

The Bhagavad Gita is discussed with sympathetic appreciation of its excellencies and searching condemnation of its defects, though here it seems to the reviewer that over much is made of the fact that this "Bible" presents several "ways of salvation" since it is not impossible to combine these and in a measure Christianity does so combine them.

Popular Hinduism, as distinguished from that of the philosophical and systematic writers, is fully set forth in all its weakness as also the religious ideals of the people. Home life in India is opened up to us. Then all the later religious movements are reviewed, Islam, Buddhism, various Hindu reforms and finally the Progress of Christianity, where the author discusses the principles on which the Christian conquest is to be made triumphant. The work should have a large place in missionary studies and in the reading of all who for any reason want to know India from the religious point of view. There is a note of deep pathos in the words in which after thirty years of devoted service the author dedicates his book "To my dear children who have bravely and cheerfully endured the separation and the loss of home for the sake of India."

W. O. CARVER.

II. CHURCH HISTORY.

Modernism. The Jowett Lectures, 1908. By Paul Sabatier. Translated by C. A. Miles, with a Preface, Notes and Appendices. New York, Chas. Scribner's Sons, 1908. Pp. 351.

The Programme of Modernism. A Reply to the Encyclical of Pius X., etc. Translated from the Italian by Rev. Father George Tyrrell. With an Introduction by A. Leslie Lilley. G. P. Putnam's Sons, New York, 1908. Pp. 245.

Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa, Doctor of Philosophy and Theology, etc. Translated from the Spanish. Southern Publishing Co., Mobile, Ala., 1908. Pp. 359.

Der Modernismus. Von Professor D. Karl Holl, of Berlin. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany, 1908. Pp. 48.

That there is wide-spread interest among all confessions in the recent movement within the Catholic Church, which has come to be known as Modernism, is shown by the stream of books dealing with the subject, both Catholic and Protestant, which comes pouring from the press. The above books are practically agreed as to what Modernism is and what it signifies, and that it is on the whole rightly named. It is the result of modern criticism, modern philosophy and modern science penetrating the Catholic laity and the more cultured members of the priesthood. All agree that its adoption would mean a profound revolution in the church, and the official hierarchy declare that it would result in nothing short of dissolution. All four of the books look upon this as the most serious crisis in the history of the Roman Church since the Reformation of the sixteenth century.

Sabatier writes from the standpoint of liberal French Catholicism. The author is an ardent admirer of Loisy and regards him as the heart and soul of the movement. And indeed in this opinion the others substantially agree. Sabatier denies that the movement is due to an infiltration of Protestantism and maintains that Loisy's "The Gospel and the Church" is an effective answer to the Protestants Harnack and Auguste Sabatier (page 76). He regards the origin, impulse and power of the movement as primarily religious, "It is", he declares, pp. 32 f, "this experience of increased religious life which is the essential characteristic of the Modernist movement. Modernism is breaking up the religious soil in a way which, though not generally noticed, is even more important than its work in the scientific field". "It is this note of piety combined with freedom, of love for the Church at the moment when in certain respects the author is at war with her hierarchy", p. 36, which he declares to be the most distinctive feature of Loisy's work. "Modernism is a spiritual spring which penetrates, vivifies and rejuvenates all things", p. 79. "It is an unexpected current of mysticism, passing over our age and giving un-

speaking fervor and power to those who drink it", p. 88. These quotations will serve to show Sabatier's conception of the movement as the result of mysticism and revived religion in the Catholic Church rather than as intellectual in its origin.

He admits that the party have no recognized leader and no unity of thought or purpose. "Modernism is in no degree contained in an intellectual proposition; it is not a system or a new synthesis, it is an orientation", p. 69. "It has no creator or head. . . . The Modernists, then, are not neo-Catholics, nor even reformers", p. 72.

The author declares the Modernists are thoroughly loyal to the Catholic Church. "Authority may exile the Modernists"; he declares, "it will never be able to separate them from the soul of the Church, or prevent them from being attached to her by bonds of love which no human government can break. . . . The Modernists are quite resolved to conform to the end, if they can, to all the Church's laws", p. 87.

The author lays responsibility for the present crisis on the shoulders of Pius X. whom he continually reproaches as ignorant, narrow, bigoted, mediæval, inquisitorial, without knowledge of or sympathy with the difficulties and anxieties of the modern cultured world. He seems to rejoice in the fact that such a pope is reigning since his repressive measures will force Catholics to shake off the shackles and achieve freedom once and for all. "The present crisis will not kill the Church, it will transform her; the Catholic of to-morrow will be no longer a subject but a citizen," p. 102. The author finds fault with the pope because he takes his office and the dogma of his infallibility with all seriousness. "He performs his office as infallible pope with a sincerity, a simplicity and a conviction which have something touching about them . . . Never perhaps has there been seen in so lofty a position a like absence of all hesitation, a mind so completely impervious," p. 111.

The author is enthusiastic and optimistic. He not only believes in Modernism; he believes in its speedy and complete triumph. He is sure that that triumph will be a great blessing to the world and to the Church itself. "Modernism is already virtually victorious," p. 161. The Church will be transformed

but she will be saved, all that is genuine in her will be preserved and heightened in significance by Modernism. "In the Middle Ages the Church saved Science, in the twentieth century Science will save the Church," p. 133. "Modernism is as sure of the future as the sap which rises in the tree, and all the forces hurled against it will be as ineffectual as an army sent out against the spring," p. 162. In the last half of the book are printed translations of four very important documents, among them the new Syllabus and the famous Encyclical against the Modernists.

One is impressed with the intensity, the mystical piety and enthusiasm, the optimism and hopefulness of the lectures, but is not convinced. The author is brilliant rather than profound.

"The Programme of Modernism" is a much weightier book. When Pius X. published his Encyclical against the Modernists, September 8, 1907, a translation of which is printed in this volume also, a number of Italian priests collaborated in the production of a reply which they published under the above title. It has been translated into English by Rev. George Tyrrell, a liberal English Catholic, and provided with an introduction by A. L. Lilley, a London vicar. The whole is a serious and able production. It is far less hopeful than the preceding book; it appreciates the seriousness of the situation and the radical character of the changes which are proposed as Sabatier does not. They regard themselves as the faithful subjects of the Church, "resolved to cling to her till our last breath . . . devoted sons of the Church, obedient to that authority in which we recognize a continuation of the apostolic pastoral ministry", p. 2. And yet condemned by that authority "we present ourselves without any disrespect, but with a profound sense of the rights of our religious personality, before the tribunal of the community to which we belong to answer the accusations alleged against us. . . . We simply set forth our position and invite the judgment of our brethren upon it, and indeed the judgment of history," p. 3. Such words are the expressions of men who have the calm seriousness of mighty convictions in the presence of powerful opposing forces. They regard the present condition of the Catholic Church as lamentable in the

extreme and yet they doubt if she has in her the possibility of reform. They speak of "her rapidly-dwindling followers", "her deserted sanctuary, no longer visited by the warmth of that public life which throbs alike in the workshop and the university", etc. They complain that there is a want of a sense of brotherhood in the Church, of its aloofness from the life of to-day, of its lack of sympathy with the struggles and perplexities of mankind. They declare that "Church and Society can never meet on the basis of those ideas which prevailed at the Council of Trent, nor can they converse together in mediæval language", p. 5. They sadly assert that since leaving the seminaries and coming in contact with the world as it is they "have felt the solidity of that theoretical ground which we had learnt to regard as the indisputable basis of Catholic faith give way beneath our feet. . . . The pretended bases of faith have proven themselves rotten beyond cure", p. 7. The programme which they propose is nothing short of a transformation of the Catholic Church in such a way as to bring it into sympathy and harmony with the modern world, its sense of universal brotherhood, its scientific methods and beliefs, its democratic aspirations and its progressive nature. And yet with a programme so radical they are not wholly without hope of ultimate success. "We cannot believe that the Church will ultimately reject our programme as mischievous," p. 4. "We believe we are rendering a true service to the Church in breaking through this deplorable tradition of abuses and concessions, and in respectfully but firmly explaining our contentions", p. 8.

The Encyclical had affirmed that their views were determined by their subjective philosophy. This they deny and declare that they have reached their present position by the way of Biblical criticism, both textual and higher. They go into the question with some fulness and state as their position substantially what has been the position of radical Protestant critics for many years. "It has been a prolonged documentary study of the Gospel narratives that has led so many of us to revise the traditional opinions about the foundation of the Church and the institution of the Sacraments," p. 17. So has the patient study of Christian history been influential in form-

ing their opinions. "Finally, it has been long years passed in the patient comparison of the various stages that mark the development of Catholic thought that have almost unconsciously driven us to adopt a new theory as to the development of dogma from the teaching of Christ," p. 17. "Modern criticism has revolutionized the historical outlook," p. 21. "Modernism stands for a method, or rather for *the* critical method, applied conscientiously to the religious forms of humanity in general, and to Catholicism in particular," p. 18.

They admit, as Sabatier declared, that they have as yet done nothing in the way of building, nothing synthetic. "We are the first to declare openly and emphatically that we have as yet no definite synthesis and are only groping our way laboriously, and with much hesitation, from the now assured results of criticism to some sort of apologetic, whose aim is not to subvert tradition but solely to make use of the eternal postulates of religion familiar to the most authentic conception of Catholicism," p. 20. Criticism has forced them to alter their conception of the Old Testament, of Inspiration and Revelation, of the New Testament and of Christian history since apostolic days, but as yet they have been able to build up nothing in the room of the shattered conceptions that have fallen about their feet. How far they have departed from accepted standards of Catholic orthodoxy will be seen from their statement that "such a criticism of the historical substance of Christ's teaching does away with the possibility of finding in it even the embryonic form of the Church's later theological teaching. So, too an impartial study of patristic tradition . . . has proved how idle it is to look there for the fundamental lines of Catholic theology as systematised by the scholastics and adopted in the definitions of Trent. What, without prepossession, must be admitted is, a progressive development of Catholic theology", pp. 76, 77. "We cannot possibly deny the evolution of Catholicism," p. 91. "Everything in the history of Christianity has changed—doctrine, hierarchy, worship," p. 92.

They deny that they are agnostics as charged in the Encyclical or that "immanentism" has influenced their views,

though they admit the kinship of this philosophy with their own position; they resent decisively the charge that they are the enemies of the kingdom of Christ or of the Catholic Church, considering themselves her most loyal and useful sons, while they oppose the hierarchy and its pretensions.

The third book has a deceptive title. It is not so much a treatment of the changes that are in progress or are threatening in the Catholic Church as a vigorous polemic against many fundamental Catholic positions. The author has long been a Catholic clergyman, a Spaniard, with much learning and extensive observation and experience in many countries. He came to America expecting to find a freer Catholicism than he knew in Spain, only to discover that the most popular and widely read exposition of Catholic faith in this country, Gibbons' "Faith of Our Fathers", was full of mistakes and maintained positions which would scarcely be tolerated in Europe. His book was written largely to meet this work of Cardinal Gibbons. With ample learning, with an insight which is hardly possible to a Protestant, with an admirable spirit of candor and fairness the author attacks nearly all the fundamental positions of Catholicism. His two lines of attack are Biblical exegesis and historical investigation. It is marked by none of the hysteria and rancor which too often mars the work of a new convert. It is one of the sanest, most fraternal and ablest books of the kind with which I am acquainted.

The author is acquainted with the Modernist movement and is sympathetic toward it, but seems to have reached his conclusions from the practical side of morals and religion, the side of real life, rather than from the intellectual. He seems to have broken with Catholicism much more completely, and to be anxious to help others out of the Church and keep Protestants from the profound disappointment that must follow entering it. He has no thought of revolutionizing the Church as a whole but only of saving individuals from its clutches.

The fourth is a mere brochure by a Protestant professor in the University of Berlin. But it is exceedingly able and helpful. The author regards the present crisis as the most serious, with the exception of the Reformation, that the Catholic Church

has ever been called to meet. It does not deal with individual dogmas or certain features of the constitution but involves the entire realm of faith and the complete outlook on life, "striving after a complete transformation of the entire theological and hierarchical system".

After a historical sketch of liberal movements in the Catholic Church in the past the author points out that the present movement began among German Catholics about 1890. It now affects France and Italy and to some extent England and America, while it seems to have been squelched in Germany. He believes it sprang from a renewed study of Christian history in the scientific spirit, along with the critical study of the Scriptures. "In the name of history as in the name of piety struggling after personal conviction, the demand was made to separate between the passing and the permanent in Christianity and to cast aside that which was outgrown," s. 24. This was the demand in France. The author regards the English priest George Tyrrell as the noblest figure in the whole movement. "He knows what religion is because he lives in it," s. 29. "As in Loisy the movement reaches its scientific, so in Tyrrell it reaches its religious zenith," s. 32. The author finds that all the Modernists, of whatever direction, are united in the fact that "the final impulse in all was the necessity of building up for themselves a personal conviction of their religion". In this effort they leave the fundamental Catholic principle of authority and have already passed over to the fundamental position of Protestantism. It is this mark which makes the movement so hopeful from a Protestant standpoint. One must wonder with the author that they still strive to regard themselves as good Catholics. The author recognizes as every Protestant must recognize that they are no longer Catholics if this term is to be defined as in the past. The pope and the Catholic Church are fighting for their very existence. If the programme of the Modernists should be adopted the Catholic Church would cease to exist. It would become something else. Every vested interest in the great organization must fight the Modernists. "They are actually dissolving the Catholic Church. Every pope must decide exactly as Pius X. has done," p. 42.

In other words the Protestant author of this brochure regards the reform or adaptation of the Catholic Church to the modern world as impossible, and with this opinion the reviewer agrees. Modernism must be suppressed or excluded or the Catholic Church will perish.

W. J. MCGLOTHLIN.

Der Hexenwahn. Von Pfarrer Lic. Dr. R. Ohle-Preuzlau, Tübingen, 1908. Verlag von J. C. B. Mohr. Pp. 47.

Witchcraft is one of the strongest as it is certainly one of the saddest delusions that ever afflicted the human race. The story of the bloodshed, the cruelty practiced on poor, decrepit and harmless old women in the name of religion and the safety of the community would surpass belief if not, alas, so well authenticated. This brochure presents the history of the terrible episode in brief, compact but vivid fashion.

W. J. MCGLOTHLIN.

The Monuments of Christian Rome from Constantine to the Renaissance. By Arthur L. Frothingham, Ph.D., Sometime Associate Director of the American School at Rome, and Professor of Archæology and Ancient History at Princeton University. The Macmillan Co., New York, 1908. Pp. 412. Price \$2.25 net.

Rome is perhaps the richest of all the cities of the world in the creations of Christian art. Being the imperial city, the mistress of the world, its church was from the beginning one of commanding power and influence. It succored the Christians suffering from persecution even in distant parts of the world, and as soon as political conditions would permit such action, began to build churches and produce other monuments of Christian art and life. From that day to the latest times it has been building, restoring, changing, it has been painting, ornamenting, carving, all for the glory of God as its people have understood that object. Nowhere else in the world are there such massive churches, such masterpieces of the painter's genius,