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## “The Pure, Clear Fountain of Israel.”

(*Concordia Triglotta*, p. 851.)

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

The Lutheran Confessions contain many a poetic turn. These were embodied in the formal statements of the truths to which the Lutheran Church stands pledged, not merely for ornamental purposes or to overcome the tedium which is apt to arise in the reader as he works through page after page of strictly logical and diplomatically exact depositions of *credenda* and *damnanda*. These beautiful flashes are rather integral parts of the Confessions, which they enliven: they have genuine confessional force. They reveal the deep inward joy that comes to the soul with a settled conviction, the profound satisfaction that fills the heart when a great difficulty is solved, and they breathe the fervor of ardent devotion to a cause that lifts its champions above this sordid life of paltry egotistic interests into a sublime sphere, where grateful wonder and admiration seem the most proper attitude. They are the heart-throbs of the same faith that expresses itself at the same time, and in another way, through the calm deliberations of the cool intellect. When the Lutheran confessors spoke, the entire man in them spoke, heart and soul and mind and every God-given faculty in them. It is not surprising at all that men who have studied the Lutheran Confessions have discovered that their perusal of these documents was turned into a series of devotional exercises for them. There is many a soul-feast prepared for the truly hungry in these old records.

The Lutheran Confessions, also in this respect, reflect the character of the Holy Scriptures. These, too, are not a dry recital of facts which the mind must grasp, but they set forth the verities of the creed which God proposes to fallen man with much beautiful imagery and a pure pathos that stirs every sensibility in man. Very often the poetic turns in the Lutheran Confessions are taken over directly from the Scriptures.

# THE THEOLOGICAL OBSERVER.

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Correspondence Course. — The attention of all our readers is called to the fact that the Correspondence Course authorized by Synod has now been established at our Seminary in St. Louis. Courses are offered in all the chief departments of theological

knowledge. The extension division of the Seminary is open to all men who are now engaged in the ministry of the Lutheran Church. Full information will cheerfully be given to all who may inquire. Address all communications to Prof. Paul E. Kretzmann, 3705 Texas Ave., St. Louis, Mo.

**Doings of the Duffs.** — The history of the 650 years of the Holy Name Society was recently retold in gorgeous pomp before 100,000 members assembled in Washington. The venerable senior Cardinal-Archbishop William O'Connell of Boston was "the center to which and from which honor flowed"; for that worthy prelate had been appointed Papal Legate by the Pope. The Roman Catholics of the country were delighted, for never before had a non-Italian functioned as personal representative of the Pope in the United States. In the letter of pontifical authority the Pope said: "In order that this happy event may bring forth, in the souls of all, worthy fruit, we grant to you, our beloved son, the privilege of blessing those present in our name and of proclaiming a plenary indulgence on the most solemn day of this reunion under the usual forms and conditions." Father Joseph Ripple, O. P., was especially happy since his name was mentioned in the pontifical epistle as one of the faithful who had materially aided the important work of the convention. The Cardinal-Legate made a speech condemning radicalism. "Holy Name men," he said, "are a great army in battle array, strong in the strength of God, a bulwark against anarchy. We salute at the same time the cross of salvation and the banner of our nation. And while we send over the wide ocean our signals of love, devotion, and loyalty to him who sits upon the throne of the Fisherman, we send also our respectful salutations and our firm pledge of civic loyalty to the President of these United States." After some more piffle, President Coolidge made a speech in which he said: "Your great demonstration . . . is a manifestation of the good in human nature, which is of tremendous significance." After inspections and parades, masses, blessing of the Unknown Soldier's tomb, giving of prizes, repetition of clean-speech and clean-heart vows, the 100,000 dispersed to their homes, as *Time* (September 29) reports. — We are not interested in the matter. We yawn as we write this, and as we think of the Ku Klux Klan. But we are nevertheless wondering why the report should stress the fact that the Holy Name Society convention was reported in 175 United States newspapers.

MUELLER.

**Bizarre Theories.** — "Of bizarre theories German theology knows no end," writes the *Sunday-school Times* (October 19). "Here is a new one: Grill, *Untersuchungen ueber die Entstehung des vierten Evangeliums*. The gospel of John is based on a framework of references to the Dionysiac myths. It was written to prove to the Greeks that Christ fulfilled the providentially ordained Dionysiac myths, just as the Epistle to the Hebrews proved to the Jews His fulfilment of the Levitical order. The mother of Jesus was pictured on the model of the mother of Dionysius. She urges her son to exert His divine powers. His first miracle had to do with wine, and Dionysius was the

Greek wine god. The name Cana calls to mind a place of the Dionysiac cult. The three years' ministry of the Logos-Christ corresponds to the three months' epiphany of Dionysius. The correspondence between the doctrine of the new birth in the third chapter of John and in the Dionysiac theology is maintained, and so on through a series of futile coincidences." This extravagant bit of fiction shows that the *religionsgeschichtliche Schule* possesses as little humor as formerly the Baur-Tuebingen School. Each new, shallow theory helps to confirm the truth of the Word of God by showing that the substitutes which men offer are utterly worthless. MUELLER.

**Behaviorism.** — This is a new type of psychology: it, too, deals with the phenomena of the mind, which it seeks to explain. The name is not yet in the dictionaries, and we have no information regarding its origin. But here is what it aims at and teaches: "It completely does away with the traditional notion of the 'soul.'" "It is the most ruthless of the psychological sciences and insists that man, like the world as a whole, is a soulless machine." "In behavioristic psychology the religiously important concepts, like consciousness, self, ego, spirit, and will, are declared futile verbiage. Not all behaviorists deny the possibility of such entities, but all assert that they are philosophical notions, which only encumber a scientific interpretation of man." In behaviorism there is no inward life in man, no mind existing as distinct and independent of the body, "no centrally initiated activities." Problems of philosophy become problems of the laboratory. No state of mind must be regarded, as we used to regard it, as an "immediacy," that is, something that originates in man from no definable cause; no impulse or striving in man must any longer be considered an "indefinable ultimate," that is, something in the study of which you never get any farther than the fact that it is there. All these things, as well as man's instincts, emotions, habits, ideas, aspirations, become "analyzable data." If a person studies himself, he will not find "anything besides bodily activity." "The behaviorist, in short, would reduce human activity to two factors, stimulus and response, and would interpret both of these factors wholly in terms of empirical science," that is, as palpable, tangible, visible, audible, etc., processes. "The goal of psychological study," as the behaviorist J. B. Watson defines it "is the ascertaining of such data and laws that, given the stimulus, psychology can predict what the responses will be; or, on the other hand, given the response, it can specify the nature of the effective stimulus." Everything seems to come down to the fact that man has nerves: if any nerve is subjected to a stimulus, a certain behavior of the person will follow, or if you observe how a person behaves, you may tell what happened to him. "Human behavior is but one of the electron-proton systems, whose totality makes up the world." Man's so-called personality is "what we start with and what we have lived through." "Religious experience is a form of muscular and glandular activity." These citations are culled from D. Luther Evans's article "The Reaction of a Religionist to Behaviorism" in the *Journal of Religion* (July).

The author sketches the practical scope of behaviorism thus: "The time was not long since when the religionist could view with equanimity the ravages of science. Up until recent years he could regard with composure the despiritualizing influences of scientific procedure. For until later years the citadel of religion was left unassailed. He could observe the mechanization of physical nature with calmness, because personal nature was still allowed the character of free spontaneity. Despoiling the world of physics of its soul was revolting esthetically and disconcerting metaphysically, but it was not fatally shocking from the standpoint of religion. For the belief that man had a soul was still permitted, and *the necessity of saving this soul provided religion still with a legitimate labor.* [Italics ours.] But no sooner had science naturalized the physicist's matter than it began to naturalize the psychologist's mind. The religionist was advised to retire also from the field of psychology if his aim was still the salvation of souls." Behaviorism practically puts preachers and pastors out of commission. In the first place, there is no soul in man; secondly, what some, still under the influence of old traditions, regard as their soul can be ministered to best by a chiropractor, osteopath, surgeon, or physician. Thus the human healer for all ills is, again, the ancient "medicine man" of barbarism; only he would still have had common sense enough to laugh at behaviorism. How did ideas like God, conscience, retribution, etc., ever originate in the first human being that had them? What were the palpable, external stimuli for the notion of sin and hell? What particular nerve does a missionary touch when he produces contrition? which for conversion?

DAU.

"It rushed by like the rainstorm of which Luther wrote" — that is what Neuberg, the reviewer for *Pastoralblaetter*, says of the Gospel-message that came to Germany four hundred years ago: "*voruebergerauscht wie Luther's Platzregen.*" The reviewer is giving an account of Dr. Karl Heim's book, *Bekehrung eines Gottlosen*, in which a young Japanese, Kokichi Kurosaki, a pupil of Utshimara, describes the road which his soul had to travel out of the moralism of Confucius and the pessimism of Buddhism, until he landed in Christianity and grasped the Gospel of the reconciliation of the sinner-world by the Son of God. It is said to be a gripping tale, especially that part of it in which the young convert gives exuberant expression to the joy of his heart over the redemption-truth which he has heard for the first time. And now to think that Germany has had this truth proclaimed to its people in a purity and forcefulness unmatched anywhere else and has long ago thrown it to the discard! This is really the worst humiliation which that country has suffered, and no one complains about it, while all cry out against the humiliation which the Versailles Treaty — unjustly, indeed, and undeservedly according to human computation — has inflicted on them. In God's judgment the country had long deserved it, and the other nations too. Germany's fall is a world-lesson. Nobody knows who will be next; it may be money-crazy and pleasure-mad America.

But there is a particular lesson in the downfall of the nation to which God gave Luther that the theologians of Germany ought to take to heart. They prepared the people's spiritual ruin. They rejected the God who instructs men from His inspired Word; now God has rejected them in turn. They are the salt that had lost its savor and is thrown out for people to trample on. Look at the present-day book-market and periodical literature and observe the absence of the former almost reverential deference to German thought. Yes, "*voruebergerauscht wie Luther's Platzregen*" — that is hitting the truth squarely, and we are glad that a German in Germany sees it and has the grace to say it.

DAU.

Poincare and his followers are creating all the trouble they can for the Herriot administration for abolishing the French embassy to the Vatican. Rome aids them with bitter criticism in the newspapers, inspired by the Vatican. The six cardinals of France are fanning the flames of hatred against Herriot by a collective letter which they have addressed to the Premier, and in which they state that the suppression of the embassy and the introduction of education without religious teaching in Alsace-Lorraine "constitute a grave menace to internal peace, justice, and liberty," and deplore that "the happy reconciliation between Church and State during the war" is broken. Herriot denies emphatically that the measures criticized constitute "a menace" and virtually invites the cardinals to explain their meaning. Surely the explosion of these war-friendships goes on. When thieves begin to quarrel, the world learns the truth.

DAU.

The Hebrew University in Jerusalem is showing many signs of life. Prof. Albert Einstein, famous for his theory of relativity, is reported to have accepted a professorship there. Rabindranath Tagore, the famous Hindu poet, has lately lectured at the university. The scientific and medical departments are being rapidly organized. Dr. Louis Ginsberg, Professor of the Talmud in the Jewish Theological Seminary of America, New York, has been invited to join the University of Jerusalem. A committee of Jewish leaders and scholars met recently in London to decide upon the addition of new departments to those of biochemistry and microbiology. They decided not to proceed too rapidly in the admission of subjects of study. Their recommendations were restricted to subjects of study exclusively Jewish and to creating only those subdepartments for which first class men can be found as professors. (*Current History*, November.)

DAU.

"Vicarious repentance," a feature in the moral influence theory by which some have tried to explain the atonement of Christ, has been given an altogether new and humorous meaning by L. H. Hough in his *Synthetic Christianity*. In the chapter inscribed "Triumphant Goodness" he says: "There is scarcely a more delightful exercise than vicarious repentance. The prescription for this sort of observance is simple, but it must be followed with careful attention to each detail. First, you pick out something which you would never be tempted to do. Then you discover somebody who does this par-

ticular thing continually. Then, with the subtlest flavor of complacency giving a delicate pleasure to the experience, you repent of the other man's wrong-doing. You have a notable sense of moral elevation without any sense of personal humiliation. There has been a good deal of vicarious repentance in contemporary writing. A number of our clever and consciously able young intellectuals have recently been telling us in sorrow embroidered by anger what is the matter with this Republic." The author cites further evidences of this practise. The whole effort seems to be aimed at producing that condition of hilarity in the audience with which speakers love to begin their remarks. This facetious remark about vicarious repentance would hit many a prophet and apostle, yea, the Lord Jesus Himself, and many an earnest pastor. Where is the line to be drawn between genuine sorrow over wrong and the moans and groans of Pharisees that try to cheat God and man?                   DAU.

**Will History Repeat Itself?**— Church-life in Germany, as elsewhere, is bound up with the economic conditions of the country. That is the reason why churchmen are watching political events. With an overwhelming majority the American people elected Dawes Vice-President because they were told he had put Europe in order by putting Germany in order. But indications from Germany are multiplying that the improvements reported to America as due to the Dawes plan are illusory, and thoughtful Germans are more than skeptical about the possibility of executing the plan. They say that the plan is feasible only on the basis of the perpetual slavery of the German people. We are asked more urgently than ever before to come to the aid of starving Germans and, particularly, to take over practically the financing of German church-work. Eight years ago we elected a man president because he kept us out of war, and then we were put into it. We would like to get out of the consequences of the international imbroglio, but it seems we are getting into it more deeply. Is it not a pity that a cause that was not at all any concern of America's has thus been settled on her *ad infinitum*, and that the work of the Lutheran Church, more than that of any other Church, is made to suffer from a political maneuver? Let us remember, too, that the complication began when Lutherans were preparing for the Four-hundredth Anniversary of the Reformation. If it was madness, there was method in it.                   DAU.

**Church Extension.**— The bequests for Lutheran church enterprises made by the late Mrs. Glatfelter, according to a N. L. C. *News Bulletin*, reveal not only the variety of the lady's church interests, but also her judicious mind in making her allotments. The largest portion went to church extension: \$14,000. On this subject of church extension our well-to-do Christians need still more enlightenment. A little propaganda in its behalf could do no harm and might do considerable good. The Church Extension Fund is something like the war-chest of a nation that has to enter upon a campaign. Our missionary lines are halted or pushed forward as the Church Extension Board gives the signal.                   DAU.

An initiative measure, designed to compel parents to send their children to public instead of to private or parochial schools, had been sponsored in the State of Washington by the Good Government League, affiliated with the Ku Klux Klan. This measure, according to the *Indianapolis Star* of November 7, has apparently been defeated in the Presidential election. A similar measure proposed in the State of Michigan was emphatically declined by the citizens. DAU.

Semper eadem. — During a recent visit at the Jesuit church on Grand Avenue and Lindell Boulevard, close to St. Louis University, Rev. Faye found the following tablet mounted in the church: —

S. M. O. P. N.

IN MEMORIAM INSIGNIS BENEFICII  
PER MARIAM ACCEPTI.

A. D. 1849, grassante hic peste, qua  
prope sex millia civium, paucos intra  
menses, interierunt, Rector, Professores ac  
Alumni hujus Universitatis, in tanto vitæ  
discrimine constituti, ad MARIAM,  
Matrem Dei, Matrem Hominum, confugerunt,  
votoque sese obstrinxerunt decorandi imaginem  
ejus corona argentea, si ad unum omnes incolumes  
servarentur. Placuit Divino Filio tanta in  
Divinam Matrem fiducia. Etenim exitiosa  
pestis, vetante MARIA, muros Universitatis  
invadere non fuit ausa; et tota mirante  
civitate, e ducentis et pluribus convictoribus,  
ne unus quidem hic infectus fuit.

GRATI MARIAE FILII.

P. FANNING *sculpsit*.

(To Holy Mary, Our Best Protectress. In Memory of a Significant Blessing Received through Mary.

In the year of our Lord 1849, while the pest was raging at this place, in which nearly six thousand citizens perished within a few months, the rector, professors, and pupils of this university, being placed in such great peril of life, took their refuge to Mary, the mother of God, the mother of men, and bound themselves by a vow to place a silver crown on her image, if they all were to go through the affliction unscathed. Such confidence in His divine mother pleased the Son of God. For at the order of Mary the destructive pestilence did not dare to enter within the walls of the university, and, to the wonder of the entire community, out of two hundred and more human beings living at this institution not a single one caught the infection.

THE GRATEFUL SONS OF MARY.

P. FANNING, *Sculptor*.)

Rev. Faye says the inscription "is engraved in letters of gold on a marble tablet, fixed to the wall, and above it is an image of the Virgin with the Christ-child. I was informed that the crown is kept in a place of safety, but on certain occasions — such as processions — an image of the Virgin is decorated and also crowned with the crown. The image above the inscription appears irremovable. Rome is the same all the world over. One may, however, trace reluctant concessions to a Christian spirit in the references to Mary's Son. I suppose a Roman Catholic church in Italy or South America would leave out Christ and glorify Mary alone. The Protestant testimony



in this country, it seems, has the effect of making Roman Catholics more careful and, in some cases (especially among the lay people), more Christian. All the same, it is a striking fact that in the above inscription Mary's name is engraved in bold capitals, while the name of our Lord, when mentioned, is allowed only the initial capital, just as any proper noun." Rev. Faye also relates that in a French Roman Catholic Church at St. Paul, Minn., a wall of one entrance lobby is plastered with letters alleging help that had been received for bodily ills through the intercession of a saint. The evidence herewith offered is interesting because it shows that Rome means what it says when it declares that it never changes.

DAU.

**That Doctorate of Divinity.**—Under this caption the *Watchman-Examiner* has the following:—

"If titles were always conferred with good judgment, our feelings would be different. But all of us who wear the degree know very well that somebody else deserved it more. If the degree were always conferred for genuine scholarship or in recognition of meritorious achievement or in appreciation of some eminent service of mankind, there might be less objection. But we all know it is not so. A great variety of motives impel institutions to confer degrees. Sometimes colleges honor their own alumni, so that they may keep pace with other institutions in their roster of eminent graduates. Sometimes a degree is conferred on the pastor of a college church because it is felt to be fitting that a man of recognized scholarship should minister to such a church. Sometimes it is given to the pastor of a church so related to an academy that by honoring him the academy may be made a feeder for the college bestowing the honor. Very often the title is given for no other reason in the world than because some moneyed patron has requested it for his pastor. Every year, in the list of degrees conferred, are some that excite the inquiry as to why they were given. Every year some degrees are conferred that it would be difficult to justify. On the other hand, there are some men of the first rank who go year after year unadorned by any title and provoke the inquiry as to why they are unrecognized."

Our own seminary has very sparingly conferred the title of D. D. It will be well for it to continue its policy; the degree will then not lose in value.

FRITZ.

**Not Entirely Engrossed in "Worldly Pursuits."**—"The feasts commemorated on the first two days of November," writes the *Sunday Watchman* (St. Louis, November 2), "put before the minds of Catholics the doctrines of the Church relative to the spiritual community of interests that exists between the members of the Church Militant on earth, the Church Suffering in purgatory, and the Church Triumphant, composed of the members who have attained heaven. . . .

"The Feast of All Saints, November 1, is celebrated as a holiday of obligation and is characterized by joy and exultation because of the victory which has been gained by unnumbered souls who, after fighting 'the good fight,' have reached their eternal destination with God. We are reminded that the destiny which they have so happily achieved is our own, with the difference that in our case the battle

is not over. 'What they have done, we can do,' is a most appropriate idea for meditation on this feast-day.

"November 2 is devoted to the souls in purgatory by the Church to which they belong, and which never forgets or neglects them. In their sufferings they are sustained by the assurance of delivery and entrance to heaven, admittance to the vision of God, and the society of the blessed.

"So," the editorial concludes, "we do not live entirely engrossed in the pursuits and enjoyments that are called 'worldly.' Now and then, at least, our thoughts are about what is immortal, about souls, about our final destiny. *It is a day for thanking God for our consoling faith.*" A consoling faith, indeed, which casts the "faithful" into purgatory, there to work out their salvation in indescribable suffering! Let us thank God for having restored to us the true, consoling faith of the Gospel!

MUELLER.

#### Processes by which Holy-Year Canonizations are Made Possible.

The *Sunday Watchman* (November 2) reveals to its readers the process by which the Roman Catholic Church canonizes her saints. Thus writes Mgr. Enrico Pucci: "As the Holy Year approaches, the activities of the Sacred Congregation of Rites steadily increase. This is the congregation to which is intrusted the examination of the causes of those for whom canonization or beatification is sought, and the celebration of the Jubilee Year in later years has been made more solemn by the elevation of additional servants of God to the honors of the altars. The processes to determine whether special recognition shall be given to certain servants of God are begun, in the preliminary stage, before the diocesan tribunals of the place where the candidate for special honor by the Church passed his or her life. Here certain evidence is submitted, and any writings which the holy man or woman may have left are carefully examined. When this preliminary part is finished, the Congregation of Rites enters directly into the examination of the sanctity of those presented. This examination passes through different phases. The first concerns the virtues; that is, if the servants of God exercised the theological and cardinal virtues in an extraordinary degree. The second relates to the miracles, that is, if real miracles can be shown through which God Himself would appear to have intervened to prove the sanctity of these particular ones among His servants. In order to arrive at the declaration of the extraordinary nature of the virtues, three meetings are necessary, namely, the antepreparatoria, the preparatoria, and the general gatherings. The antepreparatoria is held by Cardinal Ponente, who makes the report of the cause itself to the Congregation of the Rites and to the Pope, and the counselors alone take part in it. The preparatoria meeting is held in the Vatican, and besides the counselors all the cardinals belonging to the Congregation of Rites take part in it. The general meeting is held in the Vatican in the presence of the Pope, the cardinals, and the counselors. Each of these brings his written vote, which they read aloud and then hand to the Pope. If the judgment of the Pope

is favorable, the Pope himself, some days later, orders that the decree be prepared, in which he declares that the virtues of the servant of God have been exercised in a 'heroic' degree. The publication of this decree is made through the solemn reading of it in the presence of the Pope. After the proclamation of the 'heroic virtues' of the servant of God, who has the title of 'Venerable,' begins the examination of the miracles. The reality of the miracles recognized, the Pope orders the publication of the decree, which is read in his presence, and on this occasion he pronounces a new discourse. When these two points, the heroism of the virtues and the reality of the miracles, are established, a new general meeting is held before the Pope, so as to decide whether it shall or shall not proceed to the beatification. This meeting is called '*tuto*' because the Latin formula which contains the decision says in fact that '*tuto procedi potest*, that it will be able to proceed with certainty to the proposed beatification. The Pope listens to the votes, and if his judgment is favorable, some days afterward he gives orders for the compilation of the decree of *tuto*, which likewise is read in his presence and is accompanied by another discourse." After this the person thus "beatified" is entitled to adoration as one of the official saints of the Church. MUELLER.

"The Coming Canonizations." — Under this caption *America* gives the following information: "Recent reliable Roman dispatches announce that Pope Pius XI, during the spring months of 1925, will exercise his supreme prerogative as Vicegerent of Christ on earth to enrol six eminent children of the Church in the catalog of Saints. . . . And Catholics will rejoice all the more that these canonizations are to occur during the Holy Year of 1925. For since that day in 1300 when Pope Boniface VIII first proclaimed a Holy Year, this solemn celebration has never failed to attract the attention of the Catholic world. . . . Reports have it that Blessed John Eudes (November 14, 1601, to August 19, 1680) will be placed upon the altars the same day as the Blessed John Baptist Vianney (May 8, 1786, to August 4, 1859). On another day Blessed Magdalene Sophie Barat (December 13, 1779, to May 24, 1865) will be declared a saint with Blessed Mary Margaret Postel (February 28, 1756, to July 16, 1846). Blessed Peter Canisius (May 8, 1521, to December 21, 1597) will be canonized on a special day, as will also Blessed Theresa of the Child Jesus (January 2, 1873, to September 30, 1897)." FRITZ.

**Religion and the Universities.** — Introducing Ernest De Witt Burton's article on Religion and Education in the *Journal of Religion* (November), the editorial note says: "Religion and education are natural allies. In the universities of this country there has been a steadily increasing recognition of the importance of religion in a well-balanced culture. Certain characteristics of religion in a university are clear. Religion must be in substantial harmony with the intellectual life of the university. It must rest on a foundation of facts and evidence, not on dogma and affirmation. It is more than knowledge; it is a way of living. It finds its supreme expression in the spirit of Jesus." This means, religion, in order to get along in

university circles, must always remember to "be good" and serve as a handmaid of culture. Its only hope of success among our savants is by its becoming thoroughly rationalistic. Jesus with His faith in every word of the Old Testament and His convictions about innate human sinfulness and a supernatural rebirth, etc., would not be admitted to any university that we know of. He would consider His admirers in these circles a strange breed of eclectics, who are paying homage to an idea which they call Christ, contrary to every law of evidence.

DAU.

Modern methods in treating criminals is what Professor Barnes is pleading for, in his article "The Crime Complex" (*Current History*, December), on the ground of modern psychiatric discoveries. "The net result of the application of psychiatry to the problem of criminology has been either the entire repudiation or elimination, once and for all, of the theological and metaphysical interpretations of criminal conduct and responsibility. It has been shown that a criminal act is absolutely determined for the individual on the basis of his biological heredity, his past and present experiences, or both. . . . Psychiatry has tended to eliminate the element of mystery in regard to criminal activity." To psychiatrists the Leopold-Loeb case was very clear and simple: "Leopold was suffering from a compulsion neurosis on a homosexual basis, which seemed headed toward a paranoid psychosis, while Loeb was in the initial stages of a dementia praecox psychosis. Likewise the famous Los Angeles Bluebeard, who had murdered his nine wives, was suffering from a compulsion neurosis created by overcompensation for his inferiority complex generated by a physical defect." The Scriptural teaching of hereditary guilt and corruption is an awful lesson, but it is not half as terrible as this psychiatric teaching of the absolute predetermination and unescapable compulsion that characterize every act of every human being and destroy all responsibility of the individual for his crime. If one who believes this teaching is confronted with the doctrine of saving grace, the atonement of Christ, the Gospel of the forgiveness of sin, he will have nothing but scorn for these doctrines. The construction of a hell for the finally impenitent must appear as a huge and grotesque blunder on the part of God, which blunder is duplicated on earth by the construction of prisons and the execution of criminals.

DAU.

The Lutherans in Germany who are trying to restore religious instruction to the common schools are meeting with one disappointment after the other. They had staked great hopes on the support which their endeavor would receive from the "Deutsche Nationalpartei," but they have now learned that this party has been won to the view of the "Deutsche Volkspartei," which is opposed to subjecting any person to a dogma," etc. If the Lutherans really want their children taught the religion of their Church, they can learn from the Lutheran congregation of the Freikirche at Niederplanitz, near Zwickau, in Saxony, how this can be achieved. It is not the business of the State to provide religious instruction.

DAU.

**Blasphemous Travesty of the Lord's Prayer.** — In the *Schulblatt des nationalen Lehrersyndikats fuer Frankreich* the following new version of the Lord's Prayer is proposed for use in the schools of Alsace: "Unsere Republik, die du bist in Frankreich, Dein Name werde geheiligt, Dein Reich komme — endlich, Dein Gesetzeswille geschehe im Elsass wie in Frankreich, Gib uns deine *Liberté* — bald, Vergib uns unsere Schuld, aber vergib unsern Schuldigern nicht, Fuehre uns nicht in die Gewalt der kirchlichen Reaktionaere Und erlose uns von den *Boches*. Amen." One must have met a modern Frenchman, inflated with the sense of his superiority and full of cynical contempt for holy things, to understand that the above piece of blasphemy is not a joke. DAU.

**Glimpses from the Observer's Window.** — The Bolshevist Cheka (terrorist council) is massacring Georgians in the Caucasus or deporting them to Siberia. The churches have been transformed into Soviet clubs and dance-halls. Bishop Ambrosie was sentenced to eight years' imprisonment at hard labor for refusing to join the Living Church. (From report of John Hallowel, American mining engineer, to the League of Nations at its recent session at Geneva.)

The Japanese admiral Takarabe, in his campaign against the reduction of naval appropriations, told the Japanese Cabinet Council that "any assumption that war will not occur in the near future" was unjustifiable.

King Ferdinand of Roumania has been invited by authorities of the Greek Catholic Church to assume on their behalf the guardianship of the Holy Sepulcher. He is opposed by the Jews for being hostile to their national aspirations, and by the Arabs for being too friendly to the Jews.

Mohammedans throughout the East are in a ferment. A delegation from India has passed through Jerusalem on its way to Angora to offer the Caliphate to Mustapha Kemal Pasha. Angora is being built up as a beautiful modern city. Constantinople is to be kept merely as a historic relic, because it has no longer any Turkish *hinterland*. The strict sect of the Wahabis in Central Arabia is aggressively active to restore Mohammedanism in its strict original form. They have driven King Hussim of the Hedjaz, England's puppet, from Mecca.

The Coptic Patriarch has lost half the building land in the Deir el Sultan at Jerusalem, which passes into the possession of the Abyssinian Church.

A movement for closer cooperation between the Lutherans of Sweden and America was launched by the Thirteenth General Conference of Sweden. Is this a fruit of the visit of Archbishop Soederblom to the United States?

From an account of Frank B. Deakin's *Spain To-day* and Arnold Bennett's articles *Current History* gathers this: "Ignorance is the mother of devotion, said Pope Gregory the Great long centuries ago; and Primo de Rivera seems to hold that ignorance is also the mother of submission to dictators, as he had the library of the old Catalonian town of Vich suppressed, and has recently caused thirteen more Catalonian professors to be dismissed from their chairs for signing the address of sympathy with Professor Dwelshauvers. This brings the number of those dismissed up to 150." Rivera is the Mussolini of Spain, both reactionary instruments of the papacy.

By a decision of the Holy Synod of Roumania the Gregorian calendar was adopted for that country. The first fourteen days of October were canceled to bring chronology in Roumania into harmony with the rest of the world.

Bishop Ashat has decided to form an Armenian branch of the (Soviet) Living Church of Russia.

The Fascisti of Italy have declared war on the Masons. Masonic lodges, in a number of towns of Italy, have been sacked and burned, and the Masonic Grand Master has complained to the Government that no one has been punished for the outrages, and there has been no redress for the losses.

Owing to corrupt practises by government officials the Association for the Combating of Alcoholism is gaining ground in Germany and aims at introducing prohibition into that country. The friends of prohibition in Germany are known as the Blue Cross.

The Belgian Government has established a "gorilla sanctuary," 250 square miles in extent, around Mount Mikens in the Belgian Congo. Seventy-five gorillas are to be kept there "unmolested except by the friendly visits of scientists anxious to observe their habits." Let us hope that no one mistakes the worshippers for the worshiped at this "sanctuary."

Meditation, thinks Pastor Friedrich Just in *Pastoralblaetter*, is "a lost art" among preachers. 'Tis a pity. There is nothing that prepares the busy modern clergyman so effectually for all-around work as merging himself habitually, preferably during the morning hours, in his Bible, not for the purpose of hunting for a text or for sermon material, but for the purpose of gaining inward composure, firmness, and strength for the tasks of the day which, spite of his sacred calling, may dissipate his spirituality and divert him from his other-worldly aims for himself and his charges.

A triple experience on Thanksgiving Day: 1. In the morning paper Mr. Wheeler of the Prohibition Enforcement Department invites the nation to render thanks because our courts have been relieved of much work, our jails are being depleted, etc. 2. At the service, a few hours later, the pastor calls attention to the spread of disorderliness and crime, which invite the reflection that God may have begun to withdraw His blessings from the nation because of its gross ingratitude, etc. 3. After service, during perusal of the *Lutheran*, attention is arrested by editorial comment on the crime statistics of our country, which seem to indicate that we are, collectively viewed, traveling to the canines. Mr. Wheeler appeared to be in a hopeless minority with his reasons why we should be thankful. Prohibition is unquestionably one of the worst demoralizing agencies that have ever been given a free rein in our land. It is an objection of the goodness which pharisaism can produce.

*Christ in Mexican Politics.* — "The Catholic clergy, rich and, in part, undeniably corrupt under Diaz, were routed by the revolution. In the late presidential campaign they fought Calles. When he spoke from a bandstand in San Miguel, Guanajuato, women in the crowd heckled him, crying, 'Viva Christ the King!' 'Viva Christ the Revolutionist!' shouted Calles in reply. 'Viva Christ the carpenter, but not the King. The days of kings have passed forever. Viva Christ, but Christ, the Friend of the poor and suffering, the Friend of the hungry and homeless!'" (Howard A. Lamb, newspaper man, in the *Nation*, Dec. 3.) Calles was elected President of Mexico without a revolution.

Clarence R. Long, of Tulsa, Okla., on November 5, informs the nation through the *Nation* that the Klan, far from being dead, must be credited with the late Republican victory, that "it has a death grip on several States outside of the South and will have a powerful voice at Washington for the next four years." If this is true, it is all the more reason why Lutherans should have nothing to do with the Klan, for its debacle is only delayed.

*Norway.* — At the little church at Moster, on the west coast, which was in use in 1024 when Christianity was imposed upon Norway by a royal decree, the nine hundredth anniversary of the introduction of Christianity into that country was celebrated.

*Palestine.* — The Jewish population was recently estimated at 100,000, with landholdings of 187,500 acres. 120 schools of different grades are supported at \$450,000 per annum. Since 1917 Jewish groups of the Zionist organization have expended in Palestine \$27,000,000. During September,

1924, the Jewish immigration to the country amounted to 2,400. Turkish attempts at "Ottomanizing" the Jews have caused a large emigration from Smyrna; but a large number of Jewish girls have embraced Islam.

Czechoslovakia has adopted compulsory industrial insurance against sickness, invalidity, accident, old age, and unemployment; half the premium is paid by the employer, half by the employee.

The Italian Government has decided to regard titles conferred by the Pope since 1870 as of equal rank with its own, "as a dutiful homage paid to the Pope in all Catholic countries irrespective of government policies."

The remains of Pope Leo XIII (died 1903) were transferred from St. Peter's to their final resting-place in the Basilica of St. John Lateran.

In the Austrian Legislature, Chancellor Deipel aroused great excitement by proposing a change in the school-law. He wants to compel children registered as of Catholic parentage to attend the parochial schools of that faith "and thus comply with the regulations of the canon law." This would mean that the State must enforce the laws of the Church—a truly papistic view of the function of the State.

A mass-meeting of women at Vienna protested against the law of obligatory motherhood, still in force, and demanded the legalization of birth control, as they were no longer willing to furnish soldiers to the State for its wars and predatory campaigns.

The Argentine Council of Ministers voted to discontinue all funds for an envoy to the Vatican.

A new revolution has broken out in Brazil, in the western part of the State of Rio Grande do Sul. The rebel plan was to occupy the state capital at Porto Alegre, but it failed. The Washington representative of Brazil minimizes the importance of the movement.

Also *Current History* credits the Klan with "a power so far-reaching that it played a major rôle in the election of a National Administration in November, 1924." This is an ominous revelation. The fact seems to be established though it is not easy to see how it was done. At any rate, we shall have to revise our opinion on the strength of the Klan—not on its character.