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The Earliest Christian Congregations at Rome and at Antioch.

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The very first congregation which was founded after the coming of our Lord was that at Jerusalem. Not, indeed, as though there had not been a congregation in the sense in which He speaks of it, Matt. 18, 19, 20, before. Just as soon as the Lord called His first disciples, John 1, 35—51, He had a small congregation of believers, which had all the rights and privileges of a regular congregation. This band of believers, moreover, during the time of the Lord's ministry, grew in numbers to embrace a total of more than five hundred for the entire country of Palestine, 1 Cor. 15, 6, and some 120 in Jerusalem alone, Acts 1, 15. Yet the formal organization of the first Christian congregation may be said to have taken place on and after the first Day of Pentecost of the New Testament Church. The date of this event may be fixed, with a fair degree of certainty, on the basis of a few passages, one of which is Luke 3, 1, 2. Since Tiberius, who became emperor of Rome in the year 14 A. D., had been coregent of Augustus for a few years, the fifteenth year of his reign was the year 27 A. D. This date agrees with the other facts which are noted by Luke; for Pilate became procurator of Judea and Samaria in the year 26 A. D., being subject to the legate of Syria. The ministry of Jesus, therefore, began in the year 27 A. D., shortly before the Passover; for John describes his first journey to Jerusalem after his baptism in chapter 2 of his gospel. It is now generally assumed that the Passover-festival at which Jesus suffered death was the fourth of His public ministry. It was, therefore, in the year 30 A. D. that the first Christian congregation was established at Jerusalem. The history of this congregation up to the outbreak of the Jewish war has been described quite frequently. But concerning two of the other early congregations of the apostolic age conditions are not quite so favorable, and much contradictory material has been published. It may be

THE THEOLOGICAL OBSERVER.

Death of Prof. E. Pardieck. — After a lingering illness extending through six years *Professor emeritus Edward Pardieck* died March 21 at a sanitarium in Madison, Ind., at the age of fifty-nine years. He was born at Indianapolis, Ind., April 29, 1867, completed the regular courses of study at Concordia College, Fort Wayne, Ind., and Concordia Seminary, St. Louis, Mo., between 1881—1890, and entered the ministry as assistant to Rev. H. H. Succop in St. John's Congregation, Chicago. In 1891 he became pastor of Bethany Congregation, which was branched off from St. John's. In 1902 he accepted a call to the chair of ancient languages at St. Paul's College, Concordia, Mo., and later was transferred to Concordia Seminary, St. Louis, Mo., where after the death of Dr. Stoekhardt, he labored with good success in the department of exegesis. Professor Pardieck was an able preacher, lecturer, and writer. The periodical literature of the Missouri Synod contains matter of imperishable value that has come from his pen. His withdrawal from the work of the St. Louis Faculty in 1920, owing to a complication of ailments, was felt as a distinct loss, and his memory among his colleagues and former students will always incite to gratitude to the Head of the Church, who blessed us with the gift of so able a workman.

DAU.

The New Education Bill. — Commenting on the new Curtis-Reed Education Bill, which, according to latest advices, has died in committee, the *Presbyterian* (April 1, 1926) sensibly remarks: "The purpose of this bill is similar to that of the Child Labor Bill, which purposed to take away from parents their rights, duties, and liberties which by divine appointment belong to the family and the parents as the head of the family. . . . The Federal authorities are too far removed from the child and the home to attempt to regulate them by the stiff processes of law. The whole question of the development or education of the human being is too delicate and too important to be accomplished by the process of civil law and its stereotyped execution. . . . The erection of a Secretaryship of Education in the President's Cabinet might gratify the ambitions of educators and teachers' conventions, but such a machine process will never be acceptable to faithful parents or profitable to the life and character of children. . . . Let us support the public schools as they are; but the restraint on parents has gone far enough." One comment may be made, however. The whole theory of modern education, upon which these efforts of the state are based, is that the home and the Church

are failing as educational agencies. In criticizing misguided efforts of the state, parents and churchmen must remember that they are thereby assuming a responsibility.

MUELLER.

What "Youth" Needs. — A viewpoint on the question of Modern Youth is enunciated editorially by the *Watchman-Examiner* of March 18 which, we trust, will become more general: "These students of youth are all so fearfully solemn, both in their experimentations and prognostications. One would think that boys and girls were new and inexplicable phenomena on the face of the earth and that a group of scholarly, though intense, psychologists with a flanking force of terribly-in-earnest reformers had jointly made the discovery that these unique phenomena exist and that all the ingenuities of the universe must be employed to understand them and to treat them thus and so. The psychologists and their crowd of retainers want us so to plan and so to provide for these young people of ours that they shall be taught nothing except what they wish to learn, that they shall be guarded against everything that will interfere with their tastes and desires, that they shall be given full opportunity and freedom to express themselves, that they shall be humored at all points and listened to with profound attention, that their tender sensibilities shall not be offended by our blundering, middle-aged muddling, and that our thinking, our teaching, our theology, our church programs, and our moral and spiritual outlooks shall be so changed as to correspond with the immature whims and impulses of these divine and profoundly wise young dictators. In contrast with all of this sentimental and nerveless prostration at the shrine of youth, whether 'flaming' or 'hectic' or 'godlike' or 'plastic' or what not, comes the blunt statement of President Hopkins, of Dartmouth, a man who really understands youth, which says, 'What young people most need is to learn to endure hardness!' . . . The young people are not different in any important essential from youngsters of other days, though many of them are somewhat spoiled by being unduly flattered. . . . When these elderly oracles further warn us that we must reconstruct our churches, refashion our Gospel, and readjust our message to suit the demands of these delightful and eager-voiced, but rather flighty young people, the matter becomes more than a joke. . . . The 'storm and stress' period of adolescence is a point of peril. Our young people need comradely guidance. To this the great majority of them will heartily respond. . . . Though they have their own epochs of rebellion and radicalism, they will not endure either the radical reactionary or the radical iconoclast for any sober length of time. . . . It is our business to know our young people. It is our duty to enter into all their struggles and ambitions. It is our high privilege to challenge them in kindly, yet resolute fashion with the supreme and sacrificial message of the 'strong Son of God, immortal Love.' The essentials of youth change not. The essentials of the Gospel change not. Nothing so fascinates the soul of youth as the fair vision and the ringing voice of him who summons to the Battle of the Strong."

MUELLER.

Week-Day Religious Instruction.—The *Lutheran* of March 25 refers to a recent article by Dr. Luther Weigle, of Yale, the prominent authority on religious education, discussing the danger of secularized education. "The enlargement of the curriculum of studies so as to cover a wide scope of knowledge and of secular life, with religion almost entirely left out of consideration, he regards as a menace to the youth of America. There is but one inference the pupils will be likely to draw, and that is, that a secularized education is the all-important thing and that religion counts for naught. . . . It is what teachers place in the forefront of the child's mind that counts." The article continues: "In his view, and that is the view of Lutherans generally, there is a way out of this intolerable situation. The churches must demand that time be allowed the child for religious instruction during the week-day hours. The state has no right to monopolize the child's time so as to make it impossible for him to receive the all-important education that builds up character." Dr. Weigle defends that position against a possible objection of mingling Church and State, and the editor reminds the churches that they must provide their share of this movement, namely, religious instruction. — Though the principle is laudable, yet it may be questioned whether this method will remedy the difficulty of the proper balance in the child's mind between the importance of secular and religious instruction. Why not admit that the real solution is a training in which all branches are under Christian influence?

MUELLER.

Bible-Reading in Public Schools.—The *Watchman-Examiner* of April 1, 1926, comments editorially on the recent defeat in the Virginia Legislature of a measure providing for compulsory reading of the Bible in the public schools of the State. "Such action was in accord with the historic Baptist position, which has contended for absolute separation as between Church and State. . . . Canon Anthony Deane, before the Church of England Men's Society of St. Martin's Church, Ludgate Hill, London, deprecates the decadence of Bible-reading and the careful study of its teachings. Although it is read regularly in the schools of England, this is usually a perfunctory task and, far from leading pupils to treasure it and consult its pages in later years, tends to prejudice them against its use. The Bible, to render its rich and illuminating service, should be presented by those whose own hearts have been renewed by its unique revelation."

MUELLER.

Masonic Persecution.—The *Christian Cynosure* for March brings to attention some instances, in connection with the recent death of Dr. Charles Blanchard, of persecution suffered by Dr. Jonathan Blanchard and his son because of their antisecrecy work. Dr. Jonathan Blanchard, during his presidency of Wheaton College, was attacked, through the college church, Congregationalist, for borrowing money for the college from its annuity fund. Though this was perfectly legitimate, a faction in the college church opposed Dr. Blanchard, and the matter was even taken to court. By disposing of the church records, a minority claimed to be the original church

and excommunicated Dr. Blanchard from the church, the action followed by excommunication by various Congregationalist associations. Dr. Blanchard was later restored, but the motives of this attack still remained questionable. They seem to have been founded in a previous incident. Dr. Jonathan Blanchard had expelled a student at Wheaton College for transgressing the rule of the college and attending a lodge-meeting. This action had to be upheld in court. To the *Christian Cynosure* a connection between the two events seems evident. Dr. Blanchard was attacked by a mob at Vineland, N. J., while he was lecturing for the National Christian Association in the years 1870 to 1872. Clear testimony bears a reward of scorn, but it brings its good fruits as well.

MUELLER.

Occasionally the secular editor feels an irresistible impulse to enlighten his readers on religious questions. It is usually done with amusing finality; for men feel strangely qualified to talk most eagerly on subjects of which they have only a smattering of knowledge, and their audacity is frequently in geometrically progressive proportion to their lack of information. Sometimes an exhibition of this sort gives us a good silhouette of social life, as, for instance, this editorial in the Sunday issue of the *Indianapolis Star* (Oct. 11, 1925):

"A group of business and professional men were lunching together the other day. The conversation turned to religion. One man said he went to church regularly, but seldom attended a preaching service because he felt he knew more about life than the preacher. He was older, and his experience of life was wider. Challenged as to whether he would apply the same test of enlightening competency to the specialist in biology as he applied to the specialist in theology, he admitted he would not, but indicated that he was little interested in theology.

"At this point another member of the group interjected a comment. Said he, 'Isn't theology the science of things that are not worth knowing?' The smile that greeted this thrust suggested that theology had few, if any, friends in the group. And yet none of these men was unfriendly to religion. The conversation reflects a mental attitude which is wide-spread among men whose intelligence on most matters is keen and informed. There is no doubting that in lay circles theology has fallen into disrepute. Why? And to what extent are its detractors justified?

"What is theology? Webster's International Dictionary defines it as 'the science of God or of religion; the science which treats of the existence, character, and attributes of God, and of His laws and government.'

"If this be true, then for the man who believes in God, there must be some value in theology. For the term 'science' let us substitute the term 'systematized knowledge' — a close approximation of its meaning. Unless we assume the agnostic position and hold that God is beyond all knowing, theology as the 'systematized knowledge of God' must have important significance for the thinking mind. If we admit the possibility of knowing anything of God, we can hardly contend that such knowledge is not worth while. And if we

can know anything of God, we can systematize that knowledge, and the moment we do so, we have a 'theology.'

"We would have small use for the lawyer who had no systematized knowledge of law; for the astronomer who had no systematized knowledge of the stars; for the physician who had no systematized knowledge of human ailments and their remedies, or for the business man who had no systematized knowledge of the field of commerce or industry in which he labored. A preacher without a theology would be as little deserving of our confidence; and a layman who values religion for himself and others, but affects an indifference for theology would be hard put to justify the intelligence of his attitude.

"This is all so obvious that we must look farther to discover why theology has lost standing with so many who, nevertheless, confess to a faith—and a very genuine faith—in religion. Is it not because the professional exponents of theology have too often assumed that their systematized knowledge of God is a revelation emanating from God Himself and containing a static body of infallible truth? The layman has been asked to accept on 'authority' the dogmas embraced in the system, even though in his experience of life and in his knowledge of other sciences he finds these dogmas challenged and their claims to validity discredited. His intelligence rebels against a theology which does not fit the facts of the universe as disclosed by those who seem to him to be no less authorities in their own fields.

"His quarrel is not so much with theology itself as with some of the assumptions upon which it is frequently urged as meriting his recognition and credence. And in this respect the quarrel seems justified. But the layman does less than justice to his own intelligence when he allows his quarrel with these assumptions to rule theology wholly out of court. For life without a knowledge of God is life lacking in the essential to give it true significance; it is life which has failed to find its bearings; life without conscious relation to reality. And knowledge of God must be systematized, that is to say, must be organized in its relation to life, if it is to be in any sense effective. Otherwise the possessor of it is like a man who has knowledge of the sun, but takes no account of it in planting his garden.

"Doubtless the best theology is that which a man makes for himself through accepting the fact of God as a hypothesis, putting it honestly to the test of experience and so demonstrating its value. But the experience of others is not to be slighted in such an effort to attain a personal knowledge. There is supremely the experience of Jesus Christ, whose whole life was based upon acceptance of the fact of God, and who, through his knowledge of God, became in His teaching and example a revelation of what that fact means in human life. If theology is to be a matter of authority, we can turn to Him for authority—the authority, not of theory, but of experience. Jesus went all the way to the cross with the fact of God as His controlling motive. He tried it out uncompromisingly. If what it achieved in His life is worth while, why not listen to Him?"

This was followed by another editorial on "Biblical Knowledge," which seems to have been elicited by one of those annual diversions of university professors by which tests are made of the religious knowledge of university students and the Church's methods of indoctrinating the youth are held up to ridicule. In this instance the editor's way of taking comfort out of the existing situation is worthy of note. He says:—

"Dr. Edward R. Bartlett, head of the Religious Educational Department at De Pauw University, drew a gloomy picture of Biblical knowledge among college students in an address before the Marion County Sunday-school Council of Religious Education held at the First Presbyterian Church. A questionnaire was distributed to classes at De Pauw and to 250 students in Kansas. One-fourth of the replies revealed a woeful lack of knowledge of outstanding characters in the Bible. Several answers whose wide deviation from fact approached the ridiculous were cited as evidence of the need for more religious education among the youth of the land.

"It is doubtless true that college students do not have the acquaintance with Biblical facts that they should nor a degree of familiarity with religious characters that would meet the approval of church organizations. The figures presented by Dr. Bartlett, however, are likely to impress the average person as giving grounds for optimism rather than the reverse. The professor said: 'Knowledge of the Bible as indicated in the answer to the questionnaires was very low and averaged only 70 per cent. in all the groups where tests were made.' If the average student can make a grade of 70 per cent. on a Biblical examination, knowledge of the Book is perhaps more general than had been expected.

"The colleges are not awarding *cum laude* honors on the basis of 70 per cent. grades on examinations; but there are numerous students who make no more than that when examined on subjects they supposedly have studied throughout the term. The ordinary collegian has little time for Biblical study, and what he knows of the Bible usually was gained during the Sunday-school days of early years. If he can answer correctly approximately three-fourths of the questions on Biblical facts and characters, he is to be complimented rather than held up as a deplorable example.

"The Bible, of course, is not comparable to certain subjects which are studied for a stated period and then neglected, as it should be read at least occasionally and discussed in classes of Bible study. The chances are that, if religious leaders were examined on subjects to which they had not devoted intense study, they would make no more than a grade of 70 per cent. If the average student can do that well, assuming that he retains the moral effects of early instruction, the country scarcely need feel impelled to do any viewing with alarm."

As long as we manage to believe that "things are not so bad, after all," our improvement is still a long way off. DAU.

Church Census for 1925. — The church census conducted by the *Christian Herald*, with its results published in the issue of April 3, reveals several matters of interest. A gain of 800,000 for the past year in all the so-called Christian denominations of America is recorded. The article by H. K. Carroll, the compiler of the first census of religions in the United States, summarizes: "A glance at the analysis herewith presented indicates that it is from the largest and best-organized bodies, such as Baptists, Lutherans, Presbyterians, Methodists, Episcopalians, Congregationalists, Disciples of Christ, Roman Catholics, and others, that the largest additions come." Roman Catholicism records a gain of 203,990, smaller than usual, with restriction of immigration from Catholic countries and incomplete diocesan returns suggested as explanation. The greatest Protestant denomination is the Methodist, with a gain of 220,183; next the Baptist, with 104,396 increase; then the Presbyterian, 61,520 gains; then the Lutheran, recording a gain of 42,485; the Disciples of Christ come next, but with a much greater gain, 90,493. The numerical standing of Roman Catholicism is 16,947,914 communicants; Methodist Episcopal, 4,516,806; Southern Baptist, 3,611,608; National Baptist (colored) 3,044,528; Methodist Episcopal, South 2,534,112; Presbyterian, U. S. A., 1,828,916; Northern Baptist, 1,464,167; Disciples of Christ, 1,441,462; Protestant Episcopal, 1,164,911; Congregational, 907,583; United Lutheran, 850,440; African Methodist Episcopal, 698,029; Lutheran Synod of Missouri, 628,695; Latter-day Saints, 535,659. Eleven more denominations are listed with a membership of between 500,000 and 200,000. The Synodical Conference reports a total membership of 781,513, a gain of 5,479 communicants, 13 churches, and 111 ministers. The United Lutheran Church reports a gain of 23,929 members, 5 congregations, and 87 ministers.

MUELLER.

The Mexican Constitution of 1917, by which Carranza secured recognition for his government from the United States, prohibits religious vows and monastic orders (Art. 5); provides that no religious rite shall be performed except in edifices under governmental supervision (Art. 24); that every church or other religious edifice now existing, or ever to come into existence in Mexico, is the sole property of the state; that the government shall determine which of the present edifices shall continue to be devoted to its present purpose; that episcopal residences, rectories, seminaries, orphan asylums, collegiate establishments, religious institutions, convents, or any other buildings built or designed for the administration, propaganda, or teaching of the tenets of any religious creeds shall be exclusively state property, to be used exclusively for the public service (Art. 27); *that only a Mexican by birth may be a minister of any religious creed in Mexico*; that the Congress shall not enact any law establishing or forbidding any religion whatsoever; *that the state legislatures have the exclusive power of determining the maximum number of ministers of religious creeds*; that priests shall have no vote, nor be eligible for office, and are legally incapable of inheriting by will from any individual to whom they are not related by blood

within the fourth degree (Art. 130). Regarding schools the constitution provides that no religious corporation or a minister of any creed shall establish or direct schools of primary instruction (Art. 3); that as soon as it is evinced that a school is conducted, aided, or merely attended or visited by ministers of any sect, it shall be closed (Art. 41); that no charitable (that is, free) institution for scientific research or the diffusion of knowledge shall be under the patronage, direction, administration, charge, or supervision of religious corporations or institutions, nor of the ministers of any religious creed, nor of their dependents, even though either the former or latter shall not be in active service (Art. 27); that no academic credits shall be accorded any studies carried on in institutions devoted to the professional training of ministers of religious creeds (Art. 130). Regarding charitable institutions the constitution contains this provision: Public and private charitable institutions for the sick and needy, . . . mutual aid societies, or organizations formed for any other lawful purpose . . . in no case shall be under the patronage, direction, administration, charge, or supervision of religious corporations or institutions, nor of ministers of any religious creed or their dependents, even though either the former or the latter shall not be in active service. (Art. 127. — Culled from *Mexico: the Law of the Land*, By Charles Phillips, in the *Commonweal*, March 10.) These enactments are plainly directed against the Roman Catholic Church, but their provisions are so sweeping that Protestant bodies, too, are affected, and their mission boards will have to take notice of the situation.

DAU.

The Turkish Government intends to thwart Christian mission operations by the following ordinances: Friday must be observed as a day of rest while Sunday is to be a working-day. Prayers on Sunday may not be said in churches, but only in private houses. Everybody is obliged to fast during the month of Ramadan [the ninth lunar month of Mohammedans; within a cycle of thirty-three of our years it may be any time, as it advances eleven days each year]. Christians must wear blue garments.

DAU.

Glimpses from the Observer's Window. — Speaking of the "Symbolism of Art in Death," the artist in the new *Catholic Art Review* (London) expresses his disgust with skulls and cross-bones, tear-drops, coffin-lids, etc., all of which he claims date not farther back than the late Middle Ages. "In early Christian art," he declares, "I have not been able to find one single instance of death portrayed as an entity. It was regarded simply as a state which led to eternal life. In the catacombs, those valleys of martyrs whose whole *raison d'être* is a resting-place for the dead, death is treated only as a passing state of no consequence compared to the glory of its conqueror. Death is swallowed up in victory." Yes, and the grave in those days was a *κοιμητήριον*. But it requires the mind of a Christian who can say, "I believe the forgiveness of sin," to strip the King of Terrors of his dreadfulness. To the rest of mankind death is simply something unspeakably horrible.

Mussolini's scheme of beautifying Rome threatens the removal of the "Venerable," the English College in the Via Monserrato, from which the Counter-Reformation in England was guided.

Father Wilfrid Parsons, editor of *America*, traces American political traditions to the Roman Catholic Church. This is the genealogy: "It is from St. Thomas Aquinas and from the political theories of the Middle Ages that the American political tradition derives. The founders of the American Republic took their political thought from the English Whigs of the eighteenth century, who themselves took it directly from the writings of the Jesuit theologians Suarez and Bellarmine, who took it from St. Thomas — and the thought of St. Thomas has been sealed with the approval of the Church." If Leo XIII had known these facts, he would perhaps not have issued the encyclical *Immortale Dei* on November 1, 1885. Was his infallibility nodding?

It is claimed that also in America political leaders of the liberal school are discarding their liberalism because they have learned to distrust the common people, most of whom are being regarded as morons, not worth saving. Government by a minority or even by a minority within a minority is coming to be regarded by them as best for the *hoi polloi*. The new philosophies are taking things away from Tom, Dick, and Harry, because they are things that they are certain to abuse. "Socialism means that the ordinary man cannot be trusted with property, because he will waste it or grab too much of it. State education means that the ordinary man cannot be trusted with children, but will neglect them or teach them wrong. Most philanthropy or social reform means that he will thus misuse children or animals; most divorce, that he will thus misuse women; most science and hygiene, that he will thus misuse himself." So G. K. Chesterton, who, with the *Commonweal*, holds that the haven of refuge for the common people is the Roman Church, the last resort of all who are deprived of their rights. Beautiful mythology! And now, who is going to be the American Mussolini?

There is a big fly in the Roman Catholic claim that the "Maryland Pilgrims" under Lord Baltimore, and Lord Baltimore himself, are the true fathers of the American liberty of conscience. The Maryland officers under Lord Baltimore had to take an oath to uphold the Roman Catholic religion.

"Bezalel" is the name of the school of arts and crafts which a poor cheder boy, now Prof. Boris Shatz, founded and called after the first Hebrew artist who built the Tabernacle in the desert. There is an art exhibition at the school just now; the exhibits glorify scenes from the life of Moses.

Of the three solutions suggested for our perplexing Negro problem: deportation, colonization, and assimilation, the last-named is the one that is going to be adopted, in fact, is being adopted, spite of all the scandalized feelings on the part of the whites. "That ebony line is fading more and more each year," says Rev. J. A. Hannon, of Macon, Ga.

The same writer says in the *Methodist Quarterly Review*: "The Negro has thoroughly demonstrated his ability to achieve in science, art, literature, and all other lines of human endeavor. There is hardly a company of celebrities in which you will not find him. Among the painters you will behold the names of Bannister, Scott, and Tanner; among sculptors, the names of Edmonia Lewis, Metta Fuller, and Mary Jackson; among actors, Charles Gilpin; among singers, Roland Hayes and Harry Burleigh; among musicians, Douglas and White; among orators, Frederick Douglass and Booker T. Washington; among poets, Paul Laurence Dunbar and Joseph Cotter." This is remarkable from a Southerner.

Methodism in Brazil will celebrate its centennial this year. "There are now three annual conferences, which are officially designated as the 'Brazil,' the 'Central Brazil,' and the 'South Brazil.' The number of preaching-places has grown to be now more than two hundred. The total membership is estimated carefully at fourteen thousand. There are eleven schools and colleges and properties of all kind amounting, in the aggregate, to four million dollars," says Bishop Hoyt M. Dobbs, of Rio de Janeiro.

According to statistics gathered by Dr. W. E. Browning, there were six leading Protestant denominations operating in Brazil in 1923, having 623 organized congregations and a full-communion membership of 65,705. In association and in connection with these there were 106,000 catechumens. Church houses now total in number 528. There are 608 "national" ministers and evangelists and 190 young men standing as candidates for the ministry. There are 800 lay officers in the Church and 167 foreign missionaries. The seven theological seminaries now employ 35 professors and have on their rolls the names of 5,000 students. The Sunday-school has kept pace with all of this, there being at the present time 898 Sunday-schools with 3,111 teachers and 53,107 pupils.

Bishop Dobbs has gathered Portuguese proverbs current in Brazil, *e. g.*: "He who will travel slowly may go a long way." "He who travels much must eat little." "We should never tire our horse or our friend." "When the train goes down hill, all the saints push." "Into a closed mouth the fly does not enter." "A scalded cat is afraid of cold water." "Speak not of rope in the house of a man who has been hanged." "Leave the alligator till the lake goes dry." "He that hath not a dog must hunt with a cat." "God does not always pay on Saturday night." "Each hour God makes better." "Sorrow remarries us to God."

What modern Catholic effort throughout the world aims at is seen by the platform of the Catholic union of Belgium: 1. To realize in Belgium a Christian state, *i. e.*, officially recognizing God, His Christ, and His "Church." 2. To obtain for the parochial schools the same financial support as that given to the government schools. 3. To establish the Catholic social doctrine as against all other.

For the foregoing A. M. Serex, B. D., of Herstal, Belgium, is authority. He says: "No one can seriously study the Roman Catholic Church without feeling deeply puzzled. Endowed at times with a marvelous gift of youthfulness, the old spirit of Catholicism has remained the same throughout the ages, like a monstrous Proteus unexcelled in the art of metamorphosis, yet always fundamentally identical with itself. A French clergyman wrote recently in a very picturesque style: 'Catholicism is a chameleon. It takes all the colors of the grounds upon which you pursue it. Do you object to its exclusiveness, you will be reminded of men like Gratry, Didon, and Lacordaire. Do you condemn its lack of orthodoxy, you will be told of the Holy Inquisition.' The historian Fallot, after a deep study of Catholicism, reaches the same conclusion and utters a deep truth when he says: 'For the past two thousand years the Catholic Church has been the greatest puzzle of history.'" Two thousand years is a liberal count, but already Paul was "deeply puzzled" when he wrote about "the mystery of iniquity," which was working even then. DAU.