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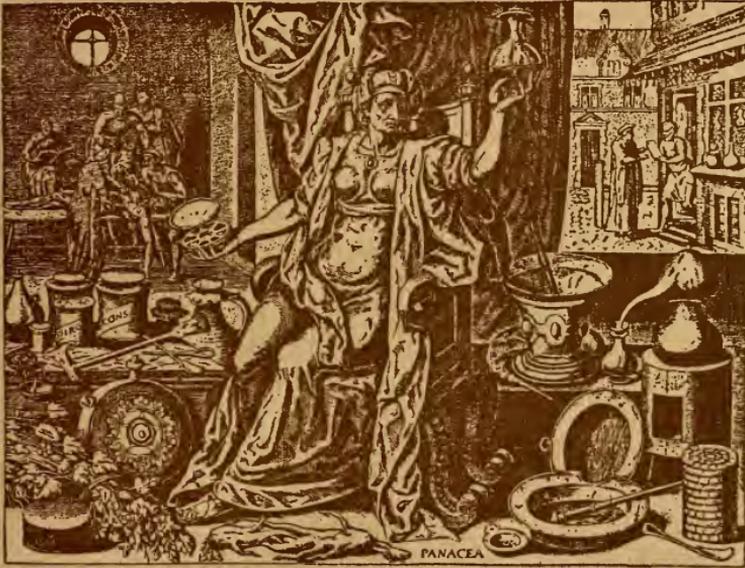
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The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Founded by E. C. HEGELER.



THE POTENCY OF MEDICAL ART AS PANACEA.

After a copper engraving of the 16th century. (See p. 671.)

The Open Court Publishing Company

CHICAGO

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By Gabriel Max.

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THE BIBLE AND THE FUTURE PULPIT.

BY NATHANIEL I. RUBINKAM, PH. D.

ABOUT twenty years ago a professor in a German University asked me why it was that America, which had forged ahead in scientific inventions and industrial activities, had developed so slowly in its religious interpretations. I replied that when America should make a start in the forward religious movement it would proceed very rapidly.

This prophecy has been more than fulfilled during the past two decades. The so-called heresies of Professor Swing, Dr. Thomas and others, rejected a short generation ago, would be regarded as conservatisms to-day. The right, in this age, to challenge time-honored ideas has emboldened our oldest institutions. Young men are being ordained by the most conservative churches, though they openly deny the very doctrines which a generation ago were taught us, and were declared to be the very cornerstones of Christianity. The church has chosen between the Bible as an infallible guide to faith, and the young men, and has accepted the latter, whereas, formerly it had taken the opposite course.

A hundred years ago, the poet Shelley, an undergraduate student of Oxford, was expelled from the university because of his "atheism." Browning thinks of Shelley's spirit as essentially Christian, because "so unlimited are his ideals and so imaginary his paradises." And yet so radical was his mental protest against the anthropomorphic theism of the Christian theology about him, and against the "aspirants to fat livings and ecclesiastical dignities," that he wrote himself down an atheist. No thinking man is, of course, an atheist in the strict sense of the term, when facing the fundamental

problems concerning life and the universe about him. But myriads have developed sincere atheistic views with regard to the ancient national gods, the triune deity of Medievalism, and all the pantheons constructed by religious imagination.

The treatment of Shelley by the dons of his day stands in sharp contrast with the judgment of our great American universities a century later, which declare that an interference with the intellectual liberty of even our professors is no longer tolerable.

It is but natural that the great thought-movements of the world should be controlled by the universities. Our institutions of learning move slowly with respect to radical changes, and are our bulwarks of conservatism. The newer conceptions generally originate with the laity, and with the poets. A deep feeling, an appreciation of an inner world-impulse, finds here and there an expression and an apostle. It is, however, only when such ideas are appropriated by the conservative university centers, and are clothed with the authority of scholarly sanction, that they become a pillar of light to lead the masses out of the darkness, and out of intellectual bondage.

This is the stage which is being reached in our American world. Our universities are fast becoming the champions of education untrammelled by tradition. It is one of the signs of our times and an evangel of national progress.

What an age-long tragedy that faith and religion, these great virtues of the human race, should have been fettered by a compulsion to a belief in incredibilities! This has resulted in the paradox that the most religious men—a Julian, a Spinoza, a Shelley—have been branded as the greatest of "infidels." Their infidelity has no reference to the universe but is directed against the common melodramatic verbiage of religious books, and against evanescent popular beliefs. Since the earliest Christian centuries it has consisted mainly in the protest of honest minds against lordship over faith.

Myriads of men who have loved the church because it is their foster mother, have withdrawn from its fold because their minds have come into absolute and complete revolt against the doctrines it has imposed.

The church to-day is learning that doctrinal confessions are not an integral part of religion. Essentially religion is a higher esthetic. It is the outcry of the soul for recognition in the universe, just as it craves beauty through art, harmony through the musical instinct; an outcry as needful to the soul as the ethical craving for the true and pure. The essential principle in religion is the *ἀγαπή*,

the love which is the greatest thing in the world, the love which aspires and inspires, which gives, labors, suffers, endures, triumphs. When the church learns this fully, its doors may again be opened and its lost children return, perhaps to save it and link it in completest accord with democracy and modern science. It is sincerely to be hoped that religion will not always remain a separating force, but will become a unifying principle in the human race.

We take it for granted that the pulpit aspires to be an uplifting and educative power in future society; that it will not submit to become simply *passé* and forceless in the modern world. But if it is not to die, its prophets must show by their work that they are a part of this age. They must deal with the live present as their text, rather than with a dead past. They must propagate truth in terms of present day needs. The task of the future pulpit must be no less than to teach men *how to live*.

Under whatever designation the coming religious community will act, its theme will be life. God will be interpreted in terms of life. The pulpit will discuss questions which immediately affect humanity. The present-world issues will be contemplated as eminently religious. A minister who has just abandoned his pulpit makes the following plaint:

"The church has undeniably lost its hold on the people, because for many years it has had no definite policy on any vital problem. It has been interested in its theology, discussing its creeds and attempting to build up its denominations rather than to minister to the real needs of men."

I do not think this can be successfully disputed. In fact, in an editorial, evidently from a Catholic point of view, this minister is called an "infidel," and is declared to have no place in the Christian pulpit, because he does not look upon "all vices of the social system as a part of our inheritance from Adam," and "does not regard life as a preparation for eternity." A prominent Cardinal is startled that the world to-day, struggling for the freedom of woman, is not following the literal views of Jesus with respect to divorce. Every needed political and social reform has to contend with an array of objections based on Biblical quotations. By this persistent method of making the theory or dictum of a far-distant past the final solution of contemporary problems, the pulpit, in the public consciousness, has lost its message to the modern man.

In the light of the hypothesis of evolution, which teaches that we are in the center of an infinite world-struggle, that man must cure his life-evils by unselfishness; and midst the constant bettering

of conditions, the pulpit with only the past dogmatic message, sinks in importance and loses its hold upon the race.

Modern progress is offering to the pulpit a new gospel. If it will accept it, it will again attain to one of the world's great forces. The central theme that our *Zeitgeist* compels is: How to live so as to fulfil the best individual and social destiny.

* * *

1. Its most rudimentary, fundamental and vital problems center around man's physical well-being—how to live the best *physical life*. The life of the body is the basis of the life of the spirit. The health of the body is a condition of spiritual health. Formerly sickness and suffering were thought of as a punishment for sin, or a discipline from a father above who chastens whom he loves. Consumption has been seriously discussed as a desirable disease, as it is the least painful and leaves the mind clear to prepare for another world. But all this is opposed to the genius of the modern age in its war upon bodily ills.

Professor Huxley prophesied the day when illness would be considered a crime. To-day the fact is upon us that a sound body is the best condition of a sound mind. The best medical science teaches the duty of stamping out the disastrous maladies which formerly swept away vast multitudes. Physicians agree that "physical health is the basis of mental and moral integrity," and that "the question of public health is the vital question connected with social and moral progress." A community's health is its force. A nation's physique is the first requisite of its strength and effectiveness.

Why is it that the modern pulpit has taken so little interest in the health movement, and even, in instances, warns its hearers against "the danger of the gospel of the body"?

Recently a three months' tour through our middle West, devoted largely to a study of these problems, furnished evidence not entirely encouraging to one who still has faith in the possibilities of the pulpit.

In a town of two hundred thousand people, there was a meeting of the "Health League," which was one of the most interesting of gatherings. Physicians and philanthropic citizens were assembled. Only one minister was there, the Reformed Hebrew Rabbi, who made the main address. It seemed to the writer that every clergyman of the city who was disengaged should have been present. He could not understand why the League should hire a hall when the

numerous churches in the neighborhood stood closed. The strangest fact was that when the sentiment of the evening alluded to the city pulpit, if it showed not a direct enmity on the part of the clergy, there was a reflection upon the indifference of the men of the cloth to the work of the League; and yet, any clergyman could have gained there a splendid text for his next Sunday's sermon. The unsanitary environments of school buildings, the immorality consequent upon the indiscriminate mingling of the sexes at the outhouses were reported. These conditions lie at the basis of the religious and ethical life of the community.

Then was discussed the question of food, its preparation, the evils of high living, the care of the body, the teeth, etc., as fundamental to the higher life. No pulpit which is keenly discerning the signs of the times, and is awake to conditions which are moulding this generation, can afford to slight such themes.

In another city a Wednesday evening was given to an observation of the working of this principle. A Christian Science meeting was the first attended. On the very hot night the little church building was almost filled with a very interested group, and at least half the audience were young people. In the testimonies each speaker had some "manifestation" to relate. Since they had taken up Christian Science they had been able to lay aside their eye glasses; and other physical weaknesses and diseases had fallen away, because their existence had been denied. While not accepting their philosophy, we recognized the theme as eminently practical.

Next a great church in the immediate neighborhood was visited, and in a musty basement a very few old men and women with their pastor had for an hour been trying to measure up their spiritual life with some familiar Biblical ideal three thousand years back, and seemed to have had a rather dismal time with the process. To the writer they seemed to be wrestling with a problem disconnected from the present struggles of this world. This seemed to be the difference between the two meetings. It could not be denied that the first gathering had to do with a live theme—the health of the body.

The great Grecian tragedian Sophocles became a priest of Æsculapius, because this god of health was supposed to be his physician and to keep his body in order down to a good old age. The reaction against the old church methods by Christian Science and the systems of Psycho-therapeutics arising everywhere are a sign of the times—a reaction toward the treatment of the contemporary and tangible in life.

We do not mean that the preacher is called on to be a professional physician. Dr. Eliot, President Emeritus of Harvard, received the degree of M. D. from his university, not because the great educator is a trained physician, but because he is a patron of the medical science, and finding "the medical institution brick, he left it marble."

All religions began with the gospel of the body. Every early prophet must prove his call to preach because he was a healer. Both Jesus and Æsculapius were healers, and both were reputed by their followers, also to raise the dead to life. Bodily health is the condition of spiritual health, and in all communities the preacher can have a theme of present vital and eternal interest as the guardian of the physical well being of individuals and of the community.

* * *

2. The future pulpit will teach the people how to live *mentally*.

Pres. Nicolas Murray Butler, in a noted address before the National Educational assembly at Denver, in July, said:

"There are only two really deep-seated and influential enemies of human happiness, and human order—ignorance and selfishness."

The pulpit in the past has not been noted for dispelling ignorance. In fact there has been a deep-seated historical conviction that the purpose of religion has been to keep the people in ignorance. President White's great book on *The Warfare of Science with Theology* has become a classic. Every scientific discovery in the Christian ages has had its most determined foe in the church, because the new thought was supposed to negative some dogma in "revealed" religion.

In the writer's diligent visits to the churches during a long vacation, he found almost no mental value to him in the pulpit utterances. The traditional habit of taking a text from a pre-Copernican and pre-evolutionary volume and making it the basis of a homily and exhortation is too arid for the edification of a modern man. In one of our cities, after listening for a week to a series of most instructive lectures by a professor, in a schoolteachers' convention, the contrast, when Sunday came, with the dearth of ideas from the pulpit, was positively painful in its effect. To my mind the cause is in the fact that the pulpit message was not inspired with a contemporaneous spirit.

Mr. Hugh C. Weir, in an article in *Putnam's Magazine* for July, on "The Church Crisis" commends the modern institutional church, in its advance over the old church methods. The old church

sought to compress the world within the circle of the Bible. Instead of this, he approves the method of the institutional church, which makes the Bible the center of a great human circle of activities.

But we need a bolder analysis. One cannot successfully use a book two thousand years old as a central *motif* in modern thinking.

The writer well remembers the shock which came to him years ago when he was started out from the theological seminary with the Bible as a text-book. He was soon confronted by a very intelligent young man of his congregation who had been reading archeological and other scientific works and asked a question involving the chronology of the Bible, in comparison with the results of modern research. I did not call him an "infidel." He was my friend, and I kept him so. Then began the examination of religious documents, and the revision of beliefs, which led the writer outside of all his theological training, and finally out of the boundaries of the ordinary pulpit, and beyond the pale of "revealed" religions.

The subject of any message truly prophetic must be contemporaneous. For this we have the sanction of all successful prophets of the past. What ancient prophet took his theme from a document crystallized into a text-book milleniums prior to his day? He made the facts of life at the moment of his utterance the basis of his teaching. The future pulpit untrammelled by the past will endeavor, on the foundations of known science, to keep the people on a correct psychic balance upon those questions of life the import of which is self-evident.

* * *

3. The future pulpit will teach men how to live *socially, economically, politically*.

We have gone far enough for our argument to be perfectly plain. To say nothing of the early world of the Greeks, Hindus, Chinese, Egyptians, we all know that the great Hebrew prophets were practical sociologists, economists, politicians, according to their light and their day. Hosea, Amos, Isaiah and Micah took no texts from past history. They were absorbed with the present social, economic and political problems with which every one of their contemporaries was conversant. They made their age and its issues their text and theme and plunged into the task of their solution. To-day they would choose for their subject the burning questions of the hour and care very little for ancient Hebrew history, except for occasional illustration. The habits of the people before their eyes, the excesses, the ornaments, the extravagances of the rich,

also the relation of the nation to the surrounding world-powers—these and similar live themes were those with which the effective prophet dealt. The plaint of a minister who left his pulpit in order to come into contact with the present world, has a serious indictment:

“The church is neither for nor against the enforcement of law; it has no opinion whatever on the labor problem. It is not back of any organization of men to get their rights, etc., etc. The minister must not preach about socialism. He must withdraw himself from the active affairs which should claim the attention of a clergyman, as well as every other man.”

It is indisputable that the ordinary minister either lacks opinion or the courage and energy to express it. Some ministers, and this is the temptation of the professorial preacher, often hide their opinion behind some ancient Biblical chapter, which describes similar conditions, and thus make the Bible voice the opinions which would give offense if uttered from the standpoint of the personal present prophet. This is better than nothing, but it is cowardly, ineffective and lacks the true courage of the live teacher.

There are here and there exceptions. One minister gave up his Sunday evenings to social, economic and political subjects, making these, instead of the ancient text, the central theme. His audience soon increased from sixty to six hundred. Socialists, trades-unionists and other interested modern minds, trooped in to learn, and immediately a vast opportunity was opened to him. He was, however, severely criticised for using “world-methods,” as sensational and as apart from his spiritual calling; and it is a question how soon he will be forced to sacrifice his post. But the pulpit is to learn that *right thinking*, as well as good health are necessary to the higher life, and are the legitimate and true method of prophetic work.

The old method of text-taking, often led to genuine jugglery. A pulpit orator of the past generation became a great adept at choosing a text. Desiring to preach on the relation of the Blue and the Gray, he had only to look in his concordance to find the words of Isaiah xliii. 6: “I will say to the North, give up, and to the South, keep not back.” Such choices of text were looked on as ingenious. But in reality a true exegesis of the text would make it inappropriate, and at best the method is tricky and undignified.

There is a realm in higher sociology, economics, and also in politics both national and international, where society needs competent guides. This is a great field for the pulpit. The writer will yield to no man his respect for the Bible as an ancient literary

document. He has given to it more years of study than to any other one book. It is, however, because of its antiquity, a book for the scholars to dispute over, and not a book in whose thought, habit and environment the people are living and thinking to-day. Long scientific study of the ancient Scripture teaches that it can not be understood except by life-enduring critical work, and that when you have finished your life-task you will find that other scholars as diligent, sincere and efficient as yourself will differ radically with your conclusions. For this reason the man who is not a specialist and has no time for investigation is not in a position to subscribe to any special theory of the Bible.

But I was impressed with the themes in which the masses of the American people are interested to-day. At eight o'clock in the morning, in the cars which skirt the west bank of the Mississippi river, I saw the men and women devouring the contents of our Chicago Newspapers, hurried to them with such astounding enterprise—the news of divorce courts, the automobile accidents, the growing skill in air-ships, the sport world, the markets, the tariff problem, the latest scientific discovery, reports of travel, national and international politics—these are the themes which are riveting the people's attention. They need wise interpreters to understand their meaning. In these complex and strenuous times the eight million women of the International Union are even abandoning the solution of the obscurities of Browning, for the cleaning up of our world, the education, sanitation, exercise of children, and the betterment of society. The people need wise readers of the signs of the times, and this, in our view, is the call of the modern pulpit. Religion is the cry for satisfaction, which rises to our ears from the world's children. Sin, in this age, is looked upon as a pathological condition—a hurt of the mind—to be healed not by any ancient world-saviours, but by present-day altruism, by education, and this is the opportunity of the wise and advantaged classes.

As has been said in regard to the Old Testament, so I would say of the character of Jesus—I yield to no man in reverence for the exalted picture which has been painted upon the antique sky. But the average man or woman to-day has no possibility of judging its reality. The problem of Jesus is becoming more and more the dispute of scholars, and it is most tragic and pathetic to make any opinion of it a test in religion.

“Who is Jesus?” was asked of a savant who had spent a lifetime in studying the original historic foundations of Christianity. His reply was: “He is the very God, the second person of the

divine Trinity." "Who is Jesus?" was asked of another specialist in a long study of Christology. He answered promptly: "He is a mere man, born not supernaturally at Bethlehem, but the natural son of Joseph and Mary at Nazareth." "Who is Jesus?" was asked of a third life-delver in ancient histories, documents, languages, criticisms of evidence. Still more earnest came his answer: "Jesus is a myth. He never existed. There is no place for him in history. He is the creation of the imagination of the early centuries of our era."

These answers, we must admit, are all sincere, by equally earnest and trustworthy students. They each come to the modern pulpit and advocate their claims between which there is an impassable gulf. What is the merchant, the professional man absorbed in present-day problems, or the busy housewife to do, except to judge by the character of the advocates or the eloquence of their arguments, or else resign the entire question as valueless, so far as the essential, or test of religion, is concerned?

* * *

4. The pulpit has also a mission to help the people to live *esthetically*. A smaller but an important number of persons in refined communities are interested in art, in music, in literature. Here also the preacher should serve as a guide. Within this realm is included the Bible as art and literature—its poetry, mythology, its world-views, its prophetic messages, its narratives, its epistolary utterances. But it is only one of the world's books. It is one of the best of the antique witnesses to the cry of the soul. The Hebrews adopted and adapted the ideas of the further Orient, as well as of the Egyptian and Greek thought, and were adepts in their exclusions. The translation of Jahwe by "The Lord" in our English version has peculiarly singled out the national Hebrew divinity from all the old-world pantheons as the one object of universal worship, in the liturgies of our Western world.

The New Testament writers mingled Greek philosophy with Hebrew mysticism. The stories of Jesus, written after the Pauline epistles, and according to the most conservative estimate a half century to two centuries after the character existed, present as nearly a perfect personality as it was possible for the pens of the age to construct. They even made John the Baptist declare that not he but his successor was the Messiah. The preacher has here a critical and delicate task. If he interprets all this character-perfection as an evidence of deity, the people may be kept in ignorance.

To make this body of ancient writings, admirable but misunderstood, disputed at every point by scholars, authoritative in religion, a rule of faith, or a test of piety, is one of the tragedies of the ages!

The question is asked: "What will take the place of the Bible?" Who in modern days can write a new Bible to substitute for the old? We answer: No one book need hold such a place, and no one could compose or compile such a book. The entire past and present, and each new day in the fast growing world, each fact and object, adds a new verse to the world's Bible. No other department of human inquiry has crystallized into one book, and surely the idea of one book in religion limits and stifles this most universal aspiration.

It is evident that this conception will enlarge the sphere of studies in the training of students for the pulpit. All such students should have the benefit of the post graduate work in the university. Young men who are to cope with the present age must be adequately prepared. Some will specialize in the ancient and classical languages, documents and the books of past religions, in preparation for scholastic research and teaching. Those intending to enter the pulpit should specialize in sociology, in economics, in international politics, in literature and in the interpretation of world events. The mind of each man will be left free to formulate its own ideas, new every day, different, higher as the years grow on. The constant cry of the soul is the religion, the hunger which can only be satisfied with an ever newer higher supply.

Two veteran Americans, as representative as any two men on our continent, have recently outlined the negative and positive elements of the religion which the thinking Western world has long cherished, and to which the future pulpit may find its effective appeal: The eminent ex-president of Harvard, the conservative university man, the teacher of American teachers, says: "In the new religion there will be no supernatural element. In all its theory and in all its practice, it will be completely natural." And Mark Twain, the veteran American humorist, also the practical American philosopher, gives a sound religious formula, with which every preacher may begin: "Diligently train your ideals upward toward a summit where you will find your chiefest pleasure in conduct which while contenting you, will be sure to confer benefits upon your neighbors and the community."

THE LOYALTY OF CLERGYMEN.

BY THE EDITOR.

DR. N. I. Rubinkam was a clergyman who for many years attended to the duties of preacher and pastor in faithful allegiance to his church. As he grew more liberal he felt less and less at home in the pulpit. He realized that he was expected to stand for a world-conception which was antiquated, and finally he severed the tie which, at the beginning of his career, was so dear to him. He felt in honor bound to relinquish the charge which he could no longer honestly fulfil, and since he hated pervarication of any kind he gave up his position and left the church.

In the course of time the churches have grown more liberal, and no one can deny that they are now willing to hear the truth. A periodical which, as we understand, is devoted to a special church organization, invited Dr. Rubinkam to write frankly concerning the pulpit of to-day, and to state what reforms he would suggest. In reply to this invitation he wrote an article which, however, proved unacceptable. The editor, while fulfilling his business obligations toward the author, deemed it unwise to let this statement appear in his columns, and so he returned the manuscript which Dr. Rubinkam thereupon offered to *The Open Court*.

While we do not quite agree with Dr. Rubinkam, we publish the article in the present number because it is well worth reading. It offers us an opportunity to familiarize ourselves with the feelings of a clergyman who, during the course of his development, has become alienated from the doctrines of his church.

Clergymen who grow broader in their views are apt to become unjust in judging their surroundings. They feel their freedom of speech curtailed, they have to mind traditional beliefs and they resent the restraint imposed upon them.

I myself, who, though destined for the pulpit, have never held a position in the church, can be more impartial in estimating the

conditions of church life and the clergy's duty of allegiance. I feel that Dr. Rubinkam's position is based on a prejudice engendered by the very experience which he had while growing beyond the dogmatic demands once common to all churches and still demanded by some of them.

The message of Christianity, so wonderfully dramatized in the story of Christ conveying the belief in God as a Father "in whom we live, and move, and have our being," is in its real meaning completely and fully true; and the underlying principle is not less true when we understand that the expressions "fatherhood of God," "sonship of man," "atonement," "inheriting the kingdom of God," etc., etc., are allegories and parables. In the stammering of transient dogma, we receive a message enabling us to assume an attitude in this great All, which is the only proper one to take. We ought to feel at ease in misfortune, in tribulation and suffering and even in the agony of death. We ought, instinctively, to find the right direction in which we must press forward. We ought to be attuned to the harmony of the whole and cherish the panagapic sentiment, the universal love. Our heart should go out to all our fellow beings with the same spirit as prevails in the divinity that encompasses with impartial beneficence the whole cosmic universe.

Myth, parable and dogma are attempts to express the religious sentiment back of them, but religious sentiment is independent of all dogma and has been expressed by the sages of China, India, Greece and Palestine—in truth "there is no speech nor language where its voice is not heard."

Many, who are accustomed to symbols, think that the truths would be lost if the literal meaning of the symbol could be proved untenable. They are apt to look upon devotees of other religions as infidels, though cherishing the same sentiments. These pious souls are like people whose linguistic knowledge is limited to their mother tongue, and who insist that the speech of other nations is mere gibberish—like the good old Scotch woman who, when praying for the victory of the British forces, thought that the good Lord would not understand French and so the prayers of the French could have no effect.

Among our correspondence we have received a letter which may be fitly reproduced here to elucidate the truth of this statement. Our friend writes as follows:

"I feel as confident of a personal Heavenly Father, as I do of my earthly parents; and have unutterably more satisfaction in Him and in my own certain knowledge of Him, than even in my earthly parents, though they were of the best.

"I feel as sure of the Divine authority of reason, conscience (I like Kant's name for it, 'categorical imperative'), of the Bible, of the Deity of Christ, and of the present guidance of the Holy Ghost (even Socrates said he was guided by a *δαίμόνιον*) as I do of my own existence; and I find immeasurable comfort in these beliefs and in voluntarily leaning upon Divine Personal support. Thirty-four years ago to-day I lost a son, of unutterable sweetness to me, nearly ten years old. The loss is as real now as then, but the support given has corresponded to the loss.

"I suppose you would not write exactly so, but you will not be uninterested in these personal facts, as I am interested in Spencer's Autobiography and *all* personal testimonies, especially of men so able, and so able to express their thoughts,

"We can all meet, I hope, at least on the platform that we all profess to desire to know the *truth* which is one for all."

The scoffer may come and tell a man of this attitude that he is mistaken; that there is no father in heaven; that Christianity is like a house built on sand; that the higher criticism has destroyed the reliability of the Bible; that dogmas are untenable and self-contradictory, and what not. All these arguments may be granted point by point, and yet the meaning conveyed in the Christian doctrines is an eternal truth which we need for the daily bread of our spiritual life, and woe unto him who goes without it. Who would deliberately deprive himself of its blessing makes a very fatal move. He who has not grown strong enough to hold fast to the eternal trust underlying dogmas, would better retain his childlike faith in the mythology of his religion.

We are at present living in a period of transition when mankind, or at least the elect of mankind, those who are destined to actualize the higher aims of the race, are developing a higher conception of religion, and it may seem to them that progress is too slow. I have long been watching the course of events not without concern, and sometimes it seems to me that progress is almost too quick. Most liberals are impatient and would fain sweep out all at once the leaven of old conceptions. But there is danger lest with a too sudden surrender of the symbols we lose our grasp of underlying principles; lest in our anxiety to dispose of the husk we throw away the precious grain before it has ripened.¹

¹The subject is of great importance and we have discussed it frequently from different standpoints and for different purposes. See *The Monist*, II, 278; also "Pious Frauds" by the Rev. A. Kampmeier, *Open Court*, XXI, 53, and the discussions following on pp. 179, 185, especially "Modern Theology,"

Back of all phenomena of life there is an eternity. Man, as the rational type of being, is conditioned by some feature in the world-constitution which everywhere under various conditions makes it possible to formulate the laws of thinking, such as logic, arithmetic, mathematics and other sciences of pure thought. In a similar way there is also an eternal prototype of our legal institutions, of religion, of art, and the social interrelations of rational beings. These eternalities, however, which are part and parcel of the cosmic constitution of the world-order, of God, are not revealed in a sudden flash, but in this world of time they come to light in a temporal way, in a sort of procession of events in the development of what we now call evolution.

Religions are formulated under definite historical conditions. Hence it follows that as in all cases of actualities, many incidental features make their appearance, and it is but natural that the incidental features are insisted on by devotees as the most essential part of their religion. But the philosophers of each successive age dig down to the eternalities behind the doctrines, and their comprehension, too, appears in the successive phases of evolution, i. e., in the history of philosophy.

The religious development of all faiths, therefore, shows a strange mixture of specialized conceptions with definite and, to a great extent, accidental formulations of doctrines, of symbols, of rituals, and other methods of giving expression to religious sentiments which are subjected in successive stages to successive philosophic interpretations; and while the accidental characteristics of two or several faiths may be very different, even to contradiction, the historian will observe a parallelism in the successive stages of their philosophical conceptions.

The most interesting parallelism of this kind appears between Buddhism and Christianity, where we notice in either religion all shades of dualistic and monistic philosophy holding successive sway, expounding the traditional doctrines which sometimes produce close analogies even in details. In this connection we mention as a striking instance the Buddhist and Christian docetism, the doctrine that the ideal man, the Christ, the Buddha, retains his divinity even during his human life so as to render his bodily existence a mere semblance, we might almost say, a sham.

The docetists, both Buddhist and Christian, have disappeared, but both, in an independent development, have left us documents

stating with great insistency that the Buddha and the Christ did not really suffer; the Christ *seemed* to pass through agonies on the cross, the Buddha *seemed* to eat and to feel pain as he took his last meal; and this parallelism of a special doctrine is due to a parallelism of philosophy, tried at a definite period of the philosophical development of both religions and later abandoned.

Another strange parallelism is the development of the idea of salvation by faith alone, vigorously preached in Christianity by Luther, and in Buddhism by the Shinshu sect, a kind of Protestant Buddhism in which the clergy, as in Christian Protestant denominations, are allowed to marry and are no longer obliged to follow the strict rules of abstinence from meat, etc. These incidental and yet striking parallels which make their appearance without historical connections teach us a lesson and show that all religious development is subject to historical law. They point to the significance of a philosophical interpretation of religion, which was frequently changed from age to age within the very same creed, and proves the kinship of all faiths upon earth—nay in the entire stellar universe if we could but have a glimpse into the life of other planets.

The philosophy of a religion forms its substratum, and though the very same religion may exhibit successive interpretations which seem to be secondary, we insist that the philosophical interpretation, though not always appearing on the surface, is the more important part of religion; it grasps the essence. The philosophy of an age or a nation is a powerful undercurrent determining the character of that age and nation and producing the general atmosphere which affects even that class of people who are incapable of comprehending its principles.

We are approaching an age of science. The superior man, the *Uebermensch* of the future, is not Nietzsche's ruthless brute who tramples under foot the rights of his fellow beings. He is the man to whom scientific insight is no longer an aim to be attained, but rather a tool, an organ which brings forth blessings in abundance to the many, and consideration to the multitude of those who are incapable of grasping the loftiness of his position. Instead of enslaving men, the scientific man will lift them to his own level.

The age of science will be a period of superior mankind. It will not come by an oppression of the weak, nor by crushing the herd and sacrificing their interests for the interests of the few; but rather by transfiguring all human life and fulfilling the religious idea of compassion, of Christian and Buddhist love and universal brotherhood.

There are many among us, especially those who have been active ministers in the church, who grow impatient for the realization of this ideal. They have come in contact with much hypocrisy, with human frailty and with the smallness which mortals everywhere are heir to, and they grow impatient. They are blind to the fact that these human shortcomings are sometimes due to the fear of losing a livelihood; and again what may seem hypocrisy is often consideration for others, the natural duty of not hurting the religious feeling of narrower brethren; while frequently it is the result of sheer pusillanimity. But, in spite of all this, there are many men in the church who fearlessly seek the truth and often show their manhood under trying conditions.

Though fully aware of all these drawbacks, I do not feel pessimistic or gloomy about the future of the church. I believe that the spirit of truth is working out the salvation of mankind in religion not less than in the general progress of civilization. We may pass through critical phases, but upon the whole progress is steady and wholesome; and as regards church life it is rather to be feared that its pace is too rapid rather than too slow. We all have reasons to hope that the harvest time is at hand when the full grain will be garnered into overflowing granaries of spiritual nourishment for future generations.

CHRIST THE APOTHECARY.

COMPILED FROM MATERIAL COLLECTED BY EDWARD KREMERS.

CONCERNING pictures of Jesus as an apothecary, which are quite rare, Dr. Hermann Peters gives an account in *Janus*, V, 438-440, which translated from the German reads as follows:

"In the Berlin *Pharmazeutische Zeitung* some time ago it was pointed out that Jesus is also very frequently represented symbolically as an apothecary. Paintings in oil of this character occur in the Evangelical Church at Werder on the Havel and in Lehnin. More recently the Hanover *Courier* called attention to a similar painting in the court chapel at Wittgenstein near Laasche. The artist of none of these pictures is known, but the last one mentioned bears in the upper left-hand corner the inscription, 'Well-Appointed Pharmacy of Souls,' and at the right on a white ribbon, "The blood of Jesus Christ which cleanseth us from all sin.'

"The Germanic Museum at Nuremburg possesses a painting which likewise bears the inscription, 'Well-Appointed Pharmacy of Souls.' The year 1731 is given and the picture owes its existence to the brush of the artist Maria Appeli. As motto it bears the verse from Matt. xi, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The subject of the picture is a well-equipped dispensary in which Jesus is represented as the apothecary. In one hand he holds a balance and in the other a banner with the inscription, 'Come and buy without money and without price,' (Is. lv. 1). On the jars which stand in the foreground of the picture the labels do not indicate names of drugs, but instead may be read the remedies of the Christian religion, such as faith, love, hope, long suffering, constancy. The jars on the shelves in the background bear mostly the notation of actual *materia medica* whose names have some reference to the Christian religion, such as Christ-flower (hellebore), Benedict-root (bennet), crosswort (groundsel), etc. A large number of jars were labeled with the

names of materials which found their special application in the cult of superstition. Such are the mandrake, *rhiz, polygoni* (*Siegwurz*), springwort, all of which were famous for their magical powers even in antiquity. Perhaps this pious picture originated in some cloister cell. An "S." before the name Marie Appeli makes it probable that the artist was a sister in some convent.

"In the National Swiss Museum at Zurich there are two glass pictures from Thurgau in the windows of the historic pharmacy,



CHRIST AS APOTHECARY.

Stained glass window by unknown artist (1630). Original in the Swiss National Museum at Zurich. From original photograph in the possession of Dr. Edward Kremers.

and these are here reproduced. In both the Christian Saviour is shown as a physician dispensing medical remedies, characterized by the scales he holds in his hand and by the jars of medicine surrounding him. The circular painting is executed mostly on leaded panes of red and blue glass. At the left appears the heraldic device of the donor's family with the inscription: *Michael Welts, Maria*

Zündlini seel. sein erste Ehefrau und Sussanna Federlinn, sein andere Ehefrau, 1630. ("Michael Weltz, the late Maria Zündlini his first wife, and Susanna Federlinn, his second wife, 1630.") In the gar-



CHRIST AS APOTHECARY.

Stained glass window by unknown artist. Original in the Swiss National Museum at Zurich. From original photograph in possession of Dr. Edward Kremers.

land which frames the picture are the words: *Wer glaubt, vertraut und hofft in mich, des rechter, wahrer Arzt bin ich*

[To whoso trusts and hopes in me,
A true physician I will be.]

“For a legend on the ribbon above the Saviour, passages from Is. lv. 1 and Matt. xi. 28, have been selected. The pharmaceutical jars on the table behind which Jesus is standing bear on their labels the names of Christian remedies for the soul, such as truth, justice, faith, love, hope, mercy, constancy, patience, etc. Of the *materia medica* of earlier centuries only the crosswort (groundsel, Lat. *senecio*) is included. This doubtless owes its mention on the picture more to its name than to its effect, of which Becher says in his *Parnassus Medicinalis Illustratus* (1662):

“Creutzwurtz heilt, tödt die Würm, stellt ein das Blutausspeien,
Die Leber thut sie auch von grosser Hitz befreien.
Den weissen Weiber-Fluss, das Gliederreisen auch
Curieret Creutzwurtz, ist in Wunden in Gebrauch.

[Crosswort heals: kills worms and stops the spitting out of blood,
The liver too it frees from heat and cures it as it should;
Neuralgia in the joints and many other ills
Including wounds, are cured by crosswort, herb or pills.—ρσν.]

“The unknown artist who shows us Jesus as an apothecary on the second square stained glass, has used almost the same Biblical passages for his purpose and has embodied the same ideas and thoughts. He especially emphasizes faith as a Christian remedy, symbolizing it by the eucharist cup in the foreground. This of course corresponds to the modern attempt to cure by means of suggestion. The effects thus attained rest mainly upon the patient's faith in the treatment and in its divine representative (*geistlichen Träger*).”

The year preceding the appearance of the articles by Dr. Daniels and Dr. Peters, Professor Kremers, who is editor of the *Pharmaceutical Review*, published an editorial account in that periodical (August 1899) of the picture at Werder of which Dr. Peters barely makes mention. We here quote Dr. Kremers's brief article in full, and reproduce the illustration which has been taken from an original photograph of the painting in Dr. Kremers's possession:

“That Moses and his sister Miriam, also other representatives of the sacred scriptures have figured in alchemistic writings, is generally known to students of the history of chemistry. That the person of Christ should have been used in similar capacity to lend dignity to a calling may not be commonly known. Indeed very few apothecaries may have known that their calling has thus been idealized in painting, inartistic though it may be in execution. The painting referred to has recently been rescued from oblivion by Mr. W. L. Schreiber of Potsdam. The original is to be found in the

church at Werder where it was discovered, one might well say, by Mr. Schreiber in a very dusty condition, wellnigh forgotten. At his instigation it was cleansed and restored. Before being put back in position he had it photographed. It is due to his kindness in remembering the writer with a copy of the photograph, that we are able to reproduce it for the benefit of the readers of the *Review*.



CHRIST AS APOTHECARY.

Painting by unknown artist in the Evangelical church in Werder on the Havel. From original photograph in the possession of Dr. Edward Kremers.

A copy of the painting is to be found in the church at Plötzin, near Werder. Mr. Schreiber is of the opinion that the painting belongs to the beginning of the eighteenth century. That the painter was no great artist becomes apparent, for instance, from the left arm which is misdrawn. The colors, however, are said to be good. It

is supposed that some pious apothecary donated both paintings. Though no artistic treasure, the painting is one that must naturally appeal to every pharmacist whose "love of profession" is not solely influenced by the almighty dollar.

"Christ is represented in a conventional manner as far as features and dress are concerned, but is surrounded by a number of apothecary's containers and in the act of weighing. In the left hand he holds a pair of hand scales. The one scale pan evidently contains a weight or weights. Whether these are of the conventional form or whether they are symbolized does not become apparent even from the original photograph. The other scale pan contains small crosses which have been taken with the right hand from a jar marked "*Kreutz Mintz*," (cross mint).

"The containers bear the labels "*Geduld*" (patience), "*Hoffnung*" (hope), "*Liebe*" (love), "*Bestendigkeit*" (steadfastness), "*Hülffe*" (help), "*Friede*" (peace); the one to the extreme right, "*Gnade*" (grace) and the small flask on the center block, "*Glaube*" (faith), evidently containing the most precious drug of all.

"The three scriptural passages quoted on the standard are herewith reproduced in the English of King James's Version.

"'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price.' (Is. lv. 1.)

"'Seek ye the Lord while he may be found, call ye upon him while he is near.' (Is. lv. 6.)

"'And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.' (Ps. l. 15.)

"Whereas the above are taken from the Old Testament, the following scriptural passages inscribed on the block are taken from the New:

"'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt. xi. 28.)

"The fourth line on the painting is taken from the last part of the twenty-ninth verse:

... "and ye shall find rest unto your souls."

"The last quotation is made up of the second half of each of verses 12 and 13 of Chapter IX of the Gospel According to St. Matthew.

... "They that be whole need not a physician, but they that are sick."

... "for I am not come to call the righteous, but sinners to repentance.'"

Two years later referring again to this picture, the *Pharmaceutical Review* quotes from Theodor Fontane in *Havelland* (p. 462) a description which we repeat in full in English translation:

"Here there is among others an ancient altar-piece which bears the very surprising but significant title, 'Christ as Apothecary.' It is so exceptional, so unique of its kind that a brief description of it will not be amiss here at the end of our chapter. Christ, clad in a red robe, if we are not mistaken, is standing behind a prescription desk, an apothecary's scale in his hands. In front of him in a straight line stand eight canisters which bear the following inscriptions: Mercy, Aid, Love, Patience, Peace Constancy, Hope and Faith. The canister with Faith is the largest of all.⁵ In each container there is a spoon. In front of the canisters, as the most important thing lies an open sack of crosswort. Christ is represented as taking a handful of it in order to bring the scale into equilibrium one pan of which is laden with guilt.

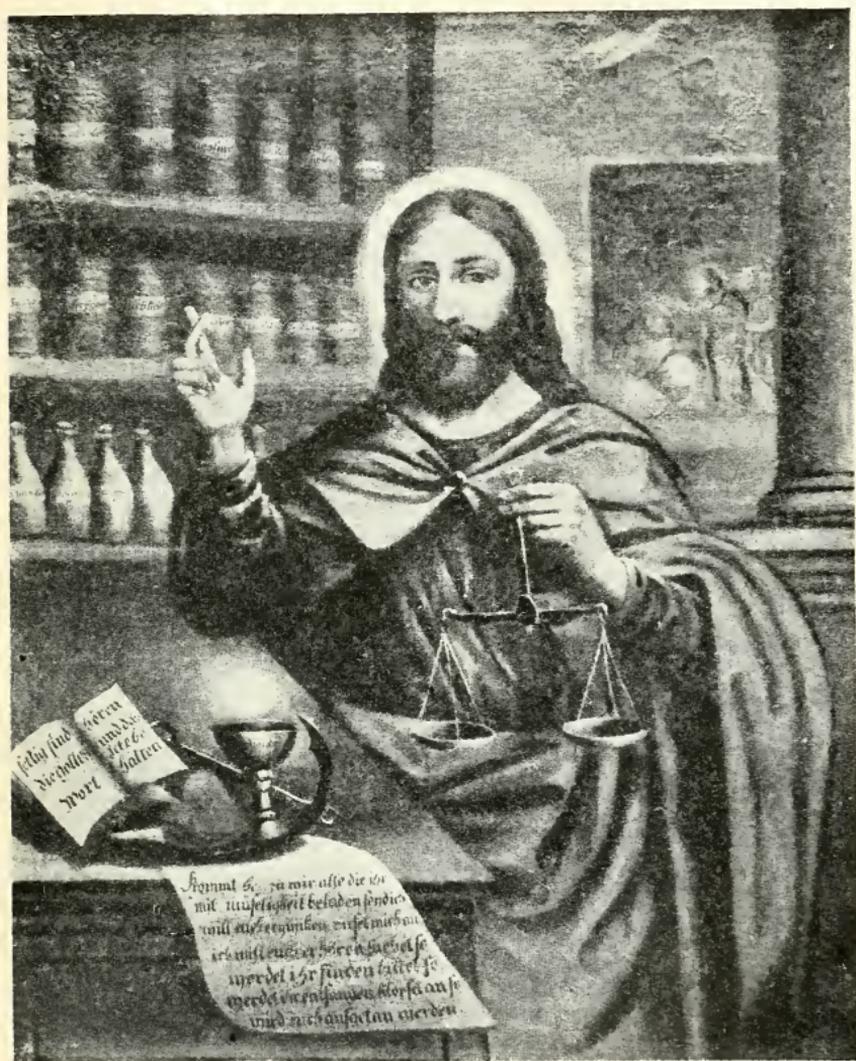
"The inhabitants of Werder, probably on Schönemann's authority, have dated this picture back to Catholic times. This is a great mistake. The Catholic period displayed no such want of taste. Such trifles were indulged in under the after effects of the second period of Silesian poetry at the beginning of the last century when it became the fashion to work a thought or picture to death, carrying it out with relentless consistency to the end. Moreover if the theme should cause a doubt to be raised the technique would at once set it at rest.

"In 1734, the year in which the church of the Cistercians was renovated, a pharmacy was opened in Werder. It is extremely probable that its fortunate possessor took upon himself the privilege of gratefully and hopefully donating this curiosity of art which has just been described."

Together with this report of Fontane's, Dr. Kremers reviews Dr. Peters's description of the two stained glass representations of Christ as apothecary which had in the meantime appeared in *Janus*, incorporating the illustrations of them also. Comparing the art of these paintings and of that at Werder, Dr. Kremers says: "Whereas the painting in Werder is very poorly executed, these two represent some artistic skill even if they may not be regarded as masterpieces. Of the two here reproduced the second is the more dramatic both in

⁵This is not correct. The container is the smallest of all; neither is it a *Büchse*, but a flask. However, it occupies the most prominent position. Fontane evidently wrote the above from insufficient notes or from memory.—E. K.

its conception and execution. The first reflects somewhat too strongly the 'well-to-do' apothecary, whereas the second represents Christ as the man with a mission. Though at first sight it makes the ap-



CHRIST AS APOTHECARY.

From the collection of the late Dr. A. P. Hellmann, of Vienna, founder of the *Pharm. Post* and late honorary secretary of the Austrian Pharmaceutival Society.

pearance of being rather carelessly sketched, its significance grows upon more careful study. This can hardly be said of the first."

Besides these three pictures so fully described, Dr. Peters mentions three others; the one at Lehm, which is probably a copy or the original of the one at Werder; the one at Nuremberg painted by S.[ister] Maria Appeli; one in the castle of Wittgenstein by Laasche. To these Dr. Kremers adds a seventh in the possession of Alois Hellmann, a prominent apothecary of Vienna. Evidently Dr. Kremers had not at that time seen a copy of this picture since he gives no details concerning it. However, in the first number of the *Pharmazeutische Post* for 1905, the editor, Dr. Hans Heger, refers to Dr. Kremers's article in the *Pharm. Rev.*, gives a résumé of the seven paintings of Christ as apothecary there enumerated, and adds a reproduction and full description of the painting which had belonged to Dr. Hellmann, late honorary president of the Austrian Pharmaceutical Society, who had died since the publication of Dr. Kremers's article in 1902. The description of this interesting painting as given by the editor of the *Pharm. Post* reads in an English translation as follows:

"Some years before Dr. Hellmann's death he inherited this picture from his wife's uncle, Mr. P. Willim, the beneficed curate of the church of St. Peters at Vienna, who loved him and respected him greatly as a connoisseur. The painting probably originated in some ancient cloister and is not so remarkable for artistic value as for its originality and antiquity.

"Jesus is represented as standing before a prescription desk in a dispensary, with a pair of hand scales in his left hand. The shelves behind him are filled with antique apothecary jars, canisters, and flasks whose inscriptions are still for the most part legible. The following labels have been deciphered:

"a. In the top row: liberality, purity, righteousness, fear of God, obedience, holiness, constancy.

"b. In the middle row: liberality, mercy, cheerfulness, fervency, good nature, openheartedness.

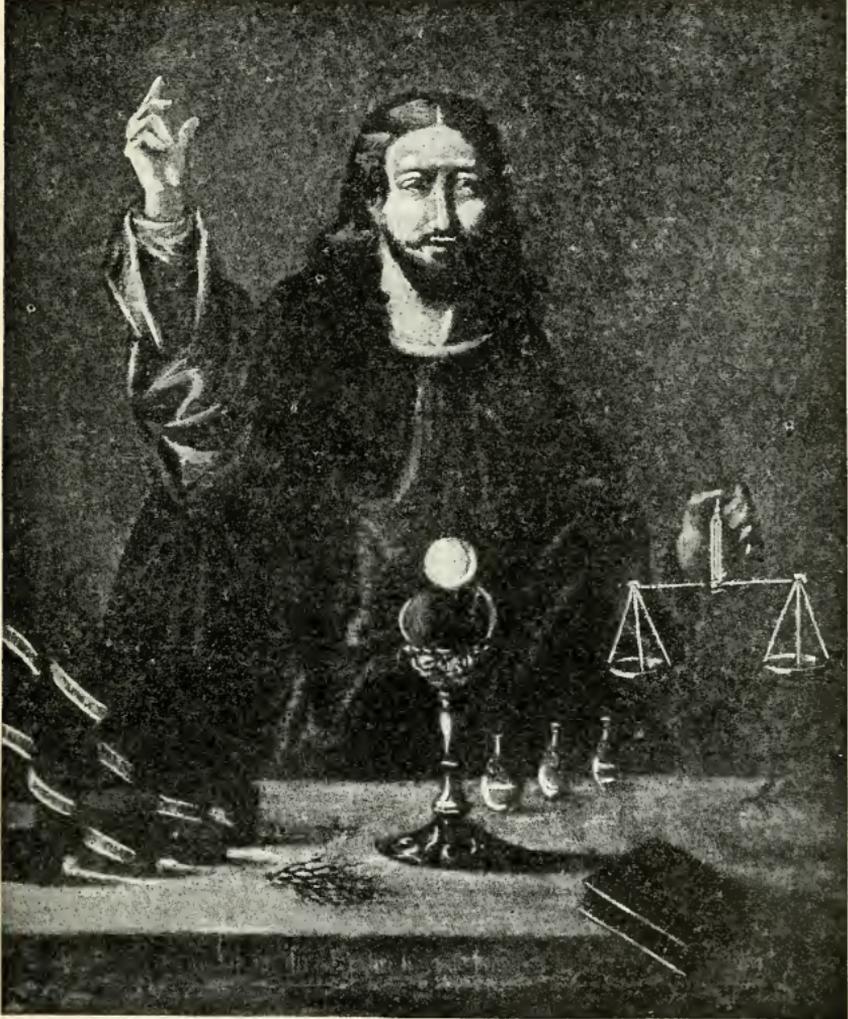
"c. In the lowest row: heart-water, eye-water, power-water, etc.

"This pharmacy evidently boasts of none of the remedies known to *Materia medica*, but virtues which are considered remedies of the soul, whereas in other pictures medicinal drugs are also mentioned.

"On the prescription desk lies an open book in which may be read *Selig sind die Gottes Wort hören und dasselbe halten*. [Blessed are they who hear God's word and keep it]. In front of the book we see the three divine virtues, faith, hope, and love, symbolized in the chalice, anchor and heart; and upon a paper lying beneath them may be read in German the inscription: "Come to me, all ye that are

heavy laden and I will give you rest; call to me and I shall hear you; seek and ye shall find; ask and ye shall receive, knock and it shall be opened unto you."

Dr. Heger made a special effort to obtain some reproduction

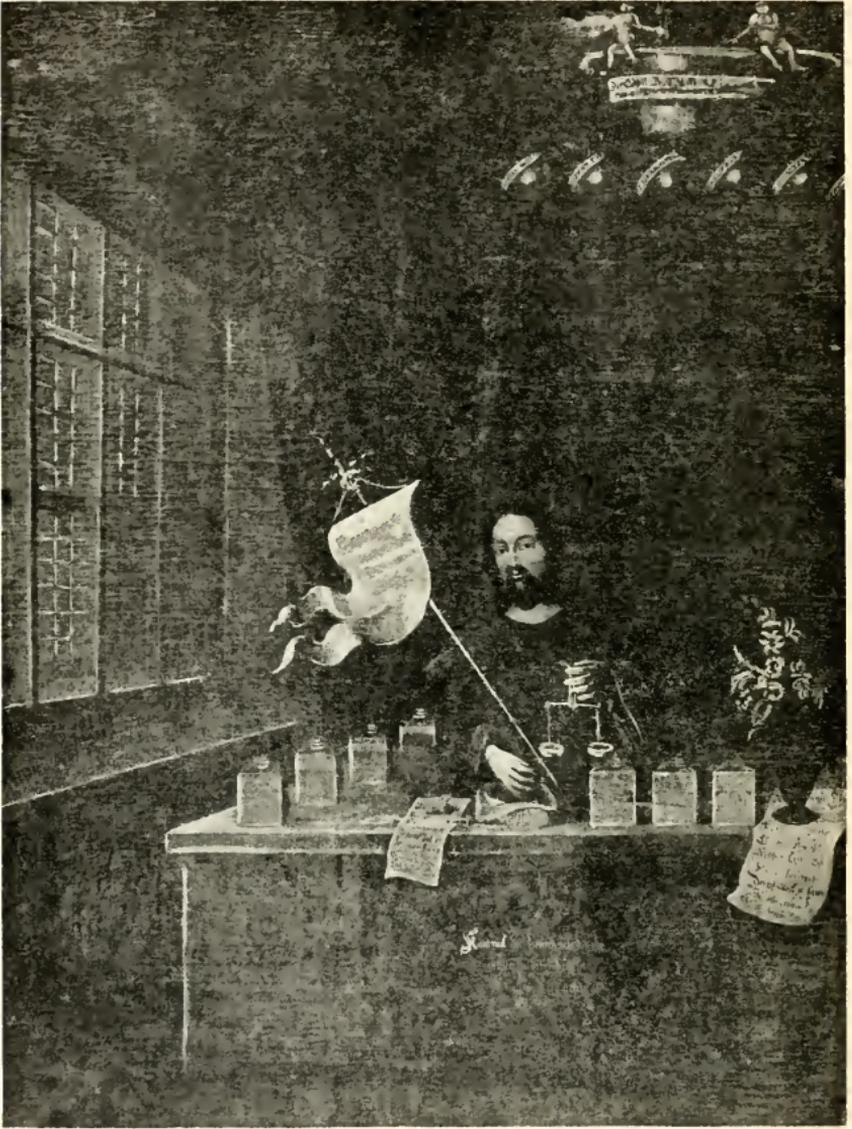


CHRIST AS APOTHECARY.

From the collection of Adolphe Grimus at Vienna.

of the Nuremberg painting by Maria Appeli, and that at Wittgenstein by Laasche which were passed over lightly by Dr. Kremers and Dr. Peters, but without success. Of the former he received

word from the Museum that "the attempt to photograph the picture, 'Christ as Apothecary,' has been made time and again. It has proved,



CHRIST AS APOTHECARY.

An antique painting in the Nuremberg Museum. From a photograph in the possession of Mr. Joseph Jacobs of Atlanta, Georgia.

however, that the picture is in such condition that it can no longer be photographed. Its artistic value is very slight." Dr. Peters wrote

him also in the same connection, "The painting has become very dark, so that it is only clearly distinguishable when moistened with water. My attempt to procure a photograph of it also failed because of the dark hues of the painting." Dr. Heger was likewise unsuccessful in obtaining a photograph of the Laasche painting.

A. Brykczynski, who holds a high place in French art circles, contributed to *Revue de l'art chrétien*, of May 1907, an article on the subject in hand in which he quotes largely from the *Pharm. Post* and indirectly from Dr. Kremers, but also records another painting



PANACEA.

After a copper engraving of the 16th century in the Germanic Museum of Nuremberg.

of Jesus as an apothecary which belongs to the fine private collection of Adolphe Grimus, of Vienna, who purchased it in a poor pharmacy in Upper Austria. The picture which dates from about 1650 is thus described:

"Christ's face is young and his hair is long and black. The garment he wears is black and red. Jesus is standing before a table and holds a scale in his left hand, while his right hand is raised. A chalice with the host stands in the center of the table and bears the

inscription. "Faith." On either side of the chalice are canisters with the inscriptions: constance, prudence, hope, compassion, moderation. The labels on the flasks are illegible except one which reads "eyes." Under the scale may be seen the word "justice," and below the table the text from Matt. xi. 28, "Come unto me all ye that labour and are heavy laden and I will give you rest."

In addition to these eight instances in which Christ has been represented as an apothecary we know of but one more. This also comes from Nuremberg, an antique painting found in the *Pharmaceutical Museum* there by Joseph Jacobs of Atlanta, Georgia. The painting is not mentioned in the official catalogue of the Museum and is not dated.

It is instructive to note how in former centuries people believed in the all-curative power of medicine. An engraving of the sixteenth century by an unknown artist represents medical science as Panacea, the all-healing one. Furthermore it was a common notion of the day that people expected to cure their bodily ailments by soothing them with spiritual means, and we cannot doubt that in this way much suffering has been assuaged although scarcely obliterated. Thus we learn that what we now call Faith Cure, Mental Healing, or Christian Science, is not so new as to deserve the name of New Thought. It is based upon an ancient belief and has been practiced through centuries. Indeed we cannot doubt that even in periods of which we have not sufficient historical documents, it existed and was utilized both in religion and in popular medicine.

MODERNISM.

BY FREDERICK K. HOWARD.

SINCE words in the English language, at best, convey different meanings to all sorts and conditions of men, it may be well to explain one's use of the comparatively new terms "modernist" and "modernism."

Established, if not invented, by its opponents, as the prejudicial designation of a party in the Roman communion, it has come to be synonymous for liberal Catholics. Father Tyrrell, its ablest English exponent, says: "It means the acknowledgment on the part of religion, of the rights of modern thought; of the need of effecting a synthesis, not between the old and the new indiscriminately, but between what, after due criticism, is found to be solid in the old and in the new. Its opposite is medievalism which, as a fact, is only the synthesis offered between the Christian faith and the culture of the late Middle Ages, but which erroneously supposes itself to be of apostolic antiquity; which denies that the work of synthesis is necessary and must endure as long as man's intellectual, moral, and social education endures; which therefore makes the medieval expression of Catholicism its primitive and its final expression.

"Medievalism is an absolute, modernism a relative term. The former will always stand for the same ideas and institutions; the meaning of the latter slides on with the times."

Modernism, then, in this paper, will be considered as a relative attitude of mind toward life and truth and as a temporary working hypothesis, in unifying the thought and action of to-day.

As an attitude of mind, modernism is only the modern label for the openmindedness that has ever characterized the truth-loving nature in its desire to explain experience in terms of thought and action.

This attitude of mind has characterized Christian thinkers from the first attempt of Clement and the Alexandrian school to express the unique Christian experience in the Greek concepts of thought

and life, down to the present when their psychic children are trying to form a synthesis between that same unique experience, preserved in the records and life of Christianity, and modern culture.

To such openmindedness, scholarship is a welcome stimulant to faith, enabling its possessor to give to every man that asks him, a reason for the hope that is in him.

In its corporate life and growth from the small seed planted firmly in human nature, through all the centuries of growth into the tree whose branches and leaves are for the sheltering and healing of the nations, the modernist observes the putting forth of fresh shoots and twigs and the shedding of old bark and withered branches.

At times great branches have been cut off because they were dead, and sometimes the very trunk seemed to die down and new life spring out of its crumbled dust. But careful, intelligent cultivation and pruning by faithful and loving servants of the Lord, has ever caused the tree of life to be as one of the cedars of Lebanon. While differing in expression and often diametrically opposed in the letter, the Christian apologists of Alexandria, the scholastic logicians of the Middle Ages, and the modernists were and are moved by the desire to express the ineffable experience of Christians in terms of contemporary knowledge.

In this living faith that a synthesis can be formed between faith and knowledge, between the intuitions of the human spirit and the evidence of our senses, the modernists share with those who have died in the hope, without seeing the consummation devoutly desired.

In their modest disclaimer to be forming or to have succeeded in forming anything more than a relative synthesis, a temporary working hypothesis, a concordat between faith and knowledge, the modernists share with their predecessors who have endeavored "to prove all things, and hold fast to that which is good."

To a sympathetic critic modernism is a serious attempt to "rightly divide the word of truth" by interpreting the Christian religion in terms of modern learning, so as neither to offend one of the little ones who believe in Christ, nor needlessly to alienate any seeker after truth.

The extreme delicacy of such a task is enough to keep one from the presumption of thinking that he has succeeded, and from the despair of doubting if it ever can be accomplished. The proverbial difficulty of steering between Scylla and Charybdis is only a challenge to the deeper faith of the pilot to find a channel through which he may steer safely to the haven where he would be.

As a tendency modernism is thus seen to exhibit the open-minded characteristic of "every scribe instructed into the Kingdom of Heaven, who brings out of his treasures things old and new," confident that He who hath begun the good work will continue it until the day of Jesus Christ, with the aid of the servants who fearlessly and faithfully employ their talents in the service of the Master, in the Kingdom where

"None but the Master can praise us
And none but the Master blame."

* * *

As a working hypothesis the synthesis requiring construction by modern Christians is demanded by the rise of the scientific and democratic movements of this age.

Because the scholastic conception of theology and ecclesiastical history has been most strongly entrenched in the Latin communion, the stress of modern learning has been more acutely felt therein, but, in so far as the scholastic postulates and assumed facts of history have been accepted by Christian students, the pressure upon received dogmas and institutions has been felt in greater or less degree in every communion.

This fact is recognized by Protestants and Catholics, Anglican and Roman, alike, as shown in Smythe's *Passing Protestantism*, Lillie's *Modernism*, and Tyrrell's *Medievalism*.

Since the thinkers of all schools and communions recognize the breach between traditional Christianity and modern learning, and the modernists are calling for a restatement all along the line, it may be asked (1) How has it come to pass? (2) How is the new synthesis to be formed to restore theology and the church to that proud eminence among sciences and institutions that was theirs in the hey-day of Alexandrian and scholastic thinkers?

The scholastic synthesis conceived the existence of God and His manifestation in the world as transcendent and assumed that the sacred Scriptures were historical records whose narratives could be taken at their proper or face value. So long as authority held sway, all philosophical and political thoughts, as well as natural science, was bound by these assumptions.

The fact that readers of *The Open Court* are familiar with the process by which modern science and philosophy obtained their freedom from the necessity of agreeing with the transcendent view of God and the biblical records, relieves me of the necessity of dwelling upon the subject of how modern science obtained its free-

dom from any other obligation than to seek and speak the truth, bound only by loyalty to its own subject matter.

One by one the sciences obtained their freedom from the control of theology, until now theology asserts its own freedom from obedience to any authority save loyalty to its own subject matter; that is to say, living experience of the God "in whom we live, and move, and have our being."

With the development of the organic sciences in the last century under the stimulus of the evolutionary theory, the transcendental view of God's relation to the world gave way to the present immanent conception, and the individual and collective mind of the human race was explored for evidence of the divine.

It may be well to recall one or two phases in the long conflict between the medieval and modern view as traced in a book like Andrew D. White's *Warfare of Science and Theology*.

First, the progressive view of one generation, where it has survived, has become the conservative view of the next, coming gradually to be the accepted view.

Next, while we repeat the same formulas, use the same symbols, and read the same Scriptures as our forefathers, we do not understand them in the same way, and unconsciously translate them into harmony with the scientific and democratic spirit of the age.

Such being the fact, and I assume that it is fact, modernists have set themselves to answer the question, "How can the Catholic faith and modern learning dwell together in unity in the individual Christian and in the collective mind of the church?"

"For modernism stands for belief in the church and the age and is endeavoring to construct a synthesis which shall be for the enrichment of both, the impoverishment of neither."

It is easier for the radical or reactionary to sacrifice one to the other and henceforth "pass by on the other side," but to do so is to abandon the modernist program.

In the "Programme of Modernism," written by Roman Catholic scholars after their condemnation of the Roman curia, is stated truly the experience of the Christian student of scientific and democratic education. Not that we will not, but we can not accept the requirements of the papal encyclical—its positions are unthinkable.

Does any student to-day take the account of creation in Genesis as literal history?

Can the historical critic accept the traditional order of the Old Testament as real history? Are not many narratives of the Old Testament legendary and allegorical?

Were not the beliefs, institutions and developments of later Judaism read back into its primitive stage?

Modernists accept what used to be called the positions of destructive criticism as assured results and assure us that their position is simply a return to certain half-forgotten principles of which Christian apologetic, in its golden age and prior to scholasticism, had always made use.

As Father Tyrrell (page 366 *S. and C.*) says: "It is no longer difficult for us to believe that 'no man hath seen God at any time,' seen Him, that is, as something external and apart from the world and humanity, or that no man has heard God at any time calling out from the clouds, or from the burning bush, or upon the summit of Sinai. We have long since resigned ourselves to a silent and a hidden God, but have come to recognize our seeming loss as a priceless gain. For now we have learned to seek Him where he is to be found, and seen and heard; near and not far, within and not without; in the very heart of His creation, in the center of man's spirit, in the life of each; still more, in the life of all. It is from the Sinai of conscience (individual and collective) that He thunders forth His commandments and judgments; it is from the heights of His holiness that he looks down in pity upon our earthliness and sinfulness; it is in His Christ, in His Saints and Prophets, that He becomes incarnate and manifest and that He tabernacles with the children of men."

If, in an uncritical age, God's revelation of Himself is conceived as external and described in the language of transcendence, must not such language be consciously or unconsciously transformed to mean anything to minds that in a critical age are filled with the conception of God as immanent in His world? In fact has not such adapting of the language and symbols of the Bible been characteristic of the critical and mystical mind in every age?

All recall how in due time higher criticism applied to the New Testament revealed much the same phenomena as had been discovered in the construction of the Old Testament. As the Pentateuch was composed of four main documents, so the critics found four main sources of the Gospel, only not woven together as in the Pentateuch. From St. Mark's to St. John's presentation of the Christ is shown a progress of belief that requires years of growth from the view of the primitive disciples to the retrospect of developed faith portraying the same life. Being versed neither in natural science nor historical criticism, I am not competent to decide how far the higher critics are justified in claiming similar strata in the growth of the Old and New Testament alike; or whether the dates of the

composition of the New Testament books are late enough for their narratives to be work of developed tradition; but one may be permitted to inquire why the language and symbols of the New Testament may not be interpreted as prophetic, symbolic, allegorical and legendary, if those of the Old Testament are so understood.

The modernists maintain that breathing an atmosphere of immanence and possessing scientifically educated minds renders it an impossibility for intelligent Christians to accept the language of the Bible as scientific or literal revelation.

They also maintain that instead of weakening their hold on the Faith or their devotion to the church, their attitude alone allows faith and knowledge to dwell together in unity, by so modifying theology as to avoid conflict with science.

They claim that, like intelligent defenders of Christianity in every age of transition, they deserve praise instead of blame because they "aim at transferring the rational defense of the faith from the tottering basis of what has proved to be an anti-critical exegesis to the solid because unassailable basis offered by the deeper exigencies of the human soul, and by those spiritual life-needs which have given birth to the whole process of Christianity" (Page 16, *Programme of Modernism*). How the Roman curia repulsed, proscribed and is now trying utterly to extirpate the modernists, needs no telling. That liberal Catholics everywhere have given them aid and comfort and gloried in their refusal to be driven into infidelity or schism is only natural.

* * *

If the controversy of modernism with medievalism were only a family affair of our Latin brethren, it might have no more relation to us than the strife between the conservatives and insurgents of the Republican party in our political life. But while the Latin modernists have some problems peculiar to the Roman communion, Anglicans confront, with their Roman brethren, a situation that requires learning, discrimination, judgment, and above all, sympathy with the best aspirations of our own age.

Modern criticism, in "proving all things" inquires of the church and her traditions, "Are these things from Heaven or of men?" The man of modern learning without faith, replies, "These are of men." The man of ancient faith, without modern learning, affirms, "These are from Heaven!"

The liberal Catholic or modernist replies, "In one sense, from Heaven and not of men; in another, of men and not from Heaven.

The sensible and natural, i. e., the outward and visible, of the Jewish and Christian religion, are of men and constitute the realities of history. The super-sensible and super-natural, i. e., the inward and invisible, are from Heaven and constitute the realities of faith. Both the realities of history and of faith are equally objective but belong to different orders of truth.

"In the Bible there are, strictly speaking, no historical books, but only sacred narratives shaped in great part by the faith in whose service they are written. Even in the Gospels we must distinguish two elements, one corresponding to historical reality, the other to the supernatural reality of faith: Here, as in other parts of the Bible, truth is not always historical truth, but often only historical fiction.

"While in Himself Christ is one, yet He can be considered as the object of history and the object of faith.

"What is revealed by flesh and blood is history; what is revealed by the Father is faith.

"Primitive Christianity was a life lived intensely. The attempt to apprehend the meaning of this life and convey it to others is the course of Christian tradition developed in history and theology.

"In this life of Christ in us, manifested internally by the communication to us of His Holy Spirit, and externally by our fulfilment of His commandments, stands the whole essence of Christianity.

"Because they believed that the unseen Christ inspired them with His own spirit the Evangelists, to better signify the dependence of the developed institution, symbols and sacraments of the church upon His inspiration and guidance, threw back their origin into the very history of the mortal life of Jesus.

"By means of history we see in Him a man who has taught us by word and example; by means of faith we experience in Him the Saviour whose death and resurrection have given us new life.

"Criticism shows us the Christ of history, of legend, and of theology. Faith reveals to us through all 'Christ according to the Spirit.'"

It is evident that this mystical certainty of modernism rests upon that unreasoned and unformulated experience that is the strength of religion in general and of Christianity in particular.

Accordingly it finds itself in harmony with one of the fundamental tendencies of modern philosophy, in fact with its basic inference—the immanental tendency which assumes that nothing can enter into and get hold of man's spirit that does not spring from it and in some way correspond to its need of self-expansion. The Bible is the book of life because the individual and collective religious

experience of the race has been so narrated therein that each may find it an anticipation and reflection of his own experience. Its authority is that of truth and life and it lives, not because it records a message from without, but because it is the revelation of God in nature and man. Given the experience to reveal, men uttered it in song, picture and story best fitted to convey the truth. The historical truth of their narratives, the proper value of their words and symbols were probably of no concern to the inspired revealers.

Not the form but the spirit was the essence of revelation. The stories in Daniel, for instance, which are romance to the eye of historical criticism (and probably were so to the writers) are real truth to the eye of faith.

Modernists maintain that "it matters little to faith whether or no criticism can prove the virgin-birth of Christ, His more striking miracles, or even His resurrection; whether or no it sanction the attribution to Christ of certain dogmas, or of the direct institution of the church."

"As ultra-phenomenal, these former facts evade the grasp of experimental and historical criticism, while of the latter it finds, as a fact, no proof.

"But both these and those possess a reality for faith superior to that of physical facts.

"Criticism has destroyed the belief in the formal transmission of a primitive revelation."

While early Christianity may have known nothing of such formal transmission, scholastic theology passed it on to our age and thereby brought on the conflict between science and theology.

Modernism requires us, in the light of modern learning, to reconsider our conception of the letter, not the spirit of revelation.

The Catholic tradition of the faith, once for all delivered, is simply freed by modernism of that view of its transmission which has brought it into conflict with modern science.

The Vincentian test of Catholicity, in the modernist interpretation, harmonizes with democracy when it requires that tradition shall not only be everywhere, at all times and by all, but shall be for the people, by the people and of the people, like the Son of Man, who "came not to be ministered unto but to minister."

This can only be true of the spirit of Christianity which is absolute; not of the letter, which is relative, subject in the past, present and future to development and change to meet the needs of the ever-living spirit.

What is everywhere, at all times and by all can manifestly never

be entirely determined till the Kingdom be fully come and time shall be no more.

To the Catholic mind it seems self-evident that, as Loisy says, "Whatever we think theologically of tradition, whether we trust it or regard it with suspicion, we know Christ only by the tradition, across the tradition, and in the tradition of the primitive Christians."

The Catholic concept that the function of the church, to hand on "the faith once for all delivered," has not been and can not be affected by the critical showing of its evolution.

Modernism, to the Catholic scholar, spells evolution by life shedding the old and useless and putting forth the new and vigorous. To him, Erasmus stands for the true and lasting type of reformer, whose aim is to purge and prune the tree of life that it may bring forth more fruit; not to set out shoots and slips from the old tree to raise a new variety. From first to last he sees phenomena as the manifestation of the Spirit of God working His purpose out until "the earth shall be filled with the knowledge of the Lord as the waters cover the sea" and "God shall be all in all."

If modernism were only an academic movement in the world of thought and action it would call for no practical consideration. But since it offers itself as a very radical reform of the traditional attitude of the church toward the current forms of philosophy and social organization, its claim to freedom of thought and action raises the question of liberty and authority all along the line. For the modernist position extends to the whole general attitude to be taken toward the traditional idea of revelation and of the supernatural and the whole complex Catholic heritage.

Educated as the vast majority have been to consider Christianity and its scholastic interpretation as identical, modernism may well seem, in its critical and anti-scholastic attitude, a grave danger to the integrity of the Christian tradition.

Shall the Anglican Church suppress it by juridical authority as the Roman has done; or, if not by law, shall she lay it on the individual conscience that inability to accept certain articles of the creed and a particular conception of the church as historical is equivalent to renunciation of Christianity and denial of Christ?

Since neither the crisis nor the question are new but have been faced in at least two previous times of transition when new scientific and social conditions required the construction of a synthesis by Christian theologians, let us learn of them!

One only need recall how the work of Clement and the Alexandrian school at the close of the second century, after the usual oppo-

sition and condemnation by zealous but unlearned and ignorant men, became the official apologetic of Catholicism.

Saint Thomas and kindred spirits met with the same experience of opposition and success when, at the close of the thirteenth century, scholasticism was accepted as the official statement of Catholicism.

Of modernism calling for a restatement of Christian experience in harmony with the scientific learning and democratic aspirations of our age, should not authority be content to require fidelity to the faith but allow freedom of understanding of the value of the formulas and symbols?

The unchanging faith of Catholic tradition has ever been in her Founder. "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that Thou art the Holy One of God!" So long as this was believed, the church, in times of transition, has allowed open-mindedness as to its historical mirroring and symbolic formulation.

When one in his heart no longer believes in the Christ nor takes Him for his Guide he ought, in conscience bound, to forsake the communion of the church, as he has abandoned the faith of his forefathers. Since, then, the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost; since confessing Christ before men is primarily a matter of Christian living, and denying Him before men is primarily a matter of unchristian living; and since Christian character is the result of "Christ in us the hope of glory"—so that we know by experience that we live, yet not we but Christ in us,—is not the function of authority to guard well and hand on whole and undefiled the unchanging faith in the Christ who ever liveth?

Should we not sympathize with the claim of modernism that one who accepts the Christ of the living present confesses Him before men, even if he cannot accept as historic facts the virgin birth, the resurrection and ascension; and one may assent to every article of the creed and yet have no more faith than a dog?

If past experience has shown us the truth of the second statement, may not future experience establish the truth of the first?

For they rest upon the same law of our nature, namely, that rationalism can neither create nor destroy faith; it can only help or hinder its growth as it frees or hampers the mind in its attempt to apprehend and explain the things which we see through a glass darkly, and so can express only in relative formulas and symbols that have prophetic but not historical values. By requiring loyalty to the essence of the faith and maintaining liberty that shall allow

and encourage open-mindedness in its intellectual formulation, the church will show herself, as in past periods of transition, to be "a social organism gifted with the infallible instinct of every living thing by which, after a period of hesitation and experiment, she discovers those solutions which are essential for her existence."

The modernist Catholic being free from any sectarian desire to have his own way, save as modernism may express the corporate mind of the church, is willing to labor and wait until his movement shall quietly absorb and be absorbed by the church. Shall not the authorities of the church meet them in a similar Catholic spirit, strong in the faith that "if it be not of God it will come to naught?"

Be it understood that this is no plea for wilful arrogance of the son of the church who will not respect the feelings or wishes of his mother but would, in defiant disobedience, assert liberty to do and teach according to his own sweet will. But it is an attempt to sympathetically portray modernism as the reform movement of loyal sons of the church who love her too much to rejoice or be indifferent to anything human being alien from her fold; who would so conceive and teach the faith that no intellectual difficulty in itself may be a bar to the Kingdom from which they would exclude only those "who love darkness rather than light, because their deeds are evil."

"In preaching Christianity to others or in living it himself, the modernist apprehends and presents it under the same inspired and imaginative symbols as the medievalist." But as philosophers and theologians, the modernist considers all theological formulas as relative and subject to change like any other human hypothesis. Not that he is indifferent to theology but he believes that so long as one lives the life, its correct formulation is a secondary matter, which may well be left to specialists.

This paper may well close with the illuminating words of Saint Augustine (*De Vera Religione*) with which, untroubled in conscience, the condemned modernists of the Roman communion concluded their own "Programme of Modernism":

"Divine Providence often allows even good men to be driven out of the church by the turbulence and intrigues of the carnal-minded, and if they bear this insult and injury patiently, for the peace of the church, and do not start some new schism or heresy, they will teach men with what affection and sincerity of love God is to be served. The fixed purpose of such men is to return as soon as ever the storm is over; or, if that is not possible—either because the same tempest continues, or because their return would raise another as bad, or worse—they resolve to work for the good of those very men of whose

turbulence they are the victims, never forming a separate congregation, defending unto death and sealing by their testimony that faith which they know to be preached in the Catholic church. These the Father, who sees in secret, crowns in secret. It seems a rare case, but examples are not wanting—nay, they are more numerous than commonly supposed.”

DEUS PROVIDEBIT.

BY THE EDITOR.

WHENEVER the course of events brings disappointments, Pius X, so the report goes, is in the habit of saying, *Deus providebit*, "God will provide." The world knows that he is a man of pure heart and genuine piety, and that the reactionary tendency of his rule is due to his sincere belief in the old traditional dogmatism. He is not versed in the ways of the world and has not been touched overmuch with science or modern ideas. His horizon is limited by the traditional beliefs of his mediæval Christinanity, and the strength of his faith fortifies him in his attitude. If the Catholic church needed a leader of pure heart and of honest conviction Pius X was undoubtedly the right man to fill the place of Leo XIII. A statesman like his predecessor would certainly have avoided what the world calls mistakes, for the present pope lacks the diplomatic cunning of a politician and simply obeys the behest of his conscience. This is a virtue, and we ask, can goodness ever be counted as a fault? Perhaps the very limitations of Pius X may be the means of providence to accomplish results otherwise impossible.

In our opinion the views of Pius X are antiquated, and we deem it desirable in the interest of the Roman Catholic church that this great institution should progress with the times and that it should not narrow itself to the mediæval conception which stunts its growth and alienates from it the best minds of its own fold, such as Mivart, Loyson, Loisy, Tyrrell and others. In answer to the complaints of the men who surround him, over the increase of infidelity and waywardness of the world, the pope offers his confidence in God, and after all there is much comfort in his words, *Deus providebit*.

There is an infallibility in the development of the world's history, and the very attitude of the present pope which has implicated the church in many problems and has caused the loss of prestige and of many political advantages, appears after all to be a part in

the dispensations of a higher will that unfailing, like any law of nature, dominates the growth of all institutions, among them also the Church of Rome.

Thinkers whose vision is not dimmed by the traditional view prevalent among the supporters of the old regime in Europe, will understand that a free church will be as much more powerful and influential than the mediæval system of keeping people in bondage, as for instance the king of England, in spite of all the constitutional limitations of his government, is more powerful than the most autocratic savage chief of Africa who owns his subjects body and soul.

The world is ready for a new phase in its religious development, and the question is whether or not the Roman Catholic church shall participate in the benefits thereof. We believe that its adherents can as well adapt themselves to the modern world conception, as their Protestant brethren. But the conditions are liberty of conscience for all, freedom of inquiry for science, and a brotherly tolerance for those who differ even though they may be Protestants or infidels.

The Catholic church as a matter of principle has always opposed such demands by its rigid *non possumus* and as a result has suffered by being left behind in the progress of the times. The present pope does not see and does not want to see the rocks ahead. Being blind to the change in the times, he is unwilling to alter his course so as to circumnavigate the danger. May we not now interpret the several steps which he has taken as being providential in compelling the church to give up the old concordats with the states, to stand on its own footing and after wrecking the Curia itself, permanently to abandon politics so that forthwith it will become what it ought to have been from the beginning, a purely spiritual power?

There are Roman Catholics, both reactionary and liberal, who are inclined to interpret the policy of the Curia as steps which might have been avoided by diplomacy. But should we not rather take the view of Pius X himself, when he finds comfort in the words *Deus providebit*?

The Roman Catholic church is the most conservative Christian institution. It has maintained the old ritual more faithfully than any one of the Protestant denominations and has developed Christian art in its most beautiful and classical form. There is much that is admirable and great in its traditions if only the shackles of mediævalism could be broken. In our opinion this is possible, and there are some of her devout sons who take this view and would fain attempt to do the work of reform. But they have so far been thwarted

in their aspirations, and have been branded as the worst enemies of the church, and fully as bad as Luther. We would therefore ask our Catholic brethren to bear with us for a while and understand the grand opportunity which now faces their church, and we wish them to be convinced that our suggestions are made in the spirit of genuine sympathy. If we allow modernists to say a word of criticism it is not because of ill will, nor spite, nor hostility on our part, but in the hope that it will serve a higher purpose.

His Holiness is a good Catholic and he tries to be a good Romanist, because he thinks that that is his duty. But here he fails. He has not the Romanist's temper nor has he been trained in Romanist diplomacy.

We distinguish between Romanism and Catholicism and while we sympathize with Catholicism, we make no secret of the fact that we are opposed to Romanism. Romanism dominates the Roman Catholic church to-day and both the Curia and its abettors identify both. They state that no one can be a good Catholic without submitting to Romanist principles by which the church happens to be governed. But we demur. We believe it to be possible that Catholicism can exist without Romanism. We would be sorry if we had said one word against Catholicism; and knowing that Romanists will interpret the criticism of Romanism as a hostility to Catholicism, we warn the reader, especially the Catholic reader, not to misunderstand our attitude.

The present Pope commands our highest esteem on account of his sincere honesty, his genuine piety, and the pure simplicity of his life. He has all the qualities of a reformer and indeed he has done some reform work in abolishing the ceremonial, as well as in the papal household many too worldly customs. His personality is unostentatious and so he prefers to prove the dignity of his office not by pomp but by holiness and faith. What an excellent man he would be if his faith were broad enough to see the significance of science so as to understand the dawn that indicates the new era. However, though this talent has not been given to him, he still retains the nobility of soul as a man of conviction who tries to do his duty, and that may be providential.

Where a man of his type does not see his way clearly, he is yet convinced that he serves as an instrument in the hands of God, and he does so serve, for finally all will come out right. It may not be in the sense that he intends, but certainly in the sense of God—the God of history.

We can understand that Catholics are devoted to Catholicism

but we fail to see how truly religious people can support Romanism. Catholicism is vitiated by Romanism; yet Catholicism could be cured of its ills if it would only abandon Romanism. But this is no easy task. The Curia has governed the church so long that it will not give up its prey, and there is only one chance left, namely that the Curia will overreach itself by living up to the principles of Romanism. If the pope continues his present policy the time may come when Romanism will be wrecked, and if it be wrecked we shall see whether Catholicism will not be better off without it. *Deus provi-
debit.*

THE CRISIS IN THE ROMAN CHURCH.

ACCORDING TO ABBÉ HOUTIN.

BY THE EDITOR.

SINCE The Open Court Publishing Company brought out the *Letters to His Holiness, Pope Pius X*, a good many answers have been received from Roman Catholic quarters that there is no such a thing as modernism, that the author of the book is a Judas, a renegade, a Lutheran, a Protestant, and that probably the whole book is a fake. We respect their standpoint although we would treat adversaries in a different way. A few of the protests, albeit emphatic, are gentlemanly. There is no need of answering every one of them, but we will in this connection call attention to a book of a kindred type written by Abbé Houtin, of France, entitled *The Crisis Among the French Clergy*, translated by E. Thorold Dickson, and published by David Nutt, London. The French abbot is very different from the American priest. While the latter is emotional the former is calm, and his expositions consist of impartial statements. He diagnoses a disease and considers the case extremely serious. In the face of the facts collected by Abbé Houtin it will be difficult to uphold the contention which our correspondents proclaim almost in unison that there is no crisis in the Roman Catholic Church. We present here a number of extracts.

In the preface Abbé Houtin emphasizes his belief "that light is the most powerful agent of health and progress" and having "something to relate about the clergy of France" . . . he will "attempt to give information to a certain number of his coreligionists who suffer profoundly in their own hearts and who argue without knowing very well what is the real question in dispute." He does not preach apostacy nor does he attack any dogma. He expects criticism only from those people, individuals or institutions, "who fish in muddy waters." He says, "Priests in large numbers each year

quit the Church to return to ordinary life," and it is common to explain their motives as apostasies, and the majority of ecclesiastics say disdainfully, "it is to go out by Luther's gate." According to Abbé Houtin "the special character of numerous special crises consists in their arising from the intellect, and not from character and morality; they are mental tragedies." He assures his readers that although his evidence is not as complete as it might be, everything "rests upon a solid basis." He had published the substance of the book in articles under pseudonym signatures, which, however, made no secret of the authorship to those who were posted.

He divides the priests who are disturbed in their faith into three classes. He says:

"Some, on leaving the seminary, have given their energies to good works, benevolent societies and associations, and orphanages, and they devote themselves unselfishly to a cause whose titles they do not investigate. . . .

"Others do not reflect, because at the seminary they have yielded themselves up so entirely that that faculty has been cut away. Objections rain down upon them in vain—these will not affect them. They do not appear to understand them, or, indeed, they see in them a temptation which they are happy and proud to despise, just like that of 'concupiscence.'

"From the intellectual point of view, they remain for ever big children, not knowing searching problems or bitter disillusiones. Their life is eminently respectable owing to their charity and their unselfishness. They do good simply and joyously. Inspired by the generosity of their hearts and the purity of their spirit, they repel as a disgrace everything which could detach them from the Church or even so much as diminish the filial confidence which they yield to her.

"Some know nothing because they wish to know nothing. When leaving the seminary they think that they have nothing more to learn, and with the exception of their breviary, which they do not in the least understand, they read nothing. . . .

"Some priests rest on it [faith] softly, as on 'a soft pillow'; others seek to advance their interests, as in a career giving an honest income. Do not speak to them of the rights of truth; for them it is either presumption or *naïveté*. They will take very good care not to know 'the fatal thought,' which Jouffroy cursed with so much bitterness. Sons of practical and cautious peasants, they understand what the hierarchy demands of them: a certain correctness of life; if it be possible, the outward evidence of some good work: the building or restoration of a church, the foundation or maintenance of a school or vicarage; after which there is every liberty to play, to drink, to kill the time as may seem well to them, and, above all, to save a little money. This is the character of their duties, and they conform to it. Faults are compensated by a noisy and militant orthodoxy.

"Such are the categories of priests who have hitherto, more or less, escaped the crisis. . . .

"The desertions which, for ten years, have arisen more and more frequently among the clergy show the extent of the crisis. To estimate it with

some accuracy, it would be useful to know the details. But, as many of those who depart retire without an open declaration, the diocesan authorities can alone furnish the statistics. They draw them up perhaps, they have excellent reasons for not publishing them.

"Moreover, such lists would give incomplete information as to the true situation. In one diocese where Liberal-Catholicism, Americanism, Loisyism count many partisans, the desertions are very few. People desire the reform of the Church, they think that it ought to operate from within. All work for it, while remaining at their post. In another diocese, however, where a bishop, during a long reign, or even a series of bishops, have fought with all their strength to preserve their clergy from modern errors, that is to say, from scientific knowledge, from five to eight apostasies are recorded every year. . . .

"But the priests of truly enlightened intelligence number only some hundreds. It is very little, relatively to the mass of the clergy, and nevertheless it is already much, relatively to the density of its benightedness. What otherwise renders the affair more interesting, and of serious consequence, is that their number increases."

Those who remain faithful to the Church are classified as the ambitious and the sincere. As to the former, Abbé Houtin says:

"Ambitious priests smother their true feelings, and take no pity on souls troubled and eager for knowledge, but seek solely to distinguish themselves in controversies in order to reap a reward."

When speaking of the sincere, the Abbot grows pathetic:

"The day on which the priest discovers this accumulation of ruins is a terrible day. Theologians have taught him that in matters of dogma he could not doubt without committing a crime, and now he feels himself on the road to lose his faith completely. He had been told that to reject a single dogma makes him heretical and damned, and now he discovers several points of error! Does not the system itself in its entirety explain itself on natural lines?

"Poor priest! In thus seeing all his beliefs overwhelmed, he seems to himself to be going mad. He throws himself back upon prayer, he implores of God a miracle. . . .if a miracle be possible. In the morning, at Mass, holding between his hands that which faith teaches him to be God made man, he tells Him that he one day believed that he heard His appeal, and that he replied by sacrificing his whole life. He begs Him not to permit his apostasy; he asks of Him a miracle to rekindle his faith, such as often happened, it would seem, during the Middle Ages, such as a drop of blood in the wine or on the consecrated wafer, which are the body and blood of Christ.

"Alas! his faith is no longer strong enough to produce the illusion, and it is still too strong for him not to tremble at the thought of profaning so great a mystery. . . .

"While the intellectual priest laboriously classifies his beliefs, the faith often dies without a crisis in the case of other priests, sincere indeed but incapable of learned researches. It dies like a lamp whose oil becomes exhausted day by day. They observe, they reflect. The observations which they make unceasingly on the clergy, and on the world, convince them that the theological system which they teach cannot be true. . . .

"The crisis may be prolonged, but in the present state of the sciences its result is henceforth certain for any one who sees the questions in all their severity.

"In so far as she assumes herself to be established by God incarnate in a man, in an infallible Jesus, 'orthodox' Christianity is contradicted by history. The principles and the methods of this science are sure enough, the explanations which it gives of the evolution of Christian society, and of the elaboration of its beliefs, are sufficiently proved to enable one to declare that doubt is no longer possible.

"He who knows the proof is no more free to turn away from it than to refuse acquiescence in the solution of a problem of mathematics."

Concerning doctrines which are impossible to accept, Abbé Houtin refers only to one single instance. He says in a footnote:

"The objections to all Christian dogmas may be more or less long or more or less clear. There is one which is brief and peremptory—the saying which the three synoptic gospels attribute to Christ in a discourse on the signs preceding the end of the world: 'Verily I say unto you that this generation shall not pass away until all these things are fulfilled.' These words are an explicit error, and this error is the very basis of the Gospels. Whether this prophecy was made by Christ, or only by the apostles who misunderstood Him, the conclusion for orthodox religion is the same. Never have orthodox theologians been able to extricate themselves from this objection, which is a matter of fact. See *Question biblique au XXe siècle* (chap. II)."

Discussing the psychology of those who remain, the Abbé cites the case of Professor Renan, who, though a liberal, held on to the Church in spite of his apostasy, as a remarkable instance which deserves to be quoted.

Renan says:

"Shame upon him who becomes converted to vulgar common sense after having tasted the divine madness. The vow of holy insanity is the only one from which one ought not to be released!

"There are people riveted, to some extent, to absolute faith; I am speaking of men engaged in holy orders or clothed with a pastoral office. Even then, a beautiful soul knows how to find an outlet. A worthy country priest, through his solitary studies and the purity of his life, gradually sees the impossibilities of literal dogma; must he therefore sadden those whom he has hitherto consoled, and explain to simple souls changes which they cannot well understand? God forbid! There are not two men in the world who have exactly the same duties. The good Bishop Colenso performed an honest act such as the Church has not seen since its foundation in writing down his doubts as soon as they came to him. But the humble Catholic priest, in a country whose spirit is restricted and timid, must keep silence. Oh! how many discreet tombs, around village churches, cover thus a poetic reserve, angelic silences! Those whose duty it has been to speak, will they equal the merit of these secrets known to God alone?"

At the same time we must consider that the fate of a priest who leaves the Church is sad, for he is mostly incapable of earning

his livelihood. "Spinóza was able to polish spectacle glasses while philosophizing. . . . the priest can do nothing. If he philosophizes, or wishes to continue to meditate upon religion without still living by the altar, he condemns himself to die of hunger." Thus many remain in the Church in spite of their tragic fate. Intellectual and moral constraint sometimes leads its victims to madness or suicide. Thus the priest who has lost his faith is in a bad dilemma. One of them bewailed his fate in these terms:

"The unfrocked priest is one who laments for ever the irreparable misfortune of having deceived himself; he is one who has only despair as his friend and eternal oblivion as his tomb.

"O! illusions of my youth, where are you? . . . O! golden dreams of my twentieth year, dreams of devotion and generous deeds, where are you?"

Lamennais, hoping for a reform, clung to the Church to the bitter end, and here is the confession of his plight:

"I am, and I can henceforward only be, extraordinarily unhappy. . . . Thirty-four years of my life are gone, I have seen life under all its aspects, and in future I could not be a dupe of the illusions with which people would seek to soothe me still. I do not mean to reproach any one as regards this; there are some inevitable destinies; but if I had been less confident and less weak, my position would be very different. Well, it is what it is, and all that remains to me is to arrange things for myself as well as possible, and if possible go to sleep at the foot of the stake to which they have riveted my chain, happy if I can bring it to pass that they do not come, under a thousand wearisome pretexts, to trouble my sleep.' (To Abbé Jean, June 25, 1816.)—'Of what use are books? I only know of one bright, consoling book, which one always sees with pleasure, it is a registry of deaths. All the rest is vain, and does not correspond with reality.' (To Abbé Jean, March 18, 1817.)—'Never in my life have I been so unhappy as during the last two years. What I suffer is inexpressible. Before that, I could still hope for a little peace in the world; now, never. I look at death, and embrace it with all my desire.' (To Abbé Jean, March 3, 1818.) That was the priesthood, with its 'painful duties,' most opposed to his 'character.' (To Benoit d'Azy, April 7, 1819.)—'Sadness weakens me and takes away all my energy. . . . Everything is hateful to me; I am bowed down by life.' (To Abbé Jean, August 14, 1818.)—'I drag along down here a mutilated life.' (To Benoit d'Azy, between February 11 and 14, 1819.)—'I have no longer any taste for anything on the earth; all my heart almost is already beyond the grave.' (To Mlle. de Trémereuc, April 5, 1822.)—'I confess to you that the earth weighs me down, I have need to look above. I am weary of this passing life which lacerates us in passing. Oh! you who do not pass away, you the only perfect good and for ever immutable, O! my God when shall I see you? when shall I enter into your holy joy and your eternal repose?' (To Mlle. de Trémereuc, April 26, 1822.) Cf. *Correspondance* (Edition Forges, 1863); *Œuvres inédites* (published by A. Blaize, 1866); Auguste Laveille, *Un Lamennais inconnu* (1898); F. Duine, *Lamennais écrivain* (1904)."

The hope of reform is in the hearts of many, and one of them

addressed himself to Professor Renan, who answered under April 20, 1884, as follows:

"The extremely honest tone of your letter makes it a duty and a pleasure to reply to it. I know by experience how painful are the states of mind such as that through which you are passing. But you can have one very consoling thought, namely, that when one suffers inwardly for the truth, it is the great sign that one loves it, the true mark of election. You are too good a theologian not to see that so many points upon which Catholicism has pledged itself, and which find themselves in contradiction to the development of modern science, are points of faith, so much so that a consistent Catholic cannot yield upon any one of these points. When one has gone through the theological course at Saint-Sulpice, one cannot admit so false a position as was, for example, that of the Jansenists, Catholics in spite of the Church, members of a religious community which rejected them. But the Catholic Church is so great a thing, its present situation is so extraordinary, so tragic, that our century will see perhaps one of those crises where the logic of the scholastics is at fault. I persist in believing that our old mother is still fruitful, and that from her, in spite of appearances, there will issue the form of religion in which the human conscience will find repose. The Catholic Church will never be able to confess that she changes, but she will be able to allow a good deal to lapse.

"It is from souls lofty and sincere like yours that the first cry will arise, and it will soon be followed by a thousand others. Two things are certain: Catholicism cannot perish; Catholicism cannot remain what it is. It is true also that we cannot imagine in what way it could change. These hours when all the outlets appear barred are the great hours of Providence; but the agony at such times is great, and the lot of those who are reserved for this hour is cruel.

"Accept, sir, the assurance of my kindest and highest regards."

The only chance of reform seems to be the surrender of the letter for the sake of retaining the spirit, and this view is expressed by Renan in a letter to Father Hyacinthe Loyson (March 15, 1872). He said:

"The most desirable issue for the religious crisis of our time would have been a broadening of Catholicism, sacrificing upon many points the letter, and the material dogma, in order to save the spirit, resigning the contest against the ultimate results of science, and proclaiming without fear that none of these results would touch it in its true sanctuary, which is the acquiescence of the heart. You are right to hope against hope, and to regard this solution as still possible. The future has in reserve for us so many unknown situations, and the Papacy by its latest exaggerations has prepared for itself a destiny impossible to forecast!"

But all attempts at reform were crushed by the Church. Abbé Houtin relates how efforts of the Abbé Duilhé and Mgr. D'Hulst were wasted by the intrigues of the operandist party at Rome. It is a peculiar fact that many priests who have left the Church feel homesick after the mysticism to which they have become accustomed and to the old surroundings. Says Father Houtin:

"Sometimes the mystic temperament of him who has left her makes him suffer from home-sickness. Lay society appears to him atheistic, materialist, or sceptical. Modern light hurts his eyes, accustomed to veils drawn before them. He does not know how to make use of liberty. Among the clergy he might pass for an intelligent man of advanced views. Put back into the contemporary world, he feels himself, and appears, behind the times upon a number of points. He is like one returned from the dead. Moreover, his heart and all the fibres of his being are still impregnated with belief. His sensitiveness takes its revenge and throws him back into the Church. He wishes to believe, and he can succeed in doing so—at least for some time."

And yet the most prominent men could not be enticed to return although the Church tried to win them back by promises and distinctions. In former centuries the Church could ruin an apostate priest, the state lent its hand and an apostate was an outcast who found it impossible to earn an honest living and was ostracized in society. During the last thirty years, however, the hierarchy has lost both power and social influence, and adds Abbé Houtin:

"In default of energetic measures, the Church uses mildness. She easily finds negotiators among parents or friends. The greater the value attaching to the person whom it is a question of bringing back, the greater the concession displayed. Assuredly one cannot cite a more important, or even a more honorable, example of its capacity in affairs of this kind than the proposition made on the part of the Vatican to M. Hyacinthe Loyson.

"Having learnt that he was passing the winter 1896-97 at Rome with his family, Leo XIII wished to profit by his visit to regain for the Church the orator who was one of its last glories, and who, while never ceasing to preach God, showed that he had always been, and was always, a true apostle. The Sovereign Pontiff therefore sent a mutual friend to approach him, Prince Baldassare Odescalchi, and a distinguished theologian, the Capuchin José Calanzancio de Llevaneras, since become the Cardinal Vivès y Tuto. Permission was offered to the old friar to resume his sacerdotal functions, while retaining his wife and his son, but, naturally enough, upon condition of recognizing the dogma of pontifical infallibility, the definition of which was the cause of the rupture. In order to regularize the union contracted by Father Hyacinthe, the Pope would have associated him with an Oriental Church where the priests are married. This proposed combination fell through in the face of the uncompromising and conscientious scruples of the friar."

Abbé Houtin does not preach apostasy, and he himself has so far remained in the Church, although he has been bitterly attacked in some Roman clerical papers, especially by Father Condamin and Father Fontaine, and we have looked in vain for a plan of reform or a mode of redressing the evil. He only suggests a return of the priesthood to simplicity and admonishes bishops to renounce pomp which neither Christ nor the Apostles knew. Christ was a carpenter and St. Paul made tents, and he reminds us that the duty to earn a living for themselves was imposed upon the clergy at the general

council of Carthage in 398. Yet even if the habits of the clergy were improved by the introduction of the simple life, would the crisis thereby be averted? M. Houtin concludes his chapter entitled "Money" in these words, "Will the Gospels thereby become more authentic? And the old faith, the faith which your reformed clergy will still wish to teach, will it thereby become more true?"

These samples suffice to characterize the book of a Roman Catholic Abbot of Paris. To one not acquainted with such conditions as pictured in this book, it may appear doubtful whether it is right to disturb the peace of a large Church by a reading of Abbé Houtin's book, which it seems to me proves the need of reform. Whether a reform will be accomplished is another question, but let the men who are discontented have a chance to speak their minds, and for the rest leave the outcome to that divinity which shapes our ends rough-hew them though we may.

CRITICS OF A MODERNIST BOOK.

BY THE EDITOR.

THERE is a great difference between Catholicism and Romanism. We have a Greek Catholic church, we have a Roman Catholic church, we have an Anglican Catholic church, and every Protestant church claims to be an exponent of the true Catholic church which is or should be the communion of all faithful Christians.

Protestantism is commonly regarded as a great progress in history, and there is no question that it marks a new epoch in the development of mankind. The intellectual horizon is widened by discovery and invention, and a future of still greater promise is prepared which we may call the age of science. Nevertheless there are some features in the Catholic church which speak in its favor, and this is true especially so far as art and the glamor of ritual are concerned. We deem it a pity that the reformation has swept away so many beautiful customs out of the churches and has left the religious life prosaic and monotonous. This is true mostly of the Puritans whose house of worship is ostentatiously unattractive and compares very unfavorably with the Roman Catholic churches.

The American traveler through Europe is strongly advised to visit Roman Catholic churches, for none of them so poor or small but contains something of interest,—the picture of a great artist, a marble statue, stained glass windows, or some rare monument or historic relic. Protestants may criticize this very feature as foreign to religion proper, nevertheless these things possess a peculiar charm and reflect the heart of the people to whom the church belongs.

Catholic churches are open all day during the week and on Sunday. They are for the people, and people flock there. The humble worshiper sits in a corner to find respite amid the stress of life, and even the horrible sights of people stricken with disease are evidence that the lowliest are not refused. There is something

human and humane about it and it certainly serves certain needs of all, even of the downtrodden, for which the Protestant churches have little consideration.

Even the most artistic Protestant churches are cold and forbidding in comparison to Roman Catholic sanctuaries. It may be true that in Protestant countries there is less need to care for people of this kind, for there is less poverty in the United States, England and Germany than in Spain and Italy, and the sick are taken to hospitals, but Protestants might bear in mind that their religious life is cold when compared to Roman Catholicism, which is more sympathetic with the lower strata of human society.

Catholicism is an ideal. A church that claims to be Catholic welcomes people of all nations and the very claim of Catholicity in a church is a promise that its doctrines shall be universal truths and also that nationality shall be of no consequence and shall play no part in its administration or policy.

That the Roman Catholic church is not universal but that it is Italian, is a well-known fact which even the most faithful Catholics do not deny. Care is taken that an overwhelming number of cardinals shall be Italians, and the chances of having any other than an Italian as Pope is extremely small. In itself this would be of little importance, but it is an indication that the entire church government is in the hands of a clique which is first of all bent on perpetuating its privileges.

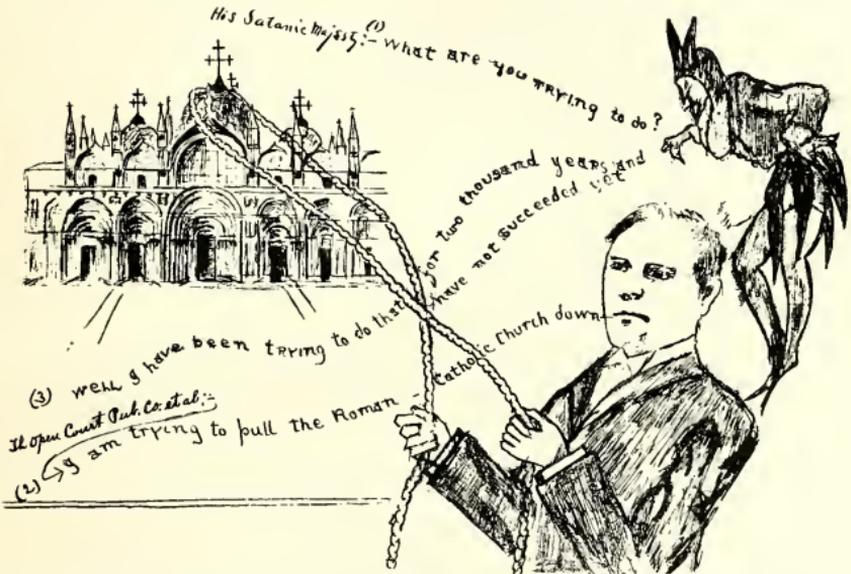
We must therefore distinguish between the Catholic faith as a religion and the Romanism of the Roman Catholic church, the latter at the present time the dominating spirit in its government. There is no contradiction therefore in the statement that we may be sympathizers with the Catholic faith while we criticise the Romanism of the Roman Catholic church.

The Catholic faith contains much that is beautiful. The ceremonial is more artistic than Protestant worship, with the possible exception of Episcopalianism, which however does not attain the same mystic glamour to be found in the mass at St. Peters or other great Roman Catholic cathedrals. The mind of the scientist is not made to indulge in the intoxicating enjoyment of this form of worship, but scientists are not the only people in the world that count, and we can very well understand that there are many minds who are in need of the poetry, the grandeur and solemn symbolism of a worship such as is found in Catholicism.

With all our appreciation of the significance of such forms of worship, we are aware of great shortcomings in the Roman Catholic

church and so far as we can see, all of them are due to the political management of the church which in one word we have called Romanism. If the church could be reformed so as to keep in check the spirit of Romanism, the Catholic church could be one of the grandest institutions recorded in history, and there would be no need of its being a brake on the wheel of progress, a menace to liberty and a bane to science.

From this point of view the Open Court Publishing Company accepted for publication the book of "A Modernist," entitled *Letters to His Holiness, Pope Pius X*, and we will repeat here that we regard this book as an eye-opener to Catholics. We hope that in the long run it will produce good effects. That our good intentions would be misinterpreted was to be foreseen, but upon the whole we



feel gratified that recent public events as well as the individual responses we have received justify our action. Even condemnatory letters which have been written to us by Roman Catholic priests to whom circulars were sent, are, in our opinion, strong evidence of the need of a reform within the pale of the Roman Catholic church. We propose to publish a selection from them for the purpose of characterizing the situation. Most of these letters are signed by full names, and others not signed can be traced to their authors through the postmarks, but we deem it proper not to make them public. Wherever they are anonymous the fact will be stated.

The letters which use strong language are in the majority and naturally they are the most amusing. We open the series with

a pretty picture which brings out the artistic spirit that still animates the church. In the original, the anonymous artist drew Satan in red ink standing above the shoulder of the infidel representing the Open Court Publishing Company. The words issuing from his mouth are also in red, while the crosses on the spires of the church are in gold. Accompanying is the following text:

"The Church laughs, because fools like you always existed, and because Christ has said to His Church: Behold I am with you all days even to the consummation of the world. It would be well for you poor fools to read Matt. x. 16-42 and Matt. xviii. 19, 20, and see by the first how you and your ilk are exemplifying, consciously or unconsciously, the words of Christ. Why did you not give the name of the author? He is either some fellow who does not know what he is talking about, or else he is some poor unfortunate, who through his love for "Punch" or "Judy" caused him to fall from grace, and he is working the gullible unchristian fools like yourself. I say unchristian, for Protestantism has passed away with not a shred of the original Christianity that characterized it. Poor fellows!"

A Jesuit from a northwestern state was thus affected:

"Now I want to tell you the impression made on me by it all. Have you ever conversed with a maniac? If you have, recollect the pity you ought to have felt for the poor fellow; and your utter disgust at his wild, incoherent and absolutely laughable statements. Now that is just how I felt after I had perused those pages."

A Texas priest finds in the *Letters of a Modernist*, "the voice of nobody saying nothing," but betrays his own incredulity as to established facts by continuing: "If the *Open Court* thinks that any intelligent American is green and gullible enough to think that any priest is so ignorant and stupid as to be the author of some of the things set down in the book they must be living in a fools' paradise. Most of it we have heard before. Some of it is true but that is part of the game, nevertheless it does not justify the charge of \$1.25 for such a stupendous fraud. The book is returned under different cover. Hope some of its authors will go to Lourdes."

A Spanish priest writes these simple words: "*Modernista otro Respiradero del Infierno.*"

A Dominican father writes: "Pray give me the author's name, a short sketch of his life, a properly endorsed certificate of his intellectual, moral and religious standing, and I will immediately order a number of copies. If not, I will denounce Author and Publisher as Liars and Humbugs, and your work as one of *shameless falsehood* and of *portentous deviltry.*"

An adherent of the old school is sweeping in his condemnation of modernism. He writes: "To let you know that you need no more molest me with your heretical literature, I inform you that I consider every Modernist an enemy of God and the first born of the devil."

We regret to have shocked a pious priest who sees in us the incarnation of the Evil One. He says:

"It is a shocking publication and as false as if it came from Hell and Satan was its author. Why publish such a fabrication? In God's name quit doing the Devil's work. 'Letters to His Holiness, Pope Pius X!' 'Springes to Catch woodcocks' as Shakspeare would say. You may as well save your wind as address a letter to His Holiness. Throwing stones at the moon is more practical. You will make no money on the business and evidently this is the object in view. Of course there are fools who swallow your silly stuff, but prey not on them like—."

One of our anonymous correspondents promises that sometime in the future we shall pay dearly for our "rebellious spirit of pride." Another speaking in the name of common sense claims that priests know more about "Biblical criticism, comparative religion, history of dogma, the Church's relation to social progress" than heretics. He adds: "You must think us ignoramuses. It would pay you gentlemen to learn something about our seminary courses and also to make the acquaintance of some of our priests. They will talk to you. You will see how ignorant they are."

The Superior of a Catholic Hospital believes also in the high educational mission of the Catholic church and writes as follows with reference to a corresponding article which appeared in the *May Open Court*:

"In face of the fact that the Catholic church, through the Popes, has been the founder of all the great Universities of Europe,—Oxford, Cambridge, Edinburgh, Paris, Salamanca, etc., etc., etc.; that she is running more institutions of learning, Academies, Univ. Schools, at the present day, than all other 'churches' combined; that she has been the patron of more fine art, sculpture, painting and literature, than all the world besides, that her literature has been the inspiration of all the greatest geniuses of Christianity, Columbus, Aquinas, Dante, Mozart, Shakespeare, Milton, Longfellow (whose finest veins are all Catholic), that she gave, at the cost of the blood of her sons and daughters, Christianity and civilization to all the nations of Europe, England, Germany, Russia, France, etc., etc., that her sons and daughters are now distributed by the ten thousand

through heathen lands, China, Japan, India, Jungled Africa, Tropical Islands, Leper Colonies, etc., etc., schooling and christianizing degraded tribes,—in the face of these facts I had thought that such a stupid and brazen article as 'Modernism in America' would not be tolerated in any respectable magazine, this late in the 20th century. Shall logic force me to exclude your publication from that category?"

Simple and to the point is this answer written without signature across the inside of the circular,

which the protestant summary course keeps silent. And it is possible that you will find in it, too, an answer of the questionings and questions of your own people. Every reform press sees abuses. Are there abuses in the Roman Catholic Church? Let the answer come from within the Church itself. When priests walk together confidently to the altar complain of tyrants. Do they never criticize the Latin hierarchy which rules them? Thier? Do they never express resentment against a scribbary education which leaves them ignorant of the chief problems which are solving the modern world? Do they arising from biblical criticism, comparative history of dogma, and Church's relation to social progress? Do they never confide to one another personally is crushed, the free development of intellect obstructed and the opinion of their hearts persecuted. Do they never wish with a godly regret for having, when unyouthful boys, taken a mindless vow? Do they never speak with disgust of superstition which means officially sanctioned, they must vote and pretend to believe? Do they never voice their uneasiness at seeing the Church's best scholars condemned, and every effort made to keep priests in ignorance of the progress of critical studies. You know that in their confidences—press, to speak of other things. Therefore abuses exist; and Modernism is nothing more than the manfully recognizing them.

Antichrist

it is a patent injustice to beguile a boy into a perpetual vow and afterwards mock at his grief when he finds that he should never have taken it. It says that self-respecting scholarship must exist under the present representation of Index,quisition, and violence committees. Modernism finds on the facts of ecclesialship and declining to twist facts to fit theology tries to adapt theology to fit the facts (formerly theology was adapted to Aristotelian and Platonic philosophy). (This Modernism which has already won the choicest mind of Catholicism. Should you not know it perhaps there are abuses now which justify Modernism. A thousand voices are saying so at all events. Shall we not heed them to the extent at least of patiently examining grounds the summary 'instructio letter'?)

These letters are not intended to create a temptation, but to prepare a future which a momentary of enthusiasm seems me in hand. They are a two-fold purpose. On the one hand our author wants to make the Curia feel its enormous responsibility, as upon the other hand, to educate both priest and layman for the work of reconstruction. Should the Roman Catholic church not conform to the demands of the time, should the Curia continue to prevent a fitting response so much needed, it is quite possible that many reforms will be forced upon Rome from a genuine Catholic church will originate.

The present Catholic Church is not Catholic in Italy and even Rome. Its first duty is that of an Italian can be freed in order to keep the balance of power in Italy. Will the time ever come when the Roman Catholic church will adopt the epistle "somus" will be seen in a Catholic church, which Roman Catholics, English and Germans are on a parity?

Antichrist
you
never damned
Judas!

Vade retro, Satana, - ne suade mihi vana

It agrees well with the following also written anonymously on a circular:

"Did the writer of the book learn the contents of it in Hell or slum? ? ? Who would believe Antichrist."

Still another is even more forceful simply because it is condensed.

_____ for \$1.25.
To hell . -
 Name _____
with
 Address _____
Lane

Many good priests are more Roman than Catholic and they betray their spirit by an outspoken hostility to Protestantism. A representative of this class writes: "Protestant *ministers* and all other *fakers* are the only ones interested in modernism." He adds: "Modernism has been condemned as far as Catholics are concerned." The same sentiment is expressed almost literally in other letters.

More dignified is the following letter from a priest who is apparently of Spanish extraction: "Allow me to say that I consider it as an insult to offer to a Catholic Priest a book as per pamphlet. Your idea about a Catholic priest must be a very low one. Our faith has been modern enough for about 2000 years and ever shall be. A fool can tear down but it needs more than a fool's strength to uphold the truth."

The best and in fact the noblest reply comes from a devout Roman Catholic layman who writes as follows:

"Is the writer a Catholic priest? My answer is that if so he was not reared in a Catholic family and is probably a convert. This is important in accounting for his point of view.¹ The Massachusetts priest took the matter too seriously.² He belongs to the type of men of times gone by when people were quartered for not sharing the same views as the dominant party in both the political and religious world. The writer of the letters is in evident trouble and needs sympathy, not abuse. However, he is a poet and not practical. There are some abuses in the human side of church government. This is true of all monarchies, and republics are not free from them.

¹The author of *Letters to His Holiness* is a born Catholic of Irish extraction.

²This has reference to a communication formerly received *in re* "Letters to His Holiness." See *Open Court*, April, 1910, p. 385.

Time will do much to modify them. Fifty years of the Papal Court in the United States would change the whole human side of church management without altering one truth the Church teaches. This, however, will never be, for many, many reasons. Under present conditions it may take centuries, not half centuries, to work the change. This poor distracted writer will I think eventually find mental peace when he feels less keenly his personal burden in righting things."

An Episcopalian sympathizes with the author in these words: "I am glad that an American Roman Catholic has had the courage to speak out on the subject as he has. I cannot help wishing that a copy of the book were in the hands of all intelligent persons. I have in my library *Modernism* by Sabatier; *Medievalism* by Tyrrell; and *The Gospel and the Church* by Loisy, and must say that, to my mind, the writer of *Letters to His Holiness Pope Pius X* need not 'take a back seat.'"

A converted Catholic expresses his appreciation of the Modernist's struggle for liberty, but he is not satisfied with the negativism of the book. He says: "We want something constructive, the lack of which has been the weakness of Tyrrell and the Italian and French fine spirits. I think this can be attained by adherence to Christ not only as Teacher, but also as Saviour. I hope and pray your Modernist will see in the New Testament a testimony of the Holy Spirit, and not a creed of contentious Godless theologians. To the humble and contrite of heart, the patient, loving, serving, God reveals himself in Christ Jesus."

We conclude our selection with the following anonymous letter: "I wonder how such men as 'Modernist' have the courage to attempt to fight the great institution of the church of Rome. All attempts at undermining its existence, or even effecting its reform must be vain, for it is built upon the solidest foundation, i. e., the ineradicable stupidity of mankind. This is so universal that the claim of the church to Catholicity cannot be disputed. The majority of our kin belong to the great sheep-fold where they should be properly attended to and fleeced. There are plenty of Modernists in the church, but they are wiser than your author, and keep peace. The writer is one of them, and so you will please excuse him if he signs himself, merely, Another."

There is no need of making extracts from the comments of the Catholic and non-Catholic press on the Modernist's book, because they have been well summed up in the advertisement which accom-

panies the present number of *The Open Court*. There is only one paper from which we will quote in this connection.

We are much obliged to the *New World*, a Catholic organ of Chicago, for calling our attention to a mistake in the Preface where by some inadvertence Leo X, the Pope of the Reformation, is called Gregory X. This slip does not invalidate the statement of this pope's love of pagan art which has impressed itself upon the church and is its glory still. Worse mistakes are made than this harmless substitution of a wrong name, nor does it change the fact that Modernist has been recommended to us as a sincere and deeply religious man. And we believe the statement, for men who are religiously and morally indifferent do not write books of this kind. But the reviewer, a former brother of the cloth of Modernist, is sure that Modernist is an outcast, "wallowing among the weeds" that any kind word spoken in his favor is "a lie or deception." What shall we think of the reviewer who in the *New World* writes thus: "We are quite justified, we think, in challenging every fact in a book where its foreword is *a lie or deception*."³ We aver and we know whereof we speak that the author of these letters addressed to our Holy Father is no longer a priest in good standing in the Catholic Church nor is he 'devoted to his pastoral work.' Rather does he stand outside the wall *where the weeds are thrown over*³. . . . Indeed the author practically disposes of himself. He writes himself down in every page of his 'Letters' not as an honest and sincere thinker, but rather as a man pressed down by the nightmare of a grievance and he seeks consolation in the fact that he is wallowing among the 'weeds' wherein slumber the memory of Gratry, Montefeltro, Gioberti, Lamennais, Döllinger, Schell and Tyrrell."

This style of disposing of an enemy is not wise. It may have been successful in the days of the massacre of St. Bartholomew but to-day it only refreshes unpleasant memories of the past. Yet it is still characteristic of the typical Romanist to vilify Luther and men kin to his spirit such as Döllinger, Loisy, Tyrrell and other independent thinkers and herein His Holiness himself in his naive outspokenness is not an exception. However the Curia found out that the world has moved and it may pay the Vatican in the future to have more respect for the views of heretics. These modes of arguing have lost power and those who employ them simply prove that they have learned nothing and forgotten nothing.

We repeat that in many respects we do not endorse the position of Modernist, author of *Letters to His Holiness*, but we have pub-

³ Italics are ours.

lished his book because we believe that his attitude is honestly taken and that his criticism will pave the way for a much needed reform. That Modernist does not stand alone appears from other publications of a similar type, some of which are reviewed in this number; and there are many more symptoms of the time which prove that the Roman Catholic church is now standing "At the cross roads." We wish heartily that she would choose aright.

* * *

In conclusion we wish to state that in spite of these protests against Modernism and in spite of the declaration that Modernism is a dead issue, the Catholic church is stirred to its foundation in almost all countries where it exists. In Germany the Reichstag has protested against the Pope's encyclical and even the Catholic King of Saxony has expressed his disapproval. In France the separation of church and state is now perfectly assured, and Spain rebels while continuing to wear the yoke.

What will be the outcome of all this? Is the existence of Catholicism endangered? Certainly not. But it is not improbable that Romanism which held an absolute sway over the Catholic church will lose much of its power, and we heartily wish that in the long run it may be entirely overcome. The conquest of Romanism will not mean the end of Catholicism but its purification, its reform, and a renewed lease of life.

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"Second, the religion of the family and of ancestors, such as is practiced in China. . . . "

EXPOSITORY TIMES, London.

" . . . Dr. Paul Carus is a very advanced critic of Christianity, but he has no desire to destroy it. He criticises it severely because he loves it dearly. He would separate the kernel of it from the husk. In his latest book he has gone back to the beginning, and under the title of *The Pleroma*, has written an essay on the origin of Christianity. The great factor in the rise of Christianity was the faculty of idealization, which the early Christians seem to have possessed in a degree entitling them to the wonder of all the world. . . . "

SPRINGFIELD REPUBLICAN.

"Christianity, the religion of the lowly, displaced all its rivals, because, explains Dr. Carus, it best fulfilled the demands of the age."

THE INTERIOR, Chicago.

" . . . The place of Jesus as a link between the Gentile antecedents of Christianity and the Jewish world of his day is, accordingly, that of one who has gathered into himself and brought to crystallization, the elements held in solution by the great world outside Israel. This is the thesis of the author, and this he endeavors to support by a large array of historical facts gathered from Babylonian, Egyptian and Palestinian lore, in particular, from the history of pre-Christian gnosticism. . . . "

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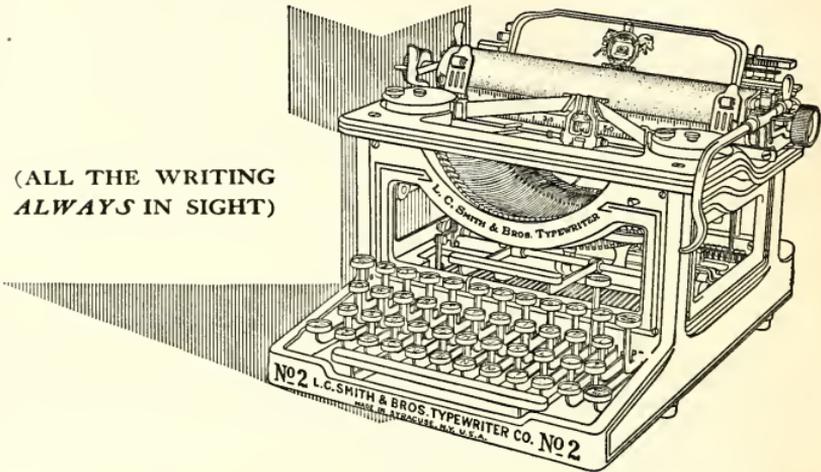
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