's antifashion drive is to be assisted in the United States by the National Council of Catholic Women, the president of which is Mrs. Michael Gavin, daughter of the late James J. Hill, railroader." — *Time*.

MUELLER.

Dr. Machen Relieved. — "At Princeton, N. J., 'shrine of Presbyterianism in America,' the Rev. Dr. J. Gresham Machen, stated supply (preacher) at the First Presbyterian Church, was relieved of his position. It was not announced whether or not Dr. Machen's withdrawal was aftermath of the flurry that occurred when Dr. Henry Van Dyke, genial Princeton patriarch, protested against the 'bitter,

schismatic, unscriptural preaching of the stated supply of the First Presbyterian Church of Princeton,' gave up his pew, and said, 'Until he is done, count me out.' (*Time*, January 14.) In connection with the release, however, the session of the First Presbyterian Church published a tribute to Dr. Machen in the *Presbyterian*: 'The session would pay an especial tribute to his able and logical defense of the doctrines with which the "Old First" has always been identified, and wishes to assure him that, as he has led the congregation in the Apostles' Creed, they have said it with and like him — without mental reservations.' — *Time*. MUELLER.

Liverpool Cathedral. — "On July 19, 1904, Edward VII laid the foundation stone of Liverpool Cathedral. Twenty years later King George and Queen Mary attended the consecration ceremonies of the completed half of the cathedral, the choir and two transepts. It is a rare thing for a cathedral to be built in Britain. Immortal centuries have fled since the great days of Sir Christopher Wren, but, apparently, the art of cathedral-building has not been lost. Liverpool Cathedral is the largest ecclesiastical building in Britain, being inferior only to St. Peter's at Rome and Seville Cathedral in Spain. Moreover, it is said to be the finest example of Gothic architecture in the world, 'as impressive as York Minster, as powerful as St. Paul's, as serene as Westminster.'" — *Time*. MUELLER.

Dr. E. G. Sihler has sent further interesting observations which he made during his journeys in Italy. They are contained in the two letters which follow: —

Rome, Italy, May 17, 1924.

If any non-Roman Catholic makes a point of studying the ecclesiastic printed sheets incessantly posted here, in the capital of the Roman Catholic hierarchy (per *afficione*) right and left of the portals of the Chiese Romane, then, indeed, he seems to observe the very pulse of the machine.

I have been convinced that a great study of church history can be effected; especially if one omits a while the epigraphy of prechristian Rome, so exquisitely gathered in the *Corpus I. L.* of Berlin, and systematically studies inscriptions of Popes and cardinals in the churches. My own preference is to furnish the original material, leaving inference and analysis to my correspondents in America, especially in the Concordia of St. Louis.

In the church dedicated to Ignatius of Loyola, founder of Jesuitism, often simply entitled the *Gesu* (the church), not far from the Pantheon, I read the following gilt title above the high altar: "*Ego vobis Romae propitius ero.*" I asked a cleric who was conducting some Roman Catholic lady visitors about the church who was meant by the *Ego*. The answer was, "St. Ignacio." Near the entrance of the *Gesu* I observed a collection box and above it an engraving of a praying cleric with the following inscription above it: —

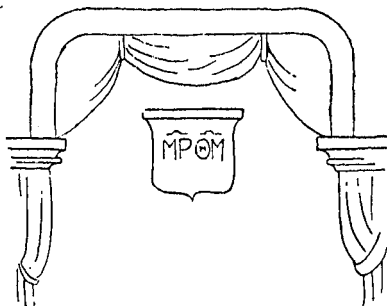
"Tronc [box] pour les Aumônes destinées à la cause de la Beatification et Canonization de le Serviteur de Dieu Jean Baptist Guarino, Curé de St. Pierre, Village près de Naples." (Look up "canonization" in the *Britannica*.)

All the churches in Rome (except the Protestant; the Waldensian is very near the spot where I am writing at this moment) have large posters inviting to the "Congresso Mariano" (*i. e.*, in honor of *Mary*) to be held in the week of May 18—25. The "congress" is to be opened in the church

of S. Maria in Campitelli. On Sunday, May 18, "*comunione di fanciulli* [of young children] *per ottenere dalla Vergine il felice esito del Congresso*," "to obtain from the Virgin the happy outcome" (exitus = esito).

The Roman hierarchy now seems to place *laymen* also on their speaking program. For instance, we read the announcement: "The Hon. Mario Canzolari will speak on 'Le Glorie di S. Maria in Portico.' There will be observed a specific liturgy, the *Liturgia Mariana*."

I will now transcribe the inscription on the left of the main portal of S. Maria in Campitelli, in the very heart of older or medieval Rome. Over the high altar there is a splendid and particular drapery in purple and gold, of which I present a rough sketch: —



The meaning of $\overset{\text{M}}{\text{P}}\overset{\text{Θ}}{\text{M}}$ is *Μαρία θεοῦ μήτηρ*; Greek, mind you. Ecclesiastic tradition is apt to be tenacious.

The "wonder-working image" of the Virgin, to which they ascribe the cessation of the plague of 1656, is specially placed on or above the main altar with *ignis aeternus* before it, quite like that of the Vesta of Roman pagan antiquity.

An inscription on the Area Capitolina, which I observed to-day, states that the Romans at first wished to erect a statue to Alexander VII (Chigi), who "sat" at that time, as a recognition for his intercession during that plague, but that he declined the honor.

I personally copied the inscription of the plague and the miraculous image on Saturday, May 17, 1924 (pointing added by me): —

Quisquis ades, civis, hospes, viator, ingressurus pauca [poco] subsisti. Venerabilis templi limen teris, cuius amplitudinem B. Petrus Damianus [Damiani] praeclaro Basilicae nomine decoravit, cui solemniter ritu sacrando Honorius III. anno salutis MDCCXVII Pontificias manus admovit [but Clement XI tum "sedeat" — *E. G. S.*] idemque plurimis et lectiss[imis] [bones of martyrs, objects of worship — *E. G. S.*] sanctorum reliquiis locupletavit — [??] Paulus V., Pontifex Maximus [1605—1621], Clericos Regul. Congreg. Matris Dei, qui et illud vetustate fatiscens instauravit, praefecit quod [really: quod perfectit] Alexander VII. translata *celeberrima illa e caelo dimissa effigie S. Mariae in Porticu*, iactoque sua manes primo lapide veteri Cardinis titulo noviter insignivit. Romani vero populi, exacta luc [lue] voti compotis [keeping their vow — phrase from classical paganism] pia regiaque largitas funditus restituit, magnificentius excoluit, ampliavit, absolvit, opem praebente Clemente X., Pont. Max. [1670—1676], atque ita restitutum Pompeius, Archiepiscopus Neocaesareae Romanae, rotae Dec. Sacr. Poenit. regens deinde S. E. R. Card. Aldovrandi solemniter ritu dedicat[ionis] diem quotannis celebrandum constituit. Fausto igitur subeas pede ac Virginem Deiparentem, compositis eius ad exemplum moribus *de genu supplicabundus adora* *ϕ*.

Vetus exemplar restitutum AN. MCMXIX, quod insignibus sollempniis coronam P. P. [patres ?] Canon. Vaticani iterum ab An. MDCLVIII Deiparae in Porticu donaverunt XVII. Kal[endas] Aug. MDCCCXCIX (1899) ac XIV. Kal. Febr. anniversarium dedicat[ionis] obeundum.

Notes from Upper Italy.

Bellagio, on Lake Como, Italy, June 20, 1924.

The glory and honor of Christ — there is no greater theme in this little world, nor will there be in that to come. I will therefore, with uncommon satisfaction to myself, begin these pencilings with a new illustration of that imperishable appeal.

I owe this to the Rev. J. W. A., rector of an Anglican church in the Isle of Wight, an elderly pilgrim like myself. Alfred Tennyson lived his latter and last years (he died in 1892) on that beautiful island. One day as he was walking in the open, an acquaintance joined his perambulations and indulged much in talking about religious sentiments and experiences. They had walked more than a mile, and the great poet had made no reply whatever. At last, however, he halted and, pointing to a flower, said to his companion: "Do you see that flower? What the sun is to that flower, Christ is to my soul." —

Yesterday, June 19, I witnessed something in this Roman Catholic country which I had often read about, but had never seen for myself. It was the Corpus Christi — or Corpus Domini — procession, in German called *Fronleichnamsp procession*. A band, playing, children in white, several hundred, though this is but a small town, then adults, dressed in dignified garb, each bearing a lighted candle; and several large crosses and a large crucifix were also borne along. Toward the end came a large and fine canopy, under which were marching the clerical persons in their most costly vestures, and the particular clergyman highest in rank here bore aloft, for the veneration and genuflections of the Roman Catholic natives, the host. I owe the following detail to a journal of Milan of that same date, which describes the greater festivities of the past. The procession formerly was the most splendid, nay, gorgeous, of the year. Balconies and windows were often leased for enormous sums, such points of vantage as commanded a good view. The preparations (in Milan) consumed an entire week. Artillery thundered at intervals. The procession, of course, started from the *duomo* to St. Ambrose's Church, returning by a different route. Hangings of arras were displayed from the balconies of the well-to-do; but even the poor adorned their humble homes as best they could. All the guilds and corporations marched, the trades as well as notaries, physicians; of course, all monks, nuns, and the secular priests. Pope Urban established this festival in 1264; in Milan it was not established before 1364. —

This time I determined to gain a closer vision of the art — the Christian art — of Titian, Paolo Veronese, Palma Vecchio the Elder, and Tintoretto, to name only these four supereminent masters of what is generally called the Venetian School. Apart from some fine works of the Netherlandist Schools almost all the paintings deal with Christian art — I had better say, Roman Catholic — subjects.

Mariolatry, taken all in all, is always the most impressive feature.

The *Assunta* (assumption) of Mary, who is taken up and welcomed by God the Father and literally crowned Queen of Heaven. All manufactured legend, without any scintilla of Scriptural basis, the growth of so-called inferential theology of the papal system.

Often, in other paintings, she appears as resting upon the crescent of the moon, and as possessing regent power and honor with Christ, a *positive divinity*, which the Savior formally shares with her. The coronation of the Virgin, therefore, is a theme we meet with again and again.

There is a painting also of an earlier period. The Accademia Reale (Royal Gallery) in Venice has some 800 numbers. The earliest works of 1300 to 1400 and further are wisely grouped together. No. 1, "Paradise," by del Fiore of 1432, originally ordered for the cathedral of Ceneda by the bishop. The "Coronation of Mary" is with a group of apostles, saints, and clergy — with this inscription (in part): "She, who was of His own Son the Mother *who made her the Queen of the Universe*." I abstain from any comment. "Who are My mother and My brethren?" He said one day in His brief *παροβολα*. You know His own answer. — Peter, of course, always appears with the keys, Paul always with the sword.

St. Mark, the attendant of Simon Peter, the patron saint of Venice, we may safely call the protector and the intercessory object of Venetian worship, as Athena at Athens, Helios at Rhodes, Dionysos at Thebes. And the use of incense, too, was directly taken over from the pagan world.

Fables or fabulous legends are treated with the same care or made subjects of church edification and incidental veneration and worship in no lesser degree, mind you, than the facts of our blessed Savior's history and dispensation, for instance, one superb painting (No. 42) by the great Tintoretto, "The Miracle of St. Mark." St. Mark bursts down from the sky, hastening to free the slave who is being tortured for his faith. The sufferer lies naked in the foreground, surrounded by torturers, who have ceased from their cruel service, while on the right side a man with a turban on his head holds aloft the smashed hammer and displays it to the master of the slave who has been presiding over this act. This superb painting was done in 1548 for the *Scuola Grande di S. Marco* (in Venice). It belonged to a cycle with the following scenes or subjects: "Discovery of the body [bones?] of St. Mark in Alexandria"; "The Body of St. Mark is Brought from Alexandria to Venice"; "The Miracle of the Revivification of a Saracen by St. Mark." I will now add a few remarks about the ecstatic visions of Catherine of Siena and of Francis of Assisi. The former was a nun who was glorified by her contemporaries in that Tuscan town. She is presented in the Venetian gallery repeatedly. First is a series of simple scenes (No. 10) by Lorenzo Veneziano (flourished about 1360). Catherine, in her nun's cell, prays to a crucifix. In the next scene the crucifix has been raised from her table and, suspended in the air, bends forward to the worshipping nun as though hearing her prayer. This is the same ecstatic nun who dreamt that the Christ-child gave her a ring and so in a quasi-formal way "contracted a marriage" with her! Another splendid painting shows the ecstatic nun appearing as a gorgeously dressed princess, say, a daughter of a Venetian doge, in the act of receiving the ring from the Virgin's bambino: "*Sposalizio* of St. Catherine." Such forms the "Christian religion" assumed in the papal Middle Ages.

Dr. Francis of Assisi, receiving, in a similar ecstatic vision (or dream), the five stigmata (or red scars) of the Savior on his own body and, later on, appearing, again and again, in the company of some evangelists or apostles with these "stigmata" well marked by the painter who executed his orders for the Church or for the monastery. —

The other day I wandered by zigzag routes in the hill country, in the foothills of the Southern Alps, on the western shore of beautiful Lake Como. We halted at a very simple country church, built or consecrated in 1731. I discovered on its outer wall a box, immured, with a slot for "alms" — alms for what purpose? The inscription reads: "*Elemosina per le anime in purgatorio*," "Alms for the souls in purgatory," which means that the particular parish priest will pray (for money) for the benefit of souls in purgatory.

Speaking of the souls in purgatory, I copied (I do not think I sent this to Dr. Dau — or have I?) in the Cloisters of San Marco in Florence the following from a marble tablet preserved there: —

"*Huius Ecclesiae* [San Miniato in Florence] *rectores tenentur singulis annis missas 32 celebrare pro Joanne Baptista Scalino, qui ob id libras 30 annuas attribuit (30 pounds a year) ut in Lib.º Rub.º B. 264. Novi Montis Creticular. . . . A. D. 1641.*"

Glimpses from the Observer's Window. — "Science will let no one escape, and there will be no refuge from death and torture" — that is the warning which Dr. Leo H. Backland, president of the American Chemical Society, addresses to the world on the subject of the next war. For the sixteen poisonous gases that could be used during the late war there are now a thousand offered by science.

"Note how silently the Roman Catholic Church bears the onslaughts of the Klan and the *Menace*. These two are doing more to win friends for the Roman Catholic Church than to help build up an intelligent and

sane propaganda against its encroachments and pretensions." (*The Lutheran*, Sept. 25.) Yes, and the pity of it is that some Lutherans seem to join the Klan when wiser men are leaving the collapsing organization. When the final unmasking comes, they will be the ones caught "with the goods on them."

In *Das Verbrechen der Freimaurerei*, p. 21 f., Alfred Rosenberg cites Goethe to this effect: "Es ist nichts inkonsequenter als die hoechste Konsequenz, weil sie unnatuerliche Phaenomene hervorbringt, die zuletzt umschlagen," but does not give the exact reference. Can any of our readers supply it?

"Our slogan: One hundred new members for — church by such and such a date!" — this seems to be a coming favorite method of increasing the membership of churches. It would be instructive to hear the hundred new members tell the reason that induced them, the particular persuasion that won them.

What the Secretary of the Navy, Curtis D. Wilbur, said to the graduates at the Annapolis Naval Academy, deserves to be spoken through a megaphone or broadcast: "Remember especially that sarcasm or biting witticism at the expense of a subordinate, especially if he is an enlisted man and thus incapable of retaliation, is unmanly and fatal to one's standing as an officer. . . . It is a safe rule in dealing with a man under you to put yourself, by imagination, in his place."

The Swedish Augustana Synod takes over eight stations of the Leipzig Mission Society on the west side of the Kilimandjaro Mountains in former German East Africa.

The *Landessynode* of Mecklenburg permits pastors, with the consent of their church councils, to preach in Low German.

Yuet-Nam-Sun-T-Ooi. Pastor F. Oppermann, of the Schleswig-Holstein Evangelical Lutheran Mission in Kwantung, China, writes to the National Lutheran Council: "The Chinese name of the Lutheran Church in China . . . is 'Justification by Faith Church in China.' This is the translation into Chinese of 'Lutheran Church,' as the word Lutheran cannot be expressed in Chinese." (Why not?)

The Senate of the Free City of Danzig has declined overtures for the establishment of a Jewish university for that city, which has already been stricken by many misfortunes.

The votes cast at the latest convention of the American Legion fell below 1,000.

Junker Joerg is the title of the young people's organ of our brethren in Germany. It is published as a supplement to the official organ of their Synod and is edited by Rev. O. Schmeckenbecher.

"*Landsleute von Dante, von Tolstoy und von Jesus*" — this was the way in which George Seibel, the first *Sprecher* of the North American *Turnerbund* referred to Italians, Russians, and Jews in his vindictive oration at the joint celebration of Pentecost by the German societies of Philadelphia.

Der Auslanndeutsche (VII, No. 18) celebrates the centenary of German colonizations in Brazil by six articles, filled with historical data, statistics, etc., and written by men who have traversed Brazil. In all these articles there is not one word about the work of the pastors of the Missouri Synod, who certainly deserve mention along with others as *Kulturtraeger* in an account of this sort.

Here in St. Louis the Klan has entered the melodramatic stage. On November 2 the all-star eleven of the Young Men's Hebrew Association and a picked team from the Knights of Columbus will play a football match game on the Junior High School campus, and a Negro will hand over the proceeds, as a donation, to the K. K. K. It is time for Lutherans to get out of the Invisible Empire and return to normalcy while the getting out is good.

From the Bible record of the construction of Solomon's Temple the Illinois Society of Architects has drawn up the following list of costs according to present-day values: Building materials in the rough, \$12,726,685,000; gold, silver, and brass used in construction, \$34,399,110,000; gold and jewels used for vessels, \$1,876,491,515; silver, ditto, \$3,246,730,000; for priests' vestments and robes of singers, \$10,050,000; for trumpets, \$1,000,000; food for the laborers at 45 cents each a day for seven years, \$344,385,440; wages, \$34,574,100,000; gifts to overseers and laborers, \$33,669,885. Total, \$87,212,210,840. This bill of costs seems almost too exact; at any rate, it shows that David's and Solomon's enterprise was well worth being numbered with the seven wonders of the world even from the modern viewpoint.

Mr. Rockefeller's General Education Board reports that 940,000 American pupils, or about one-fourth of the total enrolment, are studying Latin in secondary schools, and that 40,000 are continuing their study in colleges. A smaller, but still considerable number, about 27,000, are engaged with Greek.

"*Shed a Tear for the Klan.*—While most good citizens are rejoicing in the decline of the poor old Ku Klux Klan, should not a few of us pause to let fall a tear of joy in memory of one service rendered by that mystic and invisible empire? Doubtless many weighty charges may properly be laid at the gate of its klavern; but one argument may be adduced in its favor before the record is closed—that it helped, in its unwilling way, to save America from falling into the hands of a dictatorial fascism." (*The Nation*, Oct. 8.) Read the entire article and enjoy a pretty bit of humor.

Archbishop Glennon, of St. Louis, by an official utterance recently, marshaled the quasi-military forces of American Catholicism, the Knights of Columbus, for a crusade against the Ku Klux Klan. A sure sign that the Klan is dead, and Rome steps in at the psychological moment to claim the victory and to hold the autopsy.

Frank Oldrieve, in the *International Review of Missions* (October), gives figures based on a careful estimate for the number of lepers in the countries where leprosy is most prevalent: Europe, 7,000; Africa, 525,800; Asia, 1,256,900; South America, 23,700; Oceania, 4,600. Grand total, 1,818,000. Single countries with the largest numbers of lepers are: China, 1,000,000; tropical Africa, 509,300; Japan, 102,585; India, 102,513. In other words, these four countries contain more than 94 per cent. of the estimated cases.