

W. War I

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The Lutheran Church

vs.

Hohenzollernism

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TESTIMONY AND PROOF

TH. GRAEBNER

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"The Lutheran Church vs. Hohenzollernism."

TESTIMONY AND PROOF

Bearing on the

RELATION OF THE
AMERICAN LUTHERAN CHURCH
TO THE GERMAN EMPEROR.

Submitted by

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Has the Kaiser Any Connection with the Lutheran Church in America?

Address delivered by the *Rev. Frederick Brand*, Vice-President of the Lutheran Synod of Missouri, Ohio, and Other States, at a mass-meeting held in Trinity Lutheran Church Hall, Springfield, Ill., April 11, 1918.*

It is a common impression in this country that the Kaiser is the external, visible head of the Lutheran Church of Germany, and therefore, in some manner, the head of the Lutheran Church of North America. However, the Kaiser is not the visible head of the Lutheran Church in Germany. There is no such organization as a Lutheran Church of Germany. Some of the federated states in the German Empire have Lutheran State Churches, but the Empire has none. Neither has the Kingdom of Prussia, which is a component part of the German Empire. Prussia has a State Church, which is neither Lutheran nor Reformed, but a union of the two forms of Protestantism. This union was brought about by forcible ac-

* This mass-meeting was called for the purpose of pushing the Third Liberty Loan among the members of Trinity Church. President Brand's address was applauded again and again, and a resolution was offered and carried with great enthusiasm in which loyalty to this country was reaffirmed. A committee was appointed to place a Liberty Bond, if possible, in every home of the congregation.

tion of the Prince of Prussia in 1817, and is called the United Church.

Of this organization the Kaiser is the head, not as Kaiser, however, but as the King of Prussia. The Kaiser and his family are not members of the Lutheran Church.

The American Lutheran Church Absolutely Independent of Germany.

The Lutheran Church of North America, and more specifically the Synodical Conference, of which we are members, has never had connection of any kind with the United Church of Prussia, nor with any one of the State Churches of Germany. We organized ourselves absolutely independently of them. The Kaiser can neither bid nor forbid with real or arrogated authority in the Lutheran Church of America. The Lutheran Church of North America owes him absolutely no allegiance or obedience. Religiously the ministers and churches of the American Lutheran Church stand in absolutely no connection with him. I wish to put that as strongly as possible. If perchance the Kaiser, after we have won the war, should come to our country on a visit, as his brother did some years ago, he could not become a member in the Lutheran churches of the Synodical Conference, neither could he commune in the same without cleansing himself of certain tenets, practises, and claims. This shows clearly that the Kaiser has absolutely no connection with the Lutheran Church of North America.

Again, our Synod organized and has substi-

tuted a small Lutheran church-body in Germany in direct opposition to the religious oppression exercised by the Kaiser and his Prussian Church. Without change of heart the Kaiser could not be a member of that German organization in his own kingdom. It must be clear to all that in a religious way the Kaiser and the Lutheran Church of North America are not on a friendly, but on an oppositional footing.

Founder Persecuted in Germany.

Furthermore, the Lutheran Church of America has never solicited nor received financial assistance from the Prussian Church or any other State Church of Germany. All the institutions of the Lutheran Church of America were founded and are maintained without German state help. While Germany may have shown pernicious activity in financing educational and charitable institutions in this and other countries, the present speaker does not know of a single instance where an institution of the Synodical Conference of the Lutheran Church received a single penny from the Kaiser or his representatives. I know whereof I speak, because I was privileged to be high in the counsels of the Lutheran Synod of Missouri, Ohio, and Other States for many years.

And finally, the very founders of that section of the Lutheran Church of America of which we are members were persecuted in Germany because they would not tolerate government interference with their sacred rights as Christians, and emigrated to the United States

as pilgrim fathers in order to escape the thralldom of the German churches.

For conscientious reasons they left their friends and their possessions behind them, and came to our hospitable shores in order to serve God as they believed right under the Constitution of our country. Do you believe for a moment that they would allow the Kaiser or any other foreign prince to interfere with their religion after fleeing from him? People do not suffer persecution and all manner of hardship at the hands of princes, and voluntarily forsake their native country in order to reestablish the former relation when they have found a peaceful haven in a land of plenty.

And now I take you members of Trinity Lutheran Church for witnesses to the fact that in all the more than sixty years of our organization you have never received a communication of any kind, be it verbal or monetary, from a foreign prince or his representative. I say all this in order to remind you of the fact that neither the Kaiser nor any other German potentate has religious connection of any kind with the Lutheran Church of North America. Answering, then, the question, What connection has the Kaiser with the Lutheran Church of North America, specifically with our branch, the Synodical Conference? I declare, Absolutely none.

Came to United States to be Free.

But has not the Kaiser had some connection with the Lutheran Church in a political way? When the fathers and founders of our organi-

zation came over, they departed from Europe under pressure and persecution. Their very purpose in coming was to escape the unjust despotic sway of their princes. They came to be free. They came to enjoy the constitutional freedom of our United States. Immediately upon their arrival they took out their naturalization papers and swore allegiance to the United States, distinctly and explicitly renouncing all allegiance to their former rulers. They took that oath in the presence of God, and meant every word they spoke. They would have considered it seditious to maintain political intercourse with their former princes after becoming citizens of this country. Whilst prominent men of this country, when traveling abroad, sought and were accorded presentation at the court at Berlin and at minor courts in Germany, I cannot recall a single instance in which our fathers in their visits to Germany met their former rulers or their successors in office. They had absolutely no political intercourse with the foreign princes. Both religiously and politically they had severed all connection with their former country and its rulers.

**American Lutherans Regard the U. S.
as Their Fatherland.**

To-day by far the largest part of the Lutheran Church of North America is American-born. In most of our congregations we have the second and third generations. Most of us

know about European institutions merely by report or from a visit abroad. We have never lived in Germany. Germany is not our fatherland. Germany is not our old home. All our affections center in American institutions. We love our American freedom, our American institutions. Not the monarchy, but the republic is our ideal of a form of government. By what manner of reasoning could any one among us lean away from our precious, free American institutions toward the monarchical institutions of Germany? Interference or attempted interference with our American institutions by the Kaiser or his minions in which the agency of the Lutheran Church of North America were sought would immediately be resented with the greatest indignation by all American Lutherans. As a Church we would not tolerate the expression of a disloyal or seditious thought of that nature one moment. Immediate discipline and expulsion would be the result. We abhor traitors, and would not tolerate them among us. The Lutheran Church as a Church demands absolute loyalty to our American institutions, to our country. Our country has no stauncher defenders than our Lutheran people. No, the Kaiser has no connection politically with the Lutheran Church of this country.

Thousands in Military Service.

I can give you no better proof for this statement than the thousands of young men who have flocked to the colors at the call of our

country, and are now serving under the Stars and Stripes in the Army and Navy. Far more have volunteered than have been summoned. They are in all departments, doing valiant service. From Trinity Church alone no less than twenty odd have gone out. These young men, the bower of our country and the flower of our Church, are to-day offering their lifeblood in defense of our country. And many, many more hold themselves in readiness to go out at a moment's call. What better evidence do you demand that the Lutheran Church of North America has absolutely no political connection with the Kaiser, or he with the Lutheran Church?

And finally, as we have sent our sons, we have sent our dollars. And as we are ready to give more sons, so are we ready to give more dollars. With our boys in the trenches in defense of our institutions, we consider it our sacred duty to finance the war undertaking, and, as far as in us lies, to assist in carrying it to a successful termination. I am sure all the members of Trinity Lutheran Church will do their full duty in showing that they are loyal sons of the Republic of the United States of North America.

Shall I sum up what I have endeavored to show you? It is this: *The Kaiser has no connection with the Lutheran Church of North America, neither in a religious nor in a political way.* The Lutheran Church of America is dyed-in-the-wool **American**.

Historical Notes

to the Address of Vice-President Brand.

1. "Germany Has No Lutheran Church."

Rev. Brand's statement to the effect that, while there are Lutheran State Churches in some German principalities, the Empire has none, is verifiable by reference to any standard Encyclopedia. Saxony, for instance, has a Lutheran State Church with about 3,350,000 souls (children and adults), Bavaria about 1,200,000 souls, and Wuerttemberg about 1,400,000 souls; but there is no "German State Church," much less a "Lutheran State Church." The total Lutheran population of Germany is stated as "between eleven and twelve millions" (Meusel's Handlexikon) while the entire population of Germany, when these statistics were compiled, was about 50,000,000. Of these 12,000,000 Lutherans in Germany, only 5,800 (five thousand eight hundred) souls are in fraternal relations with the Missouri Synod (Synodical Conference). These 5,800 are organized as a "Free Church," and maintain no relations to the official State Churches.

2. "Forcible Action of the King of Prussia."

By Orders of Cabinet, clergymen were commanded to use the Church Book prepared by order of the King. If they refused, they were haled into court, and subjected to harassing procedures. Some received sentences of fines

and imprisonment. Laymen suffered the same penalties for refusing to submit to the King's orders in matters of conscience. On the other hand, ministers who announced their willingness to use the Church Book of the "United Church" (as it was called) were appointed to congregations who desired to remain true to the Lutheran confession. When the people refused to accept them as their preachers, the military was called in to bring the congregation to terms! Many thousands emigrated to the United States and to Australia in order to enjoy freedom of worship. The clergymen who were most active in foisting the unionistic Church Book upon the Lutherans were rewarded with the Red Order of the Eagle by the King. Even to-day, says the *American Lutheran Cyclopaedia*, "the position of strictly Lutheran ministers in the United Church of Prussia is precarious. They are in practise hampered by the infidel members of their own congregations, cannot appeal to the courts, and if they want to be true to the Augsburg Confession, they must leave the State Church and resign their office."

3. "The Kaiser is not a Lutheran."

The German Emperor is a member of the Reformed Church, which, in Prussia, is united with the Lutheran Church into the United (*Unierte*) State Church. Four or five years ago the *Presbyterian*, published at Philadelphia, Pa., claimed him for a Presbyterian, and,

indeed, the confessional status of the Kaiser is distinctly Reformed and not Lutheran. The Reformed Church was founded, not by Luther, but by Calvin and Zwingli, the Swiss Reformers.

4. "Lutheran Church Owes No Allegiance to the Emperor."

An oath of ordination has been widely circulated of late which the Kaiser is said to demand of every German Lutheran preacher in this country before he can be ordained. This oath is pure invention, the outgrowth of fanatical religious hatred against the Lutheran Church.

5. "No Financial Assistance."

The Protestants of Germany are conducting missionary work in southern Brazil, in a territory contiguous to the mission-fields of the Missouri Synod. Hence, German money is used to do missionary work *in opposition* to the Missouri Synod, *not to support* our missions and institutions. On the other hand, the Missouri Synod for many years gave financial support (about \$5,000 annually) to the Saxon Free Church (referred to above under 1.), organized in opposition to the State Church of Saxony.

6. "Persecuted the Founders of Our Organization."

When Dr. Walther, the founder of the Missouri Synod, was still pastor of a church in Saxony, he was not permitted to use a liturgy

containing true Lutheran forms of Baptism, Communion, etc., but a liturgy which had been altered by rationalists until there was little Christianity remaining in the forms which it prescribed. Dr. Walther was made to bear the costs of expensive law-suits because he insisted on using a Lutheran Book of Forms. Congregations in Saxony were forced to send their children to schools in which infidel teachers were employed to teach religion. In his biography of Rev. Buenger, Dr. Walther says: "It was impossible to separate from the State Church, steeped in false doctrine. Emigration to a country in which freedom of conscience was guaranteed by the Constitution was the only escape from the tyranny which was oppressing conscience, and which threatened to extinguish all spiritual life." The pilgrim fathers of the Lutheran Missouri Synod left Germany in 1838.

Some forty years ago Rev. George Stoeckhardt was pastor of a congregation of the Lutheran State Church of Saxony. He found religious life in his congregation at low ebb. And he was hindered in the work of introducing Christian standards of conduct mainly by the law of the land, which forced him to receive for communion also impenitent sinners, whose life was an offense to the congregation, unless he had first reported them to the church authorities. When Stoeckhardt declared that he would under no circumstances submit to regulations which were contrary to the Scriptures, he was immediately suspended from

office. He then resigned and joined the Lutheran Free Church, an insignificant body of true Lutherans who had separated themselves from the State Church. As pastor and author Stoeckhardt continued to testify against the un-Lutheran practises of State Church authorities and against the pagan unbelief of many German preachers. Now suit was brought against him (January, 1878) for "reviling the Church and the Christian religion"! He was sentenced to eight months' imprisonment, later commuted to four months. Sentence was never executed because Stockhardt accepted a call to a congregation in America (St. Louis, Mo.). His printer, however, had to pay a fine of 180 marks for publishing Stoeckhardt's articles against the unchristian and un-Lutheran doctrine and practise of German Lutheran ministers! Thus it happened that the American Lutheran Church obtained the services of one of the greatest theologians of the century, many years professor at Concordia Seminary, St. Louis.

7. "Absolutely Loyal."

During the three years preceding our entry into the war, the *Lutheraner*, the German organ of our Church, was one of the very few German papers of a general religious character in the United States which never sought to justify before its readers the passage of Germany through Belgium, or the sinking of the *Lusitania*, or any other incident in the ruthless warfare of Germany. Should not those be trusted for their patriotic support of the Amer-

ican cause who in the time preceding our entry into the conflict refused to plead the justice of Germany's cause when it was fully within their power to do so? No American church-body has a better record in this war than the Lutheran Church, whether in the number of volunteers which joined the colors, or the financial support of our country's vast military undertakings.

What Connection Has the Kaiser with the Lutheran Parochial Schools?

The Synodical Conference of the Lutheran Church (with which the Missouri Synod is affiliated) has in this country about 1,800 parochial schools, with an enrolment of about 135,000 children.

Why has the Lutheran Church parochial schools? Because it has always held that it is the duty of the Church to give its children a thorough Christian education. Educators in the United States now universally acknowledge the principle that every educational system is incomplete unless it contains the religious element. Dr. Stanley Hall lately told the convention of the National Educational Association at San Francisco: "You cannot educate in the public schools, because the Word of God is lacking. You can only train the intellect. The only people in this country who know how to educate the children are the Lutherans and Catholics with their parochial schools."

Who are the teachers in our parochial schools? They are without exception American citizens, and fully 98 per cent. born in this country.

What books are used? None but books written by Americans (except Luther's Catechism and the Bible) and printed in America have been used in our parochial schools within the memory of the present generation.

Do they not contain a strongly pro-German element? They are chemically free from any ingredient which might be considered as serving the purpose of fostering a love for the German government or for German institutions.

Is not the training of the teachers based upon German Kultur? Our Normal Schools at Chicago and Seward, Nebr., employ exclusively American-trained professors.

What about the singing of German national hymns, the display of the German flag, etc.? The present writer, a parochial school graduate, has never in his life heard "Deutschland, Deutschland ueber alles" sung; did not see a German flag until he traveled on a German ocean liner; did not receive instruction in the history of Germany until he went to college; the heroes of his childhood were not Moltke, Bismarck, and the Kaiser, but Columbus, Washington, and Lincoln. Every element which might imbue the mind with reverence and love for German history, achievements, and culture is distinctly lacking in our parochial school education.

Then why did you keep up the use of the Ger-

man language? Because it is a difficult thing to break away from the language of one's ancestors. Why do the Norwegians and Swedes in this country to so great an extent maintain the use of Norwegian and Swedish? Why do the Reformed Dutch not only continue the use of Dutch, but conduct a complete system of Dutch-English parochial schools? Why do the Roman Catholics maintain the use of the German language in public preaching in many churches, as also in many parish-schools? Because there is a law of psychology which renders it difficult for any person to relinquish the language which one has learned at mother's knee. The notion that a person cannot be a good American because he speaks Swedish, or Norwegian, or Danish, or German, or Dutch, or Polish, is utterly preposterous and is completely disproved by the tremendous response which Americans of foreign tongue have brought to the support of the Government in the present war. Again, the National Commissioner of Education, Dr. P. P. Claxton, in the present year (1918), has pointed out the value of the German language "for practical, commercial, and industrial purposes," and for this reason believes that the present relations to the German Empire should not affect the educational policy of the United States with reference to instruction in the German language. Thousands of Americans have hitherto spent much time and money for the acquisition of the German language; why should Americans of German descent deprive themselves and their children of an intellectual asset which

others acquire by the expenditure of so much labor and money?

However, let it be stated that Lutheran parochial schools have these many years limited the use of the German language in their schools to religious instruction and to its linguistic basis. There are very few schools, among the 1,800, probably less than one per cent., which do not employ the English language as the medium of instruction in all common school branches, and the few exceptions are almost entirely accounted for by the fact that the pupils are children of German-Russian immigrants, who have in very recent years come to our shores. Even before the war the number of schools in which German has been entirely eliminated was very rapidly on the increase because German had ceased to be spoken in the homes, and this movement has been largely accelerated within recent months.

The Proof Absolute I.

Official Utterances of the American Lutheran Church Regarding the Religion and Morals of the Kaiser.

Prof. Frederick Bente wrote in *Lehre und Wehre*, 1902, p. 251: "The German Emperor apparently has little regard for moral or religious truth. He employs both for the purpose of retaining and augmenting his power. When he is among infidel theologians, he speaks of the 'Evolution of Religion'; when among

believers, he talks about the 'Divinity of Christ.' Both religious and moral truth he subordinates to the *summum bonum* — Hohenzollernism. It is a sad business."

The same theologian said, in the same journal, 1903, p. 190: "Kaiser Wilhelm has a very vague conception regarding Christianity. He has repeatedly honored the infidel theologian Harnack, rewarding his services with signal distinctions, lately with the order *Pour le Mérite*. Thereby the Kaiser has not only deeply grieved Christians, but has proved what an ignorant and confused theologian he is."

In 1905, a grand "Protestant Cathedral" was dedicated in Berlin. The Emperor invited representatives of the various Protestant Churches of the world to take part in the dedicatory ceremonies. Among the clergy gathered on that occasion there were men of every shade of religious belief, including representatives of the radical Union Seminary of New York and other institutions which by no means stand for evangelical Christianity. *Lehre und Wehre* (1905, p. 183) brought a long editorial, in which the "unionistic broth" served up at this dedication was unsparingly condemned. We quote only a few sentences: "It was an affair which ought to make every Lutheran blush with shame." (Lutherans of many countries were represented, and fellowshiped with prominent Baptists, Presbyterians, and Methodists on this occasion.) "That the Lutheran Church was so prominently represented at this festival we recognize as a deep disgrace." "This horrible mess concocted by the German Em-

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peror. . . .” “God preserve us from an indifferentism which leads to such unionistic orgies as were celebrated at the dedication of the Berliner Dom!” The claim of American Lutherans present that they brought the greetings of American Lutherans was indignantly resented as a plain falsehood by the writer (Prof. Bente), who in a later issue of the periodical (p. 280) said: “This service of dedication was a monstrous denial of divine Truth.”

Question:

Do these expressions, all antedating the present war, argue a sympathetic attitude over against the Kaiser’s religious practises?

The Proof Absolute II.

Out of Their Own Mouths.

In its official publications the Missouri Synod has throughout the past seventy-odd years of its existence testified unceasingly against the iniquitous State Church system of Germany, and against the mass of error and corruption which this ungodly union has had in its wake. In turn, the church-papers of Protestant Germany have these seventy-odd years attacked the Missouri Synod because of its uncompromising stand on the American principle of separation of Church and State, and on the Lutheran principle of the inerrancy of the Bible. We submit only a few samples from our files. They date from the time immediately preceding the present war.

“FALSE DOCTRINE, NARROW-MINDEDNESS, BIGOTRY.”

In the *Hermannsburger Bote*, September, 1913, Rev. M. Harms stated that his father, C. Harms, “had never accepted the *false doctrine of the Missouri Synod* regarding election, as little as he shared their *narrow-mindedness and bigotry*.” (The *Hannoverian Pastoral-Korrespondenz* wrote in 1885: “We regret to state that the late C. Harms before his death accepted the *false doctrine of the Missourians*.”)

“FANATICAL BIGOTRY.”

“There are many independent Lutheran synods in America. . . . But now the Missourians! It is a mystery to me how this tree could ever grow from the seed of Luther. Here *confessional bigotry has been heightened into fanaticism*.” — Rev. Le Seur, in *Der Hochweg*, after a visit to the United States, 1913.

“DESTRUCTIVE INFLUENCE.”

“The Missouri Synod’s claims as an orthodox Church are ill founded. Wherever Missourians have gained a foothold, they have shown themselves a body *destructive of Lutheranism*.” — *Kirchenblatt* of Breslau Freikirche, July, 1912.

“A FANATICAL ENEMY OF GERMANISM.”

“The North American Missouri Synod, that fanatical enemy of evangelical Germanism in South America, is busy at work in Brazil.” *Der Christenbote*, 1912, p. 349.

Question:

Do these expressions of German periodicals display a sympathetic attitude over against the Missouri Synod of the American Lutheran Church?

The Proof Absolute III.

Germany and America Compared by the Founder of the Missouri Synod.

"We are living here under a government which grants to the Church liberties such as she does not enjoy in any part of the globe. Look at our old German fatherland — how different are conditions there! There the Church is bound with fetters. The State forces false teachers upon unwilling congregations, and the few faithful pastors are interfered with at every turn. Christian parents only by dint of great exertions can prevent an enemy of Christ, whom they must regard as their pastor, from introducing blasphemy when he baptizes their children. Whoever insists upon religious freedom is regarded as a rebel. How happy are we compared with the Lutherans of Germany!" (Dr. C. F. W. Walther, *Casualpredigten*, p. 151.)

"Though only seventy-three years old, our present fatherland [America] has already surpassed nearly every other country on the globe. The countries of Europe look like senile old men, some quite decayed, while our country is like a youth full of strength and glorious hope for the future. Our Republic is one of the happiest, if not the happiest, land on earth. It is one of the freest of all states. Millions

have found refuge here who were oppressed by tyrants, and ever has our land of liberty had open arms for the persecuted that sought shelter in its bosom. While most countries are getting feeble and seem to approach dissolution, everything a state can possess has been poured out upon our Republic." (Dr. C. F. W. Walther, *Casualpredigten*, p. 157.)

Note

that the first extract above is from a sermon preached in the year 1846, the second from a sermon preached 1849. Our grandfathers of seventy years ago were whole-hearted Americans.

The Proof Absolute IV.

Prayer for Our Government.

The following prayer is prescribed for every Sunday in the Church Book (book of worship) of the Missouri Synod (p. 9): —

"Grant also health and prosperity to all that are in authority, especially to the President and Congress of the United States, the Governor and Legislature of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life in all godliness and honesty."

From Thanksgiving Day prayer (p. 195): —

"Thou hast ordained for us our Government, and dost endow those in authority with wis-

dom so to rule, that, being safely under their governance, we may pass our days in quietness and peace. Thou dost vouchsafe to us the priceless boon of liberty, so that, without let or hindrance, we may freely serve Thee according to Thy Word."

The Proof Absolute V.

An American Lutheran's Observations in Germany.

The present writer in 1906 made a tour of England, Germany, Switzerland, and France. His impressions of German religion and morals are contained in the following correspondence written at Dresden and printed in the Decorah, Iowa, *Lutheran Herald*, August 9, 1906.

Germany is studded with monuments, in marble and bronze, of Martin Luther. Germany recognizes in the Thuringian peasant's son one of the heroes of progress and civilization, the greatest man of his age. But if Luther were to appear among his own people to-day, he would be ill pleased with the honor accorded his memory; for he would find in modern Germany a nation that has long ago given up its precious birthright: the spiritual blessings of the Reformation. About a century ago the Lutheran Church and the Reformed Church (followers of Calvin) were joined in a union, and this union endures in the present State Church of Prussia, the *Landeskirche*. It is true that there are a number of small churches and some twenty pastors who cling

to the ancient faith; they are called the Separated Churches, and are prevented, by the law of the land, from carrying on any missionary work. Their pastors are in danger of fines and imprisonment if it can be shown that they seek to win new converts to their faith! * But also aside from this mixture of creeds in the *Landeskirche*, religious conditions in Germany are truly deplorable. Infidelity pure and simple is preached from many "Protestant" pulpits. Ministers are known to have offered up prayers to the departed soul of — Bismarck. Others have deified in the pulpit, or at least treated in a manner which cannot be distinguished from sheer idolatry, apostles of infidelity like Goethe and Schiller. At the theological seminaries the divinity of Christ and the inspiration of the Bible are openly denied. The result of it all is a terrible indifference to religion of any kind among all classes of the population. Any profession of religious conviction is openly ridiculed by high and low alike. When two American girls read a chapter from Scripture to themselves one Sunday on board our ship, a German liner, the waiters and stewards stood by and taunted them with mocking remarks. And the passengers that were lounging in the parlor — every one of them a German — applauded! I need hardly add that the ministry as a profession, and ministers as a class, are little esteemed in Germany.

* One small "separated" synod is affiliated with the Missouri Synod.

Naturally, this hardened condition of the heart reveals itself also in the morals of the nation. If the literature of a people is a safe gauge of its moral character,—and it always has been so regarded,—then Germany has today reached the lowest depths of depravity; it is thoroughly rotten, morally. The library of German fiction, on board the *Pennsylvania*, contained *only* books of doubtful moral character; some of them were of such a malodorous nature as to give one a foretaste of that literature which is the daily mental and spiritual food of the people. But conditions are even worse than one was led to suspect. Without going into details, it may be said that among the books laid out in the show-cases of Dresden, for instance, there are few that could be sent through the mails in the United States. And periodical literature is worse. Some of these, indeed, are fairly decent (a concession which may be extended also to a small amount of up-to-date German fiction), but most of the more popular periodicals, especially those professing to be humorous, are nauseating, both as to text and illustrations, from beginning to end. Recently a body of clergymen protested against the open display of artistic obscenity; as a result, they are ridiculed, pilloried, in the daily press and the comic weekly papers generally. Pamphlets have been distributed among school-children by which they are taught to meet the religious advice of their parents, with arguments, drawn from evolutionary philosophy,

which are intended to prove that there is no God. Socialistic societies and newspapers had these pamphlets prepared, and stationed agents at the doors of the public schools to distribute this ammunition of infidelity among children of all grades. Such attacks, all along the line, on public morals cannot entirely destroy true piety and Christian faith; but the moral fiber of the nation as a whole has grown coarse; the conscience, numb. Suicides have grown terribly frequent. In Saxony, especially, there has been for some time an epidemic of self-slaughter. Popular philosophers like Nietzsche have for the past ten years preached doctrines which must instil into those already weakened morally a hatred of living, a disgust with human existence. Many an unfortunate has stated the teachings of these philosophers, and the religious doubts occasioned by the sermons of infidel ministers, as being the cause of his self-inflicted death.

The picture here drawn may be sinister, but is true to life. Germany — industrious, wealthy, populous, the leader among nations in many departments of science and art, the home of learning and culture — is not now what it might have been if its people had remained true to that faith which it received first among all nations through the God-directed work of the Augustinian monk, Doctor Martin Luther.

Dresden, July 12, 1906.

Question:

Did this American Lutheran traveler (a parochial school product) in 1906 display a sympathetic attitude over against German *Kultur*?

And:

May Germany be called a "Lutheran country"?

The Proof Absolute VI.

Following the Flag a Holy Act.

Extract from an Address to Lutheran Soldiers, delivered by Prof. W. H. T. Dau, of Concordia Seminary, St. Louis, Mo., at the dedication of building erected for Lutheran boys at Camp Funston, Kansas (Army City), March 17, 1918.

You have given yourselves — we have given you up — to our beloved country. This surrender, on your part as well as ours, is a holy act. We as well as you have regarded your call to the colors as the summons of God. We are jointly rendering unto Caesar the things that are Caesar's, because our Lord and Master Jesus Christ has pledged us to do so. Grim and terrible though the business be for which you are preparing, we consecrate even it to Heaven's exalted purpose. We enter upon it in the spirit of religious obedience, for conscience' and for God's sake.

We purpose to carry it on and finish it, as we do our ordinary tasks, in the strength

that God supplies, along paths which He will point. For the achievement for what we believe to be the task of duty we are willing to pay the highest price which mortal man can be asked to pay. All that the years of our earthly life contain, — and they mean most to you who are just entering self-determined and responsible life by the front door of health and youth and high aspirations, — all that earth's seed-times and harvests, summers and winters, might yield us for comfort and happiness, all the endearing and cheering elements and aspects of life among people who love us and are beloved by us — all these precious assets of the future are swept together upon one sacrificial pile by the decision that has brought you hither.

You remember the interpretation which the poet has given of the symbols contained in our American flag:

Your flag and my flag! And, oh, how much it holds!

Your land and my land, secure within its folds.
Rose-red and blood-red the stripes forever gleam;

Snow-white and soul-white — the good forefathers' dream.

Sky-blue and true-blue, with stars to gleam aright —

The gloried guidon of the day, a shelter through the night.

We accept the interpretation, and with the help of God we shall verify it by the Christian

manhood and the calm resolution with which we rally around and follow the flag. This house of prayer which we hand over to you this day is not merely a memorial of the undying affection which thousands cherish for you who would gladly lighten any burden which you are bearing for us all; it is to be a divine powerhouse, supplying to you a strength that is greater than muscle and brawn and brain force; the power of God unto salvation for every one that believes. At the feet of the Captain of our salvation we lay this love-gift which the Lutheran Church makes to her dear sons in this part of our American citizens' army. God be with you in your arduous mission!

The Proof Absolute VII.

Lutheran Love of Democracy.

Extract from sermon by the Rev. H. M. Zorn, delivered at the dedication of the Lutheran Chapel and Community Center at Camp Sherman, Ohio, April 7, 1918.

We American Christians do not obey the Government merely from duty or from self-interest. We obey from choice. We obey and serve because we love our country above every country on earth.

I shall mention but two reasons for which we love it.

We love our country because of its democracy. The thought that autocracy, one man's rule, bound to his family forever,

should control us, that thought is to us unbearable. We prize our free institutions, we know the value of a free press and of free speech. We know that many of our forefathers fled from oppression over there, and fought for, and maintained, our freedom. We should like to see many other nations on earth enjoy the blessings which we enjoy. A democratic government invites criticism, perhaps more than other forms of government, but in the hour of stress all are united in the defense of its liberties.

And we love our country because of its religious liberty.

The worst and most unbearable form of autocratic tyranny is religious tyranny, which results from a confusion of Church and State. Autocracy, in order to gain a most complete control over its subjects, seeks also to direct and control religion. And we remember again that our fathers fled from that oppression, from imprisonment and fines and intolerable restrictions, and came to the hospitable shores of this our country just as the Puritans once fled from England, and as Roger Williams later fled from Massachusetts.

Ah, we prize that brightest gem in our fair country's diadem! Religious liberty distinguishes her above every country on earth. May God preserve unto us that freedom! May many nations come to enjoy that blessing!

Right willingly do we render unto our country all due service and obedience.

The Proof Absolute VIII.

A Word from the Treasury Department.

TREASURY DEPARTMENT.

Washington, February 20, 1918.

Liberty Loan of 1917.

Office of
Director of Publicity.

Prof. Th. Graebner,
St. Louis, Mo.

It may be of interest to you to know that the number of replies, especially from Lutheran ministers, to our recent circular letters in behalf of War Savings is most gratifying. Excuses for non-appointment of special committees within their congregations are most rare.

Permit me to assure you that I most highly appreciate your intense patriotic interest.

Very truly yours,

(signed) HANS RIEG,
Chief, Foreign-Language Division.
