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The Twenty-Eighth International Eucharistic Congress.

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1. The History and Significance of the Eucharistic Congress.

"Cardinal Mundelein, as the sponsor for the Twenty-eighth International Eucharistic Congress which is to be held in Chicago, June 20—24, has issued a formal invitation to all the Catholics of all the world to participate in the proposed discussions, deliberations, and ceremonies."

With these words Eugene Weare, special correspondent for *America*, introduces the last of a series on the next Eucharistic Congress. (*America*, Jan. 23.) In the preceding articles he prepared the readers of *America* for this "greatest of all Eucharistic Congresses," determining its purpose and outlining its program.

He writes: "The readers of *America* need not be reminded that, from the earliest days of the Church, *the Eucharist has been the central fact of Catholic worship. It is upon this doctrine of the Eucharist that the whole structure of the faith has been built.* The living presence of Jesus Christ in the Sacrament of the Altar may well be said to be the *be-all and the end-all of Catholic devotion and practise.* [Italics our own.] All else is incidental. Little wonder is it, then, that in the ages since Calvary we find pious Christians ever ready and eager to manifest, to stimulate to increased fervor, spiritual devotion to the Blessed Eucharist. The Eucharistic Congresses are the latest manifestations of this eagerness to pay tribute, by public acts of adoration, to the sublime Mystery. Because these Congresses have so pertinently appealed to the needs of our times, their growth and development have been little less than miraculous." (Jan. 2, 1926.) Because the purpose of the Congress, its sole aim and *motif*, is purely a spiritual one, "nothing shall be permitted that might detract, even remotely,

THE THEOLOGICAL OBSERVER.

In recognition of the service rendered to the suffering and needy in Germany the German Government recently bestowed the Order of the Red Eagle on Mr. T. H. Lamprecht, chairman of the Missouri Synod's American Lutheran Board for Relief in Europe. This Board has aided many individuals, charitable institutions, and municipalities irrespective of creed. During my visit at Chemnitz, Saxony, in 1921 I witnessed a pretty scene at the dedication of the renovated church of Pastor Kern of the *Freikirche*: the Senate of the city sent a letter of thanks to the congregation for the aid rendered to the poor of the city indiscriminately from supplies furnished by our American Lutheran Board for Relief. Prominent officials of the city attended the dedication service.

DAU.

H. A. Weller.— On January 5, 1926, Rev. Harvey A. Weller, D. D., of Philadelphia, president of the Pennsylvania Lutheran Ministerium, died at the age of sixty-six years, succumbing after a brief illness. Born at Trexlertown, Pa., July 8, 1859, he was educated in the public schools of his native town, at Pennington Seminary, Ursinus Preparatory College, Muhlenberg College, and Mount Airy Lutheran Theological Seminary. After several years spent as a teacher in public and private schools, he was admitted to the bar at Allentown, Pa., in 1882, continuing the practise of law until 1889, when he was ordained to the ministry and became pastor of St. Paul's Lutheran Church, Orwigsburg, Pa., where he continued until his final election to the full-time presidency of the Lutheran Ministerium of Pennsylvania. Muhlenberg College conferred upon him the honorary degree of Doctor of Divinity. Dr. Weller was a member of the executive committee of the National Lutheran Council since the date of its organization in 1918 and served as a member of the executive committee of the National Lutheran Commission for Soldiers' and Sailors' Welfare, from its organization in 1917 until 1921. He was also a member from the General Council on the Joint Ways and Means Committee on Merger of Three General Bodies, which led to the organization, in 1918, of the United Lutheran Church in America and became a member of the committee on drawing up

a constitution for that body. He served on various other bodies both in the United Lutheran Church and in his own State (Pennsylvania). Dr. Weller translated important church-historical works and wrote articles in various magazines and periodicals. His experience as a lawyer made him particularly valuable as legal counselor to the various Lutheran bodies with which he was connected. MUELLER.

Among the medical profession in America and Europe, Dr. Howard A. Kelly, for twenty years Professor of Obstetrics and Gynecology, ranks as the highest authority in his own field, and two American and two Scottish universities have honored him with degrees. This eminent scientist has told how he came out of doubt into faith, and the Gospel Supply of Kansas City, Mo. (2608 Montgall Ave.), has published his statement in pamphlet form. Dr. Kelly says:—

“I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up by inroads which were made upon the Book of Genesis by the destructive critics. I could not then gainsay them, not knowing Hebrew nor archeology well; and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

“So I floundered on for some years, trying, as some of my critical friends are trying to-day, to continue to use the Bible as the Word of God, at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics — a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

“One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method I took a concordance and looked out ‘Word,’ when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would take a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men to do this. John 7, 17.

“I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Spirit, born of the Virgin Mary; that all men, without exception, are by nature sinners, alienated from God, and thus utterly lost in sin. The Son of God Himself came down to earth and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Savior is born again spiritually, as definitely as

in his first birth, and, so, born spiritually, has new privileges, appetites, and affections and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a 'moral life,' such works being but the necessary fruits and evidence of the faith within, and come after salvation.

"Satan I believe to be the cause of man's fall and sin and his rebellion against God as rightful Governor. Satan is the prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign [?], even as He went away from earth, and I look for His return day by day.

I believe the Bible to be God's Word, because as I use it as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation, correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is really food for the spirit as bread is for the body.

"Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find it is a consistent and wonderful revelation of the character of God, a God far removed from any of my natural imaginings.

"It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

"And if faith so reveals God to me, I go without question wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly when opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true."

DAU.

"Christianity at the Crossroads," by Dr. E. Y. Mullins of the Southern Baptist Theological Seminary at Louisville, has been reviewed by Dr. J. G. Machen in the *Princeton Theological Review*. The reviewer defers much to his friend Mullins, but finds misleading elements in his book, for instance, the somewhat concealed assertion that the New Testament contains facts, but no doctrinal interpretation of the facts. Over against this view Dr. Machen insists that the New Testament not only declares "Christ died," but "Christ died for our sins," and then goes on to say: "We do not think at all that the Nicene and Chalcedonian creeds are merely inferences from the facts that are set forth in the Bible. On the contrary, they are

systematizations of the doctrinal instruction that was given by the inspired writers themselves." This is good; not so good is what follows: "Also, we are not for a moment satisfied with regarding the Calvinistic system (which happens to be the system that we hold) as a mere inference from Biblical facts, but of doctrine. On the contrary, it is a systematization of what the Bible says in the sphere, not merely of bare facts, but of doctrine. And we do not think that devout Arminians would be satisfied with regarding *their* system as merely an inference from the facts. They regard it as a systematization of what the Bible teaches. The only question is whether the Bible teaches Arminianism or Calvinism. We think it teaches Calvinism; the Methodists think it teaches Arminianism; but in either case the system arose not by a mere independent process of reflection upon the data provided by Biblical facts, but by an effort to gather up the doctrinal instruction that is actually contained in the Biblical books." This well-intentioned rejoinder of Dr. Machen will draw a smile from Dr. Mullins. The New Testament offers, indeed, facts and the interpretation of facts, but the interpretation justifies neither Calvinism nor Arminianism. If it did, it would be worthless; for it would defeat itself, since the two systematizations presumably drawn from the Scriptures are as contradictory as any two systematizations can be. The trouble is with the systematizations. The Bible, being inspired by God, is infallible both as regards the statement of facts and the meaning of the facts. But the systematizations of Calvin and Arminius are not infallible. Must not the infallibility of Scripture, or at any rate belief in the infallibility of Scripture, suffer if Scripture of necessity is believed to teach Calvinism or Arminianism?

DAU.

The Foreign Missionary Conference of Presbyterian and Reformed Churches was held February 9—11 at Philadelphia. The denominations represented were the Presbyterian, U. S. A., the Presbyterian, U. S., the United Presbyterian, the Reformed Church in America (Dutch), and the Reformed Church in the United States (German). 2,992,965 members were represented. The topics discussed, as summarized in the *Presbyterian* (Feb. 18, 1926), were: The Mechanics of Foreign Missions; The Motive of Foreign Missions; The Unity of Foreign Missions. The writer expressed himself favorably concerning the discussion of mechanics of missions, though the workers and preachers were subordinated in the meeting. Different is the attitude to the results of the discussion on motives. Three parties were represented: the Fundamentalists, "properly called the evangelicals"; the Modernists, "more properly called rationalists"; and the "Negatives, or Laodiceans." The mission motive of the evangelicals as presented was "to preach the glorious Gospel of the blessed God committed to their trust to every creature and nation, that the Holy Spirit may bless them to their eternal salvation." The motive of the Rationalists is "to contribute to the general good, development, and uplift of the retarded nations and to communicate to them the ideas and practises of the advanced nations in all things of this life." The Negatives "claim to stand with the evangelicals in their faith,

but they cooperate with the Rationalists . . . in all questions of procedure and so defend them in their motive and purpose of missions." The comment sums up: "There is no use of talking about union or unity in movement and work until there is first union in faith and motive. . . . The conference had many excellent features and gave material pleasure to many, but the serious peril to-day is the rejection of the faith and Word of God by those professing Christian life and work. The Church cannot go forward at home or abroad until her testimony is united and in loyal harmony with the Word of God and absolute submission to its authority as final." May God Himself protect the purity of His Word in our own Lutheran missions, abroad and at home!

MUELLER.

The Eucharistic Congress. — Plans are taking definite shape for the Eucharistic Congress, the product of Cardinal Mundelein's endeavors, which will be held in Chicago June 20—24. About twenty-five committees, with an aggregate membership of over 250, are working on every phase of the project. Upwards of one million people are expected to visit the Congress. A Transportation Committee is arranging suitable steamship and railroad facilities. The General Committee of the Congress is doing everything possible to prevent an increase in prices anywhere in Chicago during the days of the Congress, and all rates will be approved and established in advance. The Commissary Committee is planning a cooperative scheme of merchants, grocers, bakers, and restaurant and dining-room proprietors to avoid a scarcity of food. The hotels will accommodate only 40,000 people; and the Housing Committee is securing first call on all available sleeping quarters; dormitories will be set up in hospitals, public and private institutions, assembly-halls, school-buildings, and public armories, and private homes that are available are being listed. On the first day of the Congress Mass is to be held, in which one million communicants are supposed to take part; this will require a force of 2,000 priests in addition to those in Chicago and some 500 or 600 altars, which will fill the gymnasium of the seminary at Mundelein, Ill., as well as the basement of the chapel there. These extra priests will arrive and be maintained two weeks before the Congress proper. Other committees are at work arranging details and taking charge of the work connected with the finances, publicity, information, safety, health, sanitation, decorations, music, and records. Seldom has the Roman Church attempted anything greater in its propaganda.

MUELLER.

New Cardinals. — Six new cardinals have taken their place in the coveted order of the red hat. Bonaventura Ceretti, the first, was Archbishop of Corinth, at one time the auditor of the Apostolic Delegation in the United States, now Apostolic Nuncio in Paris. He was unable to take part in the brilliant ceremony in St. Peter's when the other five men heard Pius XI say: "*Accipe galerum rubrum!*" as he was in Paris, trying to strengthen the slender bonds between France and the Vatican. Enrico Gasparri, the second new cardinal, is a nephew of Cardinal Gasparri, Papal Secretary of

State; in raising him to the new dignity, the Pope had to dispense with a rule of the Church that "nephews of cardinals . . . are ineligible." Patrick O'Donnell was Archbishop of Armagh in Ireland. Alessandro Verde, who is said to be one of the most learned theologians of the Roman ecclesiastics, is Secretary of the Congregation of Rites. Already in May two Spanish prelates were elevated to the scarlet: Eustachio Ilundain y Esteban, Archbishop of Seville, and Vincenzo y Marzol, Archbishop of Granada; these also were consecrated cardinals at the great Public Consistory in Rome at the end of last year. The Pope's allocution to the College of Cardinals at the election of the new cardinals reads in part: "In truth, if the pilgrims [of the Holy Year] can say that they were able freely and safely to circulate in the streets of this center of Catholicism, they cannot but have noticed that the same cannot be said of the Vicar of our Lord Jesus Christ and the Father of all the Faithful, whom they were unable to approach and see except by crossing the threshold which He himself, so long as present conditions continue, neither can nor must cross." The Pope also deplored the civil unrest in Italy; he expressed sorrow for the tenseness between the Church and the governments of Chile, Argentina, Mexico, and Czecho-Slovakia; he rejoiced over better conditions in France, Poland, and Bavaria; and he announced the extension of the jubilee to the seven-hundredth centenary of St. Francis of Assisi. The Ecumenical Council, which was suspended in 1870, will continue in 1928. MUELLER.

Germany and the Eucharistic Congress. — Interesting is the side-light on the Eucharistic Congress to be held by the Catholics of the world at Chicago in June, in the information brought by the *Catholic World* for February on the participation of Germany. The pilgrims coming in a body are to fill two ships, which have already been chartered; the trip will last from June 1 to July 7, including a tour of America. Prince Aloys of Loewenstein, president of the German Catholic assemblies, will conduct the pilgrimage to America. "It is the hope of those organizing the pilgrimage that the visit of these German Catholics will demonstrate to Americans that Germany has not been unworthy of the splendid service Americans have rendered her people in their time of stress after the World War. They see in the visitation a means of bringing about better mutual understanding between Germany and America." An even deeper sentiment attached to the proceeding is expressed in the words: "This demonstration of fervor, no less than the vast numbers who journeyed to the Eternal City for the jubilee, is all the more remarkable to those who know the Germany of to-day, because war, revolution, and post-war suffering have reduced so many Germans to poverty." And the true significance is, after all: "A solemn pontifical Mass will precede the sailing. Since many priests are to make the journey, a large room will be fitted up as a chapel on each ship, and in each the blessed Sacrament will be exposed for adoration throughout the voyage, in keeping with the purpose of the travelers to do honor to the Eucharist." MUELLER.

“The Episcopal Church of England, as by law established, has to face a critical stress between Catholics in her midst and the Protestants. In a sentence, the compromise arranged by the Tudors and confirmed in 1662 by King Charles II, is now at last thrown into the melting-pot,” says P. W. Wilson, M. P., in “The Crisis in the Anglican Church,” published in the *Biblical Review* for January. The British sovereign, by the Act of Succession of 1701, must be “a faithful Protestant” and—what meant the same thing at that time—a communicant of the Established Church. “When His Majesty crosses the River Tweed, so entering Scotland, he becomes by geography a Presbyterian. Yet nowhere, not even in Quebec, does the king find himself a Catholic. And if he submitted to Rome, his throne would become *ipso facto* vacant.” Every clergyman of the Church of England at his ordination solemnly assents to the following propositions: the “literal and grammatical sense” of the Thirty-nine Articles, as agreed upon by the Archbishops of Canterbury and York and the whole clergy at the time of their formulation, must be maintained; “as the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith”; “the Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well as images of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God”; there are, not seven, but only two Sacraments, Baptism and the Lord’s Supper, and these “were not ordained by Christ to be gazed upon or to be carried about, but that we should duly use them”; transubstantiation “cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthrowing the nature of a sacrament and furnishing occasion to many superstitions”; clergymen of all ranks may marry; the use of “a tongue not understood of the people” in the public services of the Church is “repugnant to the Word of God and the custom of the primitive Church”; “the Bishop of Rome hath no jurisdiction in this realm of England.” To these propositions not only Modernists in the Anglican Church, but the average priest consents with “mental reservations which he makes no pretense of concealing as his career develops.” In insincere fashion the Church has thus blundered along for many generations and has outlasted formidable defections from its ranks, in the Non-conformist, the Methodist, the Clapham, the Chartist, the Oxford movements, and severe denunciations by John Keble, Ruskin, Carlyle, Thackeray, Robert Owen, and Macaulay. The pronounced anti-Roman convictions of its early days have been gradually undermined by delightful romances depicting medieval life, like Scott’s novels, Longfellow’s *Wayside Inn*, Tennyson’s *Idylls*, Barham’s *Ingoldsby Legends*, “conversions” to Catholicism of prominent churchmen like Newman, Wilberforce, Manning, and the incessant work within the Church of the High Church Party and the “Romanizers.” Protests against them and church trials proved farcical; “here or there a candle was extinguished or an ornament removed. But the only result, on the average, was a hundred candles

that were not extinguished and a hundred ornaments of a pattern even more explicit in their ritual significance. The Catholic revival was not a growth that could be cut out by surgery. It was atmosphere. And to-day the question is not whether this party in the Church should be suppressed, but whether there is in the Church any obstacle to its complete triumph." The Elizabethan compromise is upset all but in name. Social conditions in England have united many priests of the Anglican Church with the Labor Party, and these are laboring among the downtrodden masses with the zeal and fervor of the men in Roman monkish orders, and are creating a certain practical admiration for the methods of the Roman Church. But spite of all these signs favorable to a return of the Church of England to the bosom of the alone-saving church, any definite plan to bring about a reunion would fail in England. "It would merely provoke further schisms." Accordingly, the tension within the Anglican Church by the Romanizing party and the Protestants will have to continue. It may grow so strong as to tear the Established Church asunder. To avert such a catastrophe, the Church of England has launched a number of notable movements for union with other churches—futilely even with the Church of Rome. This is done, partly to avert attention from its own internal disunion, partly to secure allies in advance of a coming catastrophe who will help to rebuild the Anglican Church bulwarks. DAU.

Glimpses from the Observer's Window. — "Men of science are no longer so certain of the laws of nature as they were even in my own youth. I was taught, for example, that the atom was an ultimate and indivisible particle of matter, which behaved thus and so under inflexible laws. I was taught as indisputable many other theories which would seem to you quite as quaint as the theory of phlogiston, which Benjamin Franklin believed to be a substance that made bodies burn. Nowadays, more and more, men of science see that science is, after all, mainly descriptive and that its so-called laws are merely summaries of what has happened and not by any means exclusive formulas according to which things must happen." Thus spoke William Foster Peirce, of Kenyon College, to an audience of college men at the Church of the Holy Spirit, Kenyon College, in a sermon preached December 13, 1924. But this sane view does not explain what he intended to explain, *viz.*, that the virgin birth of the Messiah is any less miraculous to-day than it was in the days of Isaiah.

In a study of the psychology of worship, Agnus Dun, of the Episcopal Theological School at Cambridge, approaches his investigation of what is going on in the minds of the people in the pews during the service with this caution: "The danger of the psychological approach to religion is that in our concentration on what goes on within the mind we shall neglect what goes on outside the mind. We may even fall into the fallacy that what is outside does not matter and neglect questions of truth and outer effectiveness. One can spend much time profitably in considering religion as a state of mind—as made up of feelings and thoughts and desires. But one cannot safely neglect for long the fact that these thoughts and feelings and desires have reference to an outward reality, primarily to God." Add: and to the Word and ordinances of God, and the statement becomes quite satisfactory. The psychology of true worship can be successfully studied only from the basis of the means of grace. There must be strange psychological occurrences in the pews when a Modernist preaches from a Bible that is not God's Word or prays in the name of a purely human Jesus.

The same author says: "Psychologists differ as to whether there is such a thing as imageless thought. But whether there is or is not, the bulk of our thinking is carried on with the help of images, of which language supplies a large proportion. Attention to religious words is a main medium of attention to religious things. This attention is commonly intensified by the actual saying of the words. Most of us probably whisper even when we pray alone." This suggests that very much depends just on what words the leader in worship uses and how he pronounces them. Nothing can be done triflingly by the pastor and preacher during service; everything leaves an impression at least on some one in the audience. Furthermore, the above remark has a bearing on the doctrine of the inspiration of the Scriptures; to this day those who claim that the thoughts, but not the words of the Bible were inspired have failed to explain how this was done. The claim is of no moment because the Bible declares that its words were inspired. But one would like to understand the "science" that is supposed to be back of the claim of thought-inspiration without words.

One more remark by the same author: "The outward acts of worship may gain additional interest as a means of bearing public witness to one's faith or as a means of inviting public attention to one's piety. Since what we think of ourselves is so largely influenced by what we think our neighbors think of us, men are capable of taking quite private satisfaction in their piety as expressed in their religious acts. This constant tendency issues, in its extremer forms, in what we call pharisaism or formalism or sentimentalism. The reactions come when men begin to feel that worship as practised has become self-defeating, has lost its sincerity, has become outward and idolatrous, or has become sentimental, lost its austere vigor." Dig a little below the surface of all these hybrid forms of worship, and you will find that the worshiper's self has been set up in the place, or alongside of, God. Even the most ardently expressed aim of publishing in some more striking form the Savior's love can by a trick of the devil be turned into the cheat of publishing one's own love of the Savior.

Working with the translation of the Egyptologist Ermann, of Berlin, Samuel A. B. Mercer, of Trinity College, Toronto, Can., introduces Prov. 22, 17-24, 22 to English readers as a plagiarism from Amen-em-ope's "Precepts," in the *Anglican Theological Review* for January.

Regarding Protestant Modernism in Holland, E. C. Vanderlaan has published a book, of which the reviewer in the *Anglican Theological Review* says: "The reading is pathetic and tragic, showing theological thought in utmost chaos, being saved from frank atheism only apparently by the desire on the part of pastors and teachers to earn a living. At the present time it seems that these Modernists are the victims of a wave of popular indifference, irreligion, and despondency and ready to catch at any straw in order to preserve at least a semblance of a so-called Church. At present they are waiting to see if they can construct a religion without theism or for some new Schleiermacher to set religious thought once again on a new foundation." This explains somewhat the headway the Roman Church is making in Holland. It is the old story: Protestantism minus the old Protestant principles is salt that has lost its savor.

In an anonymous history of the Theosophical Movement, just published by Dutton, the prediction is made that the next Epiphany of the "Secret Doctrine" (started by Madame Blavatsky, carried on by Annie Besant and Katherine Tingley, and since then moribund) will occur at the end of the present cycle, in 1975.

"When one has nothing better to do, the general rule seems to be—write a book about English churches." (R. A. Gram, in a review of E. Tyrrell-Green's *Parish Church Architecture*.) Is it really as bad as that?

Certain divines are now being humorously classified as "too modern for Tennessee." This shows that what happened at Dayton last summer hurts in certain quarters, and it is thought best to laugh it off.

The theological habitat of the late "War Cardinal" of Belgium is thus indicated by one of his panegyrist: "The 'tall Abba' stood forth as a twentieth century St. Thomas Aquinas against the materialistic trend of philosophy, a protagonist of the neo-scholasticism, which accepts revelation as a separate source of knowledge along with reason, but avails of all that science has to contribute to the understanding of human existence; for Thomas Aquinas was to him 'a beacon and not a boundary.'" Which, interpreted, means that Cardinal Mercier's theology was of the popular synthetic kind, which yokes reason and revelation together.

Discussing the quality of our public school education, Charles A. McMurry, Professor of Elementary Education in Peabody College for Teachers, Nashville, Tenn., complains, first, of the mushroom growth of the curriculum, which, for thirty years, has been in a chronic state of expansion and has shown "an astonishing capacity for absorbing into its own activities the numerous forces that have been at work shaping society." He recounts, secondly, a worse misfortune that resulted from the effort to reduce the excess of studies to reasonable limits, *viz.*, "a condensed outline of knowledge, abstract and unusable," and a third misfortune, *viz.*, "a course of study that is confused and poorly organized, as a natural result of the spasmodic and haphazard accumulation of all sorts of studies in the curriculum." He advocates an entirely new plan by which the gap between the school and life is to be bridged, through the introduction of practical studies. To lay down a good curriculum for a school is no easy thing, and any one who has this task devolving upon him deserves sympathy. By the way, an examination of the curriculum of a good Lutheran congregational school might be helpful to our perplexed public school superintendents. These schools turn out practical scholars, and good citizens besides.

The new cathedral of St. John the Divine at New York is to have a window dedicated to the spirit of sport. A design of this window is published in *Review of Reviews* for March. Bishop Manning thinks that "true sport and true religion should be in the closest touch and sympathy," and that "a well-played game of football is in its own place and in its own way as pleasing to God as a beautiful service of worship in the cathedral." More so, we would say to the latter proposition. However, the entire scheme would appear purer in motive if indiscriminate begging for money for this cathedral and the avowed purpose to make the cathedral "the people's church" had not preceded. Our "sports" will be somewhat dumbfounded by this unexpected compliment. Wonder whether they will return it. Not a few of them seem to get along without cathedral religion, or, for that matter, without any religion.

There are nearly 900 college periodicals in our country, and the *Inter-collegiate World* has just begun its career as a medium for drawing from all college papers a composite picture of college life.

Princeton and Dartmouth have adopted a graduated standard of scholarship, the requirements of which rise in severity from Freshman Class to Senior Class. The college expects more and more from its student as it passes him from class to class. President Hibben, of Princeton, criticizes a certain spirit of some students thus: "It seems absurd that a corporation into which a young man goes immediately after he leaves college should be able to exact from him eight to ten hours of faithful, diligent work each day, and no one think of criticizing it, whereas many of our young men here at Princeton, or in fact in all other universities, will complain that, if they do three hours of work every day outside their classroom duties, it is placing too heavy a burden on them." Mistakes are made, sometimes, by college authorities in the amount of work required of students. But greater mistakes, and that more frequently, are made by some students in the amount of work which they are willing to do. For a Christian student the worst mistake of all is not to follow the prayer-method of study practised and advocated by Luther: "Diligent prayer is half the study."

That section of New York City bounded by Seventh Ave., the East River, 132d and 137th streets is now called Negro Harlem. Its Negro population is estimated at from 150,000 to 240,000. It has its Negro shops, cinemas, billiard parlors, doctors, lawyers, and dentists, publishes three Negro magazines, *Crisis*, *Opportunity*, and *Messenger*, and such Negro papers as the Baltimore *Afro-American*, the Chicago *Defender*, and the Pittsburgh *Courier* maintain offices in this district.

The story of the Icelandic Lutheran Synod, organized in 1885, together with that of the fortunes of the early settlers from Iceland in Pembina County, N. Dak., has been told by Miss Thorstina Jackson in *Social Forces* (University of North Carolina).

England and pro-British circles on this side of the Atlantic, which are continually observing Germany, have found that postwar German literature shows signs of decadence. It is "neurotic and craves morbidity"; it is "psychologically in turmoil, engrossed with the abnormal, the fantastic, the horrible." Gabrielle Reuter and Emil Lengyel report in the *Times Book Review* that the best novel writers of Germany and the cinema productions over yonder show this. The former virility being gone from German literature, Germans are turning to translations of writings by Sinclair Lewis, Lewisohn, Upton Sinclair, O'Neill, and Jack London. Henry Ford's *Life and Letters*, Frank Vanderlip's book on European conditions, and Van Loon's *Story of Mankind*, "which would undoubtedly have been received with contempt a decade ago," are now best sellers in Germany.—Yes, when Great Britain looks upon present-day Germany, she looks upon her own handiwork, and, in the judgment of its war-makers, behold, it is very good.

The new "Festival of Jesus Christ the King" which the Pope has ordained, emphasizes "the sovereignty of the Church [read: R. C. Church] and the hegemony of Jesus Christ [read: Vicegerent of Christ] over all state rights."
