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## Luther's Connection with the Divorce of Henry VIII of England and the Bigamy of Philip of Hessen.\*

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Everything Midas touched became gold; everything Luther touched became famous.

To understand all is to pardon all, say the French; we merely wish to understand everything and not to pardon anything.

It may help the understanding to recall the historical background.

1. Duns Scotus considered the possibility of polygamy after man-murdering wars and pestilences. The learned Cardinal Cajetan said polygamy was not excluded by divine Law, and in the ancient Christian Church many had two wives, according to the example of the Old Testament patriarchs. Durandus, Gerson, Biel, and others taught the same. On February 14, 1650, a Franconian *Kreistag* at Nuernberg resolved to introduce bigamy in, or to populate, the waste places made thus by the Thirty Years' War, and the Archbishops of Bamberg and Wuerzburg agreed.

2. The power of dispensing. It was considered a historical fact that Emperor Valentinian I, praised by Ambrose and others,

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\* Published by request of the Northwestern Conference of the English District. — The Faculty of Concordia Seminary calls attention to an article which was published on this subject in Vol. IV of the *Theological Quarterly*, the parent publication of the THEOLOGICAL MONTHLY, where the following conclusion is reached on page 196: "From all this it appears beyond a shadow of doubt that Luther did not advocate or recommend, but emphatically discountenanced and condemned bigamy; that he did not advise the Landgrave to take a second wife, but earnestly and repeatedly dissuaded that measure; that he never defended the Landgrave's second marriage when, against his advice, it had been contracted and given a measure of publicity; that Luther's opinion as to the admissibility of the second marriage in the Landgrave's case was based upon peculiar circumstances confided to him and never made public either by him or by the Landgrave, and that this opinion was never intended to cover more than the individual case for, and in consideration of, which it was asked; that Luther never uttered a doubt as to the correctness of that opinion while, at the same time, he rejected and strenuously denied the right of bigamous or polygamous marriage."

## THE THEOLOGICAL OBSERVER.

A Lutheran printer's fiftieth anniversary was quietly celebrated at Zwickau, Saxony, on October 15, 1924, by the firm of Johannes Herrmann, which has devoted all its efforts to the publication, partly also production, of sound Lutheran literature. This print-shop and publication concern has been of inestimable value to the *Freikirche* of Saxony and Other States, which, humanly speaking, could not have achieved even its measurable success without the plant at Zwickau. The *Theological Monthly* conveys its congratulations to the firm of Johannes Herrmann and wishes it Godspeed for the greater tasks before it. Just now the most pretentious undertaking of the firm is the production of a pocket edition of the German Bible with the unaltered text of Luther. The undersigned could not find such an edition at the American Bible House in New York nor at Hamburg, Berlin, Leipzig, or London in 1921. This undertaking exceeds the financial strength of the firm and can be brought to a speedy consummation only by the aid of generous friends. Prof. E. H. Engelbrecht, 479 Bonnie Brae, Oak Park, Ill., is the American chaperon for this enterprise, and is more than willing to furnish details to any one interested in it.

DAU.

**Child-Labor Amendment and the Schools.** — "In discussing the question of the constitutional amendment for regulating child labor," writes H. S. Spalding in *America* (November 15, 1924), "there are some who say there is no connection between this legislation and that of the Federal control of schools. While there is no necessary connection between the two movements, still some of the leaders who are pressing the passage of the child labor movement most vigorously have as their ultimate purpose the federalization of schools. This is evident from one of the latest books on the subject, *Child Labor and the Constitution*. In the introduction we read: 'Prohibitive legislation is necessary, Federal as well as State; but the ultimate goal of child-labor reform can be reached only through positive and personal methods and means. It is for this prime reason that I have urged Federal supplement of State provision to make better schools and keep the children in them.'" Mr. Spalding remarks: "The reader will notice that the prime object of the plan is Federal supplement; and Federal supplement means Federal control. Those who are working for the child-labor amendment are foolishly strengthening the forces which ultimately seek for the federalization of schools."

MUELLER.

**Troubled Sixteen.** — Some time ago the *Outlook* offered a prize for the best letter on "What the Church Is to Me." The prize letter, which the *Presbyterian* (November 6, 1924) quotes in full, was won by a sixteen-year-old high school girl. It reads in part: —

"I am a high school girl, just sixteen, and my candid opinion is: The church is queer. The queerest thing about it is, it is trying hard to amuse us! It is like my grandmother trying to play basket-ball. We young people do not want the church to find amuse-

ment for us; we can find plenty of that for ourselves. When I was a very small child, I thought our church was the place to learn to be good — they taught me that in Sabbath-school. Now all we do is to belong to a big class, work to make it the biggest and its contributions the biggest, go to conventions, where we eat, sightsee, go to committee meetings, and vote. Of course, our bunch has a wonderful time, but we could have that anywhere.

"I never stay to the preaching on Sabbath, because it is so long before Dr. Angell begins to preach. He tires himself all out reading the notices and telling us about the causes we must give money for. When he begins to preach, at a quarter to twelve, his voice is squeaky, and he has to yell to be heard. I drive my car out to the park and read a novel till church is over, and then go back for mother and dad. Sometimes a bunch of us do that and have a kick out of it; but, honestly, I do not enjoy it."

After this follow two paragraphs which reveal a mind half frivolous, half earnest, but altogether ignorant of the chief issue of life and the main task of the church. The writer concludes: "The church is like 'The Blue Boy' hanging in my room — ornamental, but not useful. A room of paintings without mother and dad would be nothing. I think it is God that I need. I learned that when I got up at 4 A. M. and watched the sun rise and heard a meadow-lark talk. I wish the church would come down out of the picture and help me live right, so that I could say to 'Bill,' my best friend: 'You cannot afford to miss going with me to church.'"

Commenting on this letter, the *Presbyterian* says: "Its chief value is as an eye-opener and disillusionist to those modern people who think the only way to reach young people is through amusement, and that all young people think about is how to have a good time. . . . The modern church has secularized, cheapened, and weakened itself by its neglect of Bible-preaching and -teaching and by resorting to plays, pantomimes, pageants, smokers, and even dances as a means of capturing young people. Those who think that young people are fools to be caught with chaff suffer from their folly. It is high time all returned to the Biblical conception of the church's nature and mission, as the house of God, the house of prayer, the place for worshipping God with offerings and with songs of praise and holy ordinances which He appointed, and as a witness to His truth and salvation."

Let Lutherans be warned against becoming weary of their truly edifying services and inspiring Gospel-preaching! To those who carefully study the times it must be clear why God has placed the Missouri Synod in America. Its mission was never greater than it is now.

MUELLER.

**When Congress Indorsed the Bible.** — The *Sunday-school Times* (November 8, 1924) writes: "In the library of a prominent Philadelphia business man, Mr. T. Edward Ross, of Ardmore, Pa., is a valuable old copy of the Bible. It was printed in 1782 by a certain R. Aitken and sold at 'Pope's Head, three doors above the Coffee

House, in Market Street, Philadelphia.'” The uniqueness of this edition of the Scriptures lies in the fact that it was issued with the official recommendation of the Congress of the United States. The committee, chosen to examine the Aitken Bible addressed to “the two chaplains of the United States in Congress assembled” a letter in which it asked them “to examine the execution of the work and, if approved, to give it the sanction of your judgment and the weight of your recommendation.” This letter was signed by James Duane, “chairman in behalf of a committee of Congress on Mr. Aitken’s Memorial.” The two chaplains, the Rev. Dr. White and the Rev. Mr. Duffield, stated in their reply: “We are of opinion that it [the Bible] is executed with great accuracy as to the sense and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude.”

Upon this recommendation, Congress passed the following resolution:—

“Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States and hereby authorize him to publish this Recommendation in the manner he shall think proper.” Signed: “Charles Thomson, Secretary.”

The reason why Mr. Aitken published the Holy Scriptures is stated in the letter to the chaplains as follows: “He undertook this expensive work at a time when, from the circumstances of the way, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly he deserves applause and encouragement.”

MUELLER.

**Catholic Leadership.**— Referring to the statement recently made by an after-dinner speaker “that in all movements that make for progress and intellectual advancement Catholics lead the way,” the Roman Catholic weekly *America* frankly admits that as a matter of fact the Catholic Church has been a follower rather than a leader in the great movements that pertain to spiritual progress. Speaking of flattering generalities, the writer says: “Self-study should prove helpful, if it brings us self-knowledge and does not leave us without hope. Our weaknesses may become our strength if they set us to repairing and renewing our work. Self-complacency is gratifying to us, no doubt; yet the shock of surprise, when we come to the knowledge of what we are, after gazing for a long time on the mirage of what we fancied we were, helps even while it hurts.”

The writer then lays his finger on the weak spots of the work of the Church. He says: “In what may be called the field of home missions we cannot be said to be in advance of the Protestants. Catholic growth is primarily in the larger cities. In the country

districts our numbers are not so impressive. One reason for this is the meager effort expended to supply Catholic churches in country districts. The Catholic families who live in these villages and settlements sometimes have to travel fifteen to twenty miles in order to get to Mass in a larger town. Some means should be devised for providing them with a church, which, in its turn, will be the center of a Catholic settlement. A church, if we are to do effective home mission work, should follow the people. In normal times the faithful should not be obliged to sell their homes, change their lines of business in order to get within reasonable distance from a church."

Again the writer points out that in the Catholic system there is a "want of that wise distribution which we observe so unmistakably in the mission-work of Protestants." He writes: "There is evidenced too much centralization. In our larger cities we have very costly churches, beautiful altars, everything that gives evidence of wealth in divine service. We have what we may reverently call a 'holy extravagance' in wealthy city parishes. If, instead of importing gems of ecclesiastical art, priests in metropolitan parishes could be induced to help their weaker brothers in more remote districts, Catholicism would take on a healthier life in villages and settlements."

Also as regards education the writer claims that Catholics "have not taken the lead." "In the matter of new courses of study, methods of teaching, problems of discipline, mind-training, and the like, the same general judgment will hold." Speaking of summer-schools, he makes this statement: "Most of us will admit that the summer-schools have arisen as a result of actual or threatened state legislation, requiring higher standards for teachers in colleges, high and grade schools." "Then came the great educational scramble of the summer-school. We found out all at once that we were behind and had to hurry. And so we hurried. Our Catholic summer-schools have, indeed, done well. But they have come into being as a result of stress from outside."

Regarding Catholic avowals of patriotism, the writer remarks: "In the lyric days of the World War we proclaimed our patriotism. We protested our love of country, as though we expected this would not be taken for granted. We did not take the dignified attitude of assuming that everybody judged us to be patriotic men and women."

The wisdom which the Catholic Church has almost invariably revealed, shows itself at its best in this very frank and objective confession of faults. In praising Protestants, the writer does not distinguish among them. Not all are possessed of the virtues which he commends. Our own Synod, on honest self-examination, would, we fear, be found wanting in those improvements which are recommended by the able Catholic writer. In our home and foreign mission work and in our educational and synodical programs we find many shortcomings, that must be pointed out to be redressed. There is wisdom in this.

MUELLER.

**The removal of the cross** as the symbol of the Christian religion has lately been advocated by Joseph Pulitzer's biographer, Don Seitz.

He holds that "the cross compares poorly with the crescent of Mohammed. The slender arc of the new moon has in it the element of hope; it will wax into a great and glowing orb. But the cross can only suggest torture and death. There is no cross or blood in the teachings of Confucius or Buddha, and a religion featuring an instrument of torture for its superiority makes slow progress in heathen minds. A real Reformation would restore the living Christ, banish the cruel cross, and take for its guidance the shining star. Did not the Wise Men say, 'We have seen His star in the East and are come to worship Him?'" The objection to the symbol of the cross is but the outgrowth of the objection to the teaching of the Cross, the distinctive doctrine of the only religion of real redemption, with which Buddhist and Islamic redemption cannot even remotely compare. What is there in a symbol? do you say? Much or little or nothing; it depends on you. Swapping religious symbols reveals a religious attitude.

DAU.

**An Education Missing Its Aim.**—An education which teaches children to regard persons of a different religion or race, or any one holding a different opinion, as "wicked" is denounced by Bertrand Russell, the English philosopher. He holds that this method of teaching aims at "generating the passion required for repelling the assaults of reason. Thus for the sake of orthodoxy are children rendered uncharitable, intolerant, cruel, and bellicose." Whether a certain person is really wicked is not so easily established as whether a certain opinion is. But there are certainly wicked opinions, tendencies, practises, and it is only by a fortunate inconsistency due to the operations of divine grace that persons holding such opinions escape their full effect upon themselves. Bertrand Russell seems to be unaware of the fact that reason itself is naturally wicked and must be converted; likewise, that heterodoxy, being a teaching *other than that* which God has offered, is in its nature wicked. An education that fails to teach children what wickedness is misses its aim.

DAU.

**Fighting the Battles of the Lord!**—Fresh evidences that the British love to think of themselves as the elect race is furnished in the article on Lord Allenby in *Current Opinion* (January). "Like Moses," says the writer, "Sir Archibald Murray had left Egypt and had traversed the desert of Sinai. His pipe-line was bringing the waters of the Nile—again, according to prophecy—to the gates of Gaza. His railway leaped the Suez Canal. All was ready for some Joshua to appear who would actually enter the Promised Land. That Joshua proved to be Allenby." To complete his equipment on leaving Egypt, "he slipped a Bible into his kit-bag and read it with an absorbing attention. His entire army became a Sunday-school class. Here was Tommy Atkins, if you please, hobnobbing familiarly with the landscape, which, substantially unchanged, had determined the tactics of Samson and Gideon, of David and of Saul. Allenby studied the Battle of Michmash, where Jonathan took the Philistines in the rear; and he repeated it, climbing the rocks that Jonathan climbed, cross-

ing the half acre of ground that Jonathan crossed, and so attacking the Turks by surprise. Not for nothing is Allenby now the Viscount 'of Megiddo.' It was the Battle of Armageddon by which he captured Jerusalem." Allenby is also described as "the happiest crusader." Is it not comforting to Britons to be thus assured that they are fighting the battles of the Lord, not of some lord, as some benighted people still think?  
DAU.

**Regarding birth control**, Morris Fishbein, associate editor of the *Journal of the American Medical Association*, states that, if the truth were known, one would have to admit that birth control is still an unsolved problem. In his presidential address before the American Medical Association last June Dr. William Allen Pusey said: "I particularly desire that the mistaken impression should not go out that I mean to say that medicine now has any satisfactory program for birth control. It has not." In an article in the *American Mercury* Dr. Fishbein says: "The fact is that none of the students of the problem, not even the physicians, has ever perfected any method of birth control that is physiologically, psychologically, and biologically sound in both principle and practise." And now listen to this confession in the same article: "Of all the devices at present available, the most ancient and most certain of all is that of simple continence." It is also pointed out that the two outstanding woman advocates of birth control in the English-speaking world, Margaret Sanger in America and Dr. Marie Stopes in England, do not agree as regards the methods advocated. "Research workers are still seeking methods which are scientifically safe and psychologically satisfactory," thus *Current Opinion* sums up its résumé of Dr. Fishbein's article. In other words, contraceptive science has not annihilated such Bible-texts as Gen. 2, 18; 1 Cor. 7, 1—5; 1 Thess. 4, 3—5; 1 Pet. 3, 7. It never will. Even ignoring the religious and moral side of the movement, these texts contain more sound sense regarding birth control than all the contraceptive literature of the age.  
DAU.

**The chaplaincy business**, thinks the *Christian Century*, should be abandoned by the churches, and the *Nation* applauds this action: "There has never been anything more disgusting than the assigning of Christian ministers, trained to preach the commandment, 'Thou shalt not kill,' to the service of troops trained for mass murder. But the *Christian Century* now realizes that, aside from the ethical and moral issues involved, the chaplaincy is a deliberate part of the army's and navy's plan to hitch the Church up to the war-game. Before the expansion of our army following the Spanish War the chaplains were usually broken down or third-rate clergymen appointed by and for politicians for the mere purpose of filling sinecures. Latterly, the Federal Council of Churches, to its disgrace, has taken an active part in the appointment of chaplains and has actually sponsored a bill to increase the chaplains from one to every 1,200 troops to one to every 800, without regard to whether the 800 want clergy, or whether there is anything for such clergymen to do when appointed." The first remark in the *Nation's* comment is shallow.

The law of retribution is written in the hearts of men, and under that law it is right and ethical, under certain conditions, to take men's lives. The opposite course is part of that liberalistic sentimentality and hatred of the "old order" which frequently finds voice in the *Nation*. But the rest of the *Nation's* remarks are food for reflection. The Federal Council's action is indefensible on Christian and ordinary ethical grounds. So is the Government's, which backs the Federal Council. It is no part of the Government's business to provide religion for its employees. That is the business of the churches and should be embraced in the various missionary endeavors of the churches. The Government, however, by its regulations, blocks the way of the churches to their own people in the army and the navy. Any church in this country can do mission-work anywhere after its own method, except in the United States Army and Navy; for the army and navy chaplain is an officer of the State and as such amenable to the authorities of the State. Where is there covering for such practise in our Constitution? DAU.

In China a prophet of the end of the world, T'ang Huan-chang, has arisen. Lewis Hoadus, of the Kennedy School of Missions, writes concerning him in the *Journal of Religion* (November, 1924). For "irregularities of belief and life" he was put out of the Christian church at Tzechow. He has started a new cult, "The Amalgamation of the Six True Religions," founded by Laotse, Confucius, Buddha, Moses, Christ, and Mohammed. To these six founders of religion he wants to succeed as the seventh. In the year 1915, the third month, the seventeenth day of the month, at eleven o'clock in the forenoon, he claims to have received a revelation, which begins with the following lamentation: "Ai-ya, woe unto you, all you people under heaven! The great calamity is upon us! Ai-ya, fear! Ai-ya, tremble! Ai-ya, fear greatly! Ai-ya, no one knows how many will perish. Oh, fellow-men, fellow-men! Why so suddenly do I speak these words which stir the body and terrify the spirit? To whom in particular do I address them? I tell you truly, I do not address these words to any one in particular. If you will investigate my words carefully, if you will give me ear and quietly listen, I shall explain my words. I am overwhelmed by deep sorrow, I weep in your behalf. Not one good man! Not one good man! At present in this world all men are evil. Why are they not good? The wrath of Shangti is coming upon your heads. He will seek out your sins. How will he seek out your sins? I will tell you truly. If I will speak lying words, Shangti will seek out my sins before he seeks out yours. But my words are true. They are not false. The event I announce to you is not far away. It will come next year, the next year." In lurid picture the prophet now describes an upheaval of all the forces of nature, amid which Shangti will descend with the angels' host, surpassing the European armies in number, to visit upon men their three great sins: 1. desire: for wealth, for sexual passion, and for cruel wars to gain their selfish ends; 2. for unbelief, chiefly their ignoring of the world of spirituality and their being absorbed in



material things; 3. their contempt of the true religion of Shangti. To escape the doom, all men are counseled to submit to the will of Shangti, "the personified form of the Absolute," as revealed by this seventh founder, and to abstain from food as Moses and Jesus did, who were nourished by the life-giving food of God. The prophet next denounces various classes of men: rulers and high officials of the government, whose sins are so enormous that, "if the Pacific Ocean should turn to ink, it would not suffice to write them"; the military men, who have murdered countless human beings; the scientists, philosophers, and capitalists, who all disregard Shangti; the members of the various religions, Christians, Mohammedans, Jews, Buddhists, Confucianists, Taoists, all of whom have abandoned the teachings of their religion. The words to the Christians are addressed not so much to Christians in China as to those of the Western world; they read: "I warn the Christians. Awaken from your dream. Do you think that because you hold the Bible and preach in your churches, you are Christians? Do you think that by closing your eyes and muttering a few words of prayer, or singing a few verses to the accompaniment of the organ, you will be saved? In the pulpit you speak the heterodox stuff about the love of country. Is this the teaching of Christ? You speak of sanitation and smallpox. You speak of power and glory. Are these the Gospel of Christ? The scientists desire to substitute their science for religion. You did not wait for the scientist; you yourselves a long time ago substituted science for religion. With your lips you speak of loving men. Really, where has there been a war which you have not abetted? With your lips you speak of self-sacrifice, but actually you are killing men. I venture to ask you, Was Christ's sacrifice made to save men or to destroy men? Is the sacrifice you speak of the same as the sacrifice of Christ? Your wickedness is full. Shangti turns his anger toward you. You have a few minutes to repent. Repent at once and follow the true religion of Shangti and return to the original Gospel of Christ. If you falsely adopt the name of Shangti, but in reality oppose him, Shangti will search out your sin, and when you wish to escape, there will be no way of escape." This prophecy was published in a manifesto dated August 1, 1922; it fixed the beginning of the calamity at about September 25, 1923; the calamity is to be followed by some lesser catastrophes lasting through eighty years, during which two-thirds of the people of the world will perish.—This Chinese phenomenon is itself a sign of the end. Matt. 24, 11; Luke 21, 8. 9. But it also shows that the eyes of the Orient have been opened chiefly through the late war to much political Christianity. The Orient has learned to despise its Western teachers and pretended benefactors as exploiters and selfish, cruel tyrants. Everywhere, everywhere, there are shocking reactions of the great war that was waged for "righteousness."

DAU.

The Great Chalice of Antioch has been portrayed and described in a number of publications during the last summer. It is said to have been found, with other fragmentary antiques, by Arabs who were

digging a cellar or well at Antioch. The oxidization was removed from the chalice in Paris by Alfred André. On the eve of the Battle of the Marne in 1914 the chalice was taken to a safe place and in the following years shown to Dr. Gustavus A. Eisen, who reached the conclusion that it is a relic of the first century, and that its sculptures are the earliest known portraits of Christ and some of the apostles. The *Ottawa Journal* (July 19, 1924) received a description of the chalice by mail from London, from which we take the following:—

“Dr. Eisen places the exact date of the relic between 60 and 70 A. D. He is convinced that the portraits are authentic and actual and were made at a time when most of the personages represented were yet alive. According to Dr. Eisen’s identification there are two portraits of Christ, one showing Him in youth and the other after His resurrection. The latter is utterly unlike any of the conventional portraits or those conceived by the great masters. He is shown enthroned, in front view, with head slightly inclined to the left, but with gaze directed straightforward. He is vested in a toga, falling in natural folds, and has His arms thrown wide apart. The figure is slender and delicate, and the face is possessed of the most arresting individuality. The hair is smooth and without locks. To quote Dr. Eisen: ‘It is a wonderful face, such as no artist has ever been able to create from imagination.’ It has a broad forehead and penetrating eyes; but most noticeable of all is the sweet expression of the mouth, which is at once smiling and serious.

“The task of identifying the figures occupied several years. Those of Christ and St. Peter were comparatively easy. The first clue to the others was found in that of St. Luke, on account of the suggestion of intelligence and learning. St. Mark is shown with features rough and rustic and characteristically Jewish. The representation of him with a water-jar and with the bodily form developed by water-carrying, is extremely interesting, in view of the traditions that St. Mark was a water-carrier in his youth. The figure of St. Peter corresponds to the traditional portraits in most particulars. St. John shows a remarkable resemblance to the portraits of Cardinal Newman. St. James is portrayed as a man of mystic thought, gentleness, and much sweetness. St. Matthew attracts attention by his unusual dignity and the regularity of the radiating folds of his dress. His features are Semitic of higher class, with short upper lip and small mouth, set high up near the nose. On his arm is a phylactery. St. Paul is also remarkably dignified, with a bearing of authority and power. St. James the Less has a face very alive, expressing feeling, emotion, serenity, and judgment, coupled with unusual beauty of form. St. Jude was least easy to identify. St. Andrew is represented as a powerful man, of imposing physique. Christ, as a youth, is shown with the scroll of the New Law in His hand.

“The workmanship of the chalice is exquisite. It stands 7½ inches high and consists of an ovoid bowl supported by a low and narrow footstand. This form is strong evidence of early date, as it is known to have been generally superseded at the end of the first century.”

DAU.

**Russian passports**, to be presented at the Golden Gate and issued to the departed at a heavy price early in the nineteenth century, have been found in graves near Leningrad. Here is one that the *Ottawa Journal* of July 19, 1924, published: "I, Nicholas Stobylew, Bishop of St. Petersburg, do hereby certify that the person herein mentioned lived as a good Christian, and although he sometimes sinned, yet he confessed his sins and was forgiven. He worshiped the saints, he feasted and begged, and was human. Considering the fact that the dear departed one has made his peace with Him and confessed all to his father confessor, I gladly certify to this passport for presentation to St. Peter with the hope that it will be duly honored, and that our beloved friend will have due and free access to heaven and enjoy all the privileges therein forever without any hindrances." It appears that only the rich could afford the luxury of these heavenly securities, by which cunning priests fed their superstition and commercialized their ignorance. DAU.

**Control of the League of Nations** is what the Pope is striving for. A Berlin dispatch published in the *Baltimore Sun*, September 4, 1924, stated: "German Catholic leaders are appealing to their co-religionists throughout the world to agitate for the selection of the Pope as the official arbitrator of the League. With the approval of the Pope, Prince Alvis von Lowenstein appealed "to Catholics of the entire world to demand the creation of papal arbitration"; the members of the League themselves are to "invite the Holy See to add its spiritual force to the organization." The German cardinals, on September 13, pointed out to Stresemann that Chancellor Marx, whose downfall was recently prevented by the Catholic Church, is to "assist the Vatican's well-known ambition to be admitted to membership in the League." The League's secretary, Sir Eric Drummond, is an ardent Roman Catholic. The majority of the thirty-one nations represented in the League are nominally Roman Catholic. (Culled from *Scottish Rite Clip Service*, December 15, 1924.) To make the Geneva *Plunderbund* a complete humbug, the coming in of the Pope as dominant member would be the last requirement. DAU.

**Giving the Romanists Too Much Credit.**— On seeing the first draft by the Ministerium of Prussia for religious instruction in the common schools of the state, a prominent teacher in these schools remarked: "It used to be a current saying that the Protestants have their position within the Scriptures, while the Romanists are sitting outside of them. Pray, examine the curricula for religious instruction, and you will see that the Romanists are sitting in the Scriptures while the Protestants are sitting outside of them." This is not quite correct; both the Romanists and the Protestants of Germany are outside of the Scriptures. The difference is only this, that Romanism has more skilfully disguised its defection from Scripture. Its reverence for the Bible is just as much *camouflage* as the reverence of some higher critics who have destroyed the Scriptures. The Pope is sitting in the Scriptures just as he is sitting in the temple of God pretending that he is God: the Pope decrees what Romanists

must believe or not believe, the Bible to the contrary notwithstanding. Pity the poor duped souls who take refuge in Romanism from modern Protestantism because they expect to find something stable, unchanging, reliable there on which to anchor their souls! They will anchor to a puny, erring mortal, who has had the maniac impudence to declare himself infallible.

DAU.

From "Deutsches Leben in Russland" (November, 1924) Rev. H. Ruhland has translated the following: "The school is completely Sovietized (since 1923), and the teachers are entirely dependent upon the party committee. It is the task of the teachers to build up a new generation able to work in the spirit of the party. For that reason the school's first and foremost mission is to destroy all tradition and religion in the hearts of the children. The teachers have entered upon their task, some of their own free will, others because they were compelled to do so. In consequence of this the colonists have lost all respect for the school, the teacher is frequently regarded as a traitor to the German cause, and the children are only reluctantly sent to school. There are many communities that refuse to make the slightest contribution to the school, and as to the moral influence of the school, that is out of the question. The condition of the churches in Soviet Georgia is deplorable. Although the central authorities in Tiflis proclaim that all citizens, all churches, and all religious communities in Soviet Georgia enjoy complete liberty of worship, it is none the less a fact that in reality the Christians are persecuted by the party in power. If the populace cannot be prevailed upon to renounce the church 'voluntarily,' after a course of propaganda and agitation has been instituted, then recourse is had to brutal methods. The people are accused of being counter-revolutionary if they stand upon the Soviet law with respect to the meetings, which, as to time, are fixed by the party, the law which grants all persons the right to profess their own faith. The vicarages in nearly all the German colonies in Georgia have been forcibly expropriated in spite of the fact that they had been surrendered to the congregations for an indefinite period, according to the terms of the agreement. The ratified statutes of the congregations are altered, the religious instruction of the children and of persons about to be confirmed is prohibited in the churches. Parsons and sextons are compelled, under threat of arrest, to bind themselves not to give religious instruction. If the consistory or the pastor of a congregation were to complain about the wrongs perpetrated by the local authorities or by the party men, then such action would not only be futile, but positively dangerous for the complainant himself, who would run the risk of being arrested, exiled, or even accused of having 'anti-Soviet' leanings. I do not know a single instance in connection with our German Evangelical congregations in Georgia where the legal actions started in connection with encroachments or acts of violence on the part of local executive committees or of party men have had any result whatsoever, as all the responsible places in the central government are occupied by members of the party in power who, in matters of religion, are not guided by feelings of justice, but are influenced by party interests."

**Glimpses from the Observer's Window.** — In his message to Congress in December, 1924, the President significantly failed to repeat his last year's endorsement of a Department of Education.

The dowager-Czarina Marie, mother of the murdered Czar Nicholas, now living in Denmark, denies that her son and his family have been killed and refuses to permit prayer to be said for their souls. There is a political motive connected with this belief of the late Czar's mother: she wants to serve notice on Grand Duke Cyril and his aspiring Grand Duchess that "there is no vacancy" on the throne of the Russian Czars.

Since January 1 Christiania, the capital of Norway, has resumed its ancient name of Oslo.

The American School of Religion at Constantinople has been moved to Athens. St. Paul's Institute at Tarsus has not yet been permitted by the Turks to open its doors.

Of the \$6,000,000 spent in three years on the rebuilding of the Holy Land one-third was contributed by Jews of New York City.

Photographs of burned leaves of the Bible are on exhibition at the Bible House on Astor Place, New York. The burning was planned and executed on New Year's Day, 1923, by a Spanish missionary priest at Oliveira, Minas Geraes, Brazil. He had trained the parish-children to beg Bibles at the doors of Protestant citizens, and the children received indulgences for bringing in books. The photographs shown at New York are of the Figueiredo version of the Portuguese Bible, which was made from the Vulgate and approved by the Queen of Portugal and the Archbishop of Lisbon in 1842.

By an amendment to the constitution of the Anglican Church in South Africa, recently adopted by the Provincial Synod, women have been made eligible as churchwardens and sidesmen (deputy churchwardens) and granted the right to vote for representatives to the Elective Assembly and the Diocesan Synod.

In Brittany, France, demonstrations against the anti-ecclesiastical policy of the government are being arranged by the Catholics with the approval of the bishop. These are met by anti-clerical demonstrations.

*Lithuania.* — The police dispersed a meeting of the Jewish National Council, and the Diet refused to legalize this body, which has organized the Jews in Lithuania for religious and cultural purposes. The Christian Democratic Party of Lithuania has a bill before the Diet proposing to reorganize Jewish communities and to take away from them the right to tax their members.

Racial and party animosities are distracting the artificially built-up republics of Czechoslovakia. Clashes in the schools of the republic in particular reveal the fact that the Czechs and Slovaks regard each other as two different nations.