

THE REVIEW AND EXPOSITOR

Vol. XI.

July, 1914

No. 3.

BAPTIST WORK AND PROSPECTS IN ITALY.

D. D. WHITTINGHILL, D.D., ROME, ITALY.

The author of "Quo Vadis" says that every man has two native countries—the one in which he was born, and Italy. This almost universal admiration, not to say love, which we all feel for this fascinating land, is not difficult to explain. Her beautiful old age and her eternal youth, her natural and artistic beauty, her mighty men and great achievements, her glorious history and promising future, her sunny skies and enchanting music—all draw us to her as to a mother. To the historian, philosopher, archæologist, theologian, scientist, musician, painter, sculptor, architect, sociologist, and religious reformer, she presents an incomparable, and in many respects, an unexplored field.

However, it is to Italy, as a field for the religious reformer, that we wish to turn our attention this morning,* but before doing so, it may be well for us to get a general idea of the conditions under which we are working.

Politically speaking, Italy presents to every statesman a very difficult and complicated task. We have now six political parties—the Liberal, the Conservative, the Radical, the Republican, the Catholic and three groups of Socialists.

* This was delivered as a missionary address on Missionary Day at the Southern Baptist Theological Seminary, Louisville, Ky.

No one party is powerful enough to govern the country alone. Every cabinet of late years has been made up of a coalition of parties. The present prime minister, Giolitti, is a Liberal, but without the aid of the left wing, he could not possibly obtain a majority in Parliament. The last session granted universal suffrage, and as a consequence, the recent general election in November past brought six million new voters to the polls. In view of this enormous increase of voting power, amounting to one hundred and fifty per cent, the most of which comes from the ignorant classes, the Roman Church decided to present its own candidates for Parliament for the first time since 1870, when the Papacy lost its temporal power. Only thirty Roman Catholic candidates were elected, out of a total of five hundred and eight members, which was indeed a sad disappointment to Pius the Tenth, who had hoped that this first step towards regaining temporal power would have been more favorable. The party which profited mostly by the new law was the Socialist, which gained thirty new members. It has now eighty-eight members in the Lower House. The bitter enmity which has existed for more than forty years between the Papacy and the Monarchy has made it very difficult for any one cabinet to rule long at a time, as the Papacy leaves no stone unturned to hinder the progress of the country. This enmity has naturally driven the evangelicals to the support of the Government, which in turn has befriended us in many ways. The Socialists, Masons and Free-thinkers, notwithstanding our religious convictions, are our staunch friends, simply because we have a common enemy in the Papacy.

The Constitution of Italy, while recognizing the Roman Church as a state religion, grants toleration to all other confessions. It is very probable that no country in Europe, except England, is so tolerant of other confessions as the Italian Government.

When Italy gained her independence and became united under Victor Emanuel in 1870, education was at

a very low ebb. More than fifty per cent of the population could neither read nor write. The percentage was even lower in the southern provinces and the Papal States. There are now two educational systems in Italy, one of which is controlled by the State, and the other by the Roman Church. The parochial schools, for the most part in the hands of the Jesuits, devote much time to religion and little to science. Work done in these schools is not recognized by the State, nor does the Government grant them financial aid. As a consequence, they are inferior and far less patronized than the State schools.

Educationally, Italy through her school system, is making great strides. She has a compulsory education law, but its strict observance is difficult, due to the poverty of the people, many of whom must depend upon child labor for daily bread. Another obstacle to its enforcement is the priest-hood who connive with clerical parents to evade the law. The school system has for its basis *lay* instruction, though the catechism may be imparted where a majority of the parents make a request for it in writing to the school officials. In such a case the instruction is given in the same building after the regular school hours. The majority of the teachers are not only irreligious but atheistic and, as a natural consequence the pupils, as a rule, follow the example of their teachers. The schools are modeled largely after the German system. In fact, some of the most eminent professors in Italian Universities are Germans whom the Government called to its assistance after 1870. Education, while not so general as in Germany, Sweden, Japan and America, is thorough and compares well with that of any other civilized nation. Italy, in her more than twenty Universities, has suppressed the theological faculties, and leaves theology to the care of the Roman Church. However, there is a professor of Christianity in two or three of the higher institutions of learning, but their classes are poorly attended.

Socialism may be counted, not only as a political party, but as a vast educational system. It has been the means, either directly or indirectly of accomplishing untold good in Italy, as well as much harm, especially to religion. The party has been badly divided of recent years, owing to violent methods adopted by the revolutionary group, but the recent elections have greatly strengthened it. With the exception of France, there is probably no other country in Europe where it is so powerful as in Italy. In recent years the Government has been forced to purchase the railroads, to improve the educational laws, to pass a law granting a rest day in seven for all laborers, to grant shorter hours of labor to employees of the State and private corporations, to reduce taxation on some of the necessities of life, as well as to enact universal suffrage. Very probably without the pressure of the Socialists none of these laws would have been enacted.

From a religious standpoint, Italy does not present a very optimistic outlook. The Italians, owing to their enforced relations with the Vatican, are nominally Catholics, but millions of them have absolutely abandoned the Church. There are at least three reasons why there is so much unbelief with us in Italy: First, the scandalous conduct of what seems to be a majority of priests, monks and nuns, including the higher clergy, has thoroughly disgusted respectable people of all classes who naturally wish to have nothing to do with a church whose representatives are no better than the average worldling. Secondly, men of intelligence, of whom Italy has her full share, cannot accept as true such doctrines as papal infallibility, transubstantiation, purgatory, auricular confession, the immaculate conception of the Virgin Mary, the worship of relics and saints and similar absurd teachings, because such things do not square with their reason and conscience. Thirdly, the hostile attitude of the Roman Church to modern science and philoso-

phy, has driven many of Italy's most famous men away from the Church. Learned Italians have not forgotten the treatment which Galileo and Giordano Bruno received from the Church, nor are they ignorant of the fact that Roman Catholic Italy, France and Spain have more infidels to the population than any other countries in Christendom.

Baptists ought to feel at home in Italy because they more than others have an historical right to the country. They were the first to proclaim the Gospel in Rome and other parts of the peninsula. Paul went there in 61 A. D., where he found various groups of Christians awaiting him, some of whom were undoubtedly his converts from Asia Minor. He soon added greatly to their numbers and zeal. These primitive Christians were ancient Baptists. This can be easily proved, not only by secular documents, but by the Acts of the Apostles, to whose testimony may be added that of the Roman Catacombs. He who scrupulously compares the fundamental doctrines of the Baptists with those of other confessions, will find that there is no other body of modern Christians that so nearly resembles the Primitive Churches as the Baptist.

This declaration is not made on my own authority, but it is confirmed by recent ecclesiastical writers in Europe of international fame and unquestioned ability and impartiality. Solomon Reinach, in his recent work on Comparative Religion, entitled "Orpheus," says that the Baptist denomination is probably the only one in which a Christian of the first century would feel at home. To this valuable declaration must be added the testimony of three of the greatest living church historians of Europe,—Harnack, (Lutheran) Duchesne, (Catholic) Gwatkin, (Anglican) who live respectively in Berlin, Rome, and Cambridge, England. All three of these declare in their histories dealing with the first three centuries that in the primitive churches only believers were

baptized; two of these assert that there is neither commandment for, nor example of, infant baptism in the New Testament. Duchesne states that these same churches were independent, spiritual democracies. All three furthermore affirm that immersion was the primitive form of baptism in the Apostolic and Post-Apostolic Ages.

In this rapid and fragmentary sketch of Baptist beginnings in Italy, no account whatever will be taken of so-called Apostolic Succession, which has proved to be a delusion and a snare to some of our well-meaning but ill-informed brethren.

The first clear trace of modern Baptists may be found in Northern Italy in the Sixteenth Century. As early as 1540 a colony of Anabaptists was sent out from Switzerland to Venice for the purpose of propagating their views. Notwithstanding their many persecutions, they soon extended their operations to other parts of Northern Italy. At that time the antipedobaptist movement assumed an antitrinitarian character. In the course of time this movement produced a schism. One part became negative and antitrinitarian, the other, more conservative, ended by calling themselves Baptists. During the first half of the Sixteenth Century from Ferrara to Switzerland there were established more than sixty groups of Baptists; of these many either died for their faith or fled from the country to save their lives. During this period a considerable number of our brethren honored Italy, not only with their lives, but also by a martyr's death, among whom must be mentioned Giulio Gherlandi, Francesca Della Sega and Antonio Risetto. These were all preachers of the Gospel, for which they were arrested and thrown into the dark prisons of the Venetian Doges, where they were subjected to vile insults, humiliations and every kind of suffering. In the course of time all three became victims of the Inquisition, and after years of confinement, during which every pos-

sible means to force them to recant was unsuccessfully adopted. They were finally drowned at night in the lagoons of Venice as "impenitent and incorrigible heretics." These martyrdoms are the most beautiful in Italian history. Their confessions before their judges, which I wish I had time to read, are among the sublimest pages in the history of Christianity. Mr. Comba, a celebrated Waldensian historian, declares that Christianity offers no finer examples of faith, perseverance and firmness of character than these three Baptists.

History recounts the sad fact that before the end of the Sixteenth Century, there existed no longer any Baptist organization in Italy, so ferocious and cruel was the Inquisition. From that time till 1860, no trace of organized Baptist work can be found, although without doubt many individuals have always existed in the land of the Papacy, who shared Baptist principles.

Italy's long and costly struggle for independence and unification, naturally attracted all eyes to her needs and achievements. Baptists, both English and American, along with other denominations, willingly came to the rescue of the Waldenses who for centuries had been waging an uneven war, with little hope of success, against their strong enemy. The newly acquired political liberty and the loss of the Pope's temporal power, seemed to be providential indications for the proclamation of spiritual freedom to millions. That we have not misread the signs of the times and the leadings of Providence, seems to be the universal verdict of those who best know Italy.

The work thus far accomplished by Baptists, including the work done by the English, may be briefly summarized: We have at present about 1,800 church members, about fifty church organizations, a still larger number of mission stations, a theological school, a goodly number of day and night schools, about sixty Sunday Schools, a publishing house, two newspapers, a religious review, an orphanage, a dispensary, Bible women and

colporters. Some of these churches in different cities and towns of Italy own buildings. The work so far has been *extensive* rather than *intensive*, the Gospel being widely scattered, while churches generally are small, with not much prospect of self-support at present. Nearly all of the preaching is done by native evangelists, who are naturally better fitted for such work than foreigners, against whom there is considerable prejudice in some places, due to the fact that we Americans are a new nation and supposed to be, by the less educated Italians, not yet fully civilized. As long as we grant divorces so freely, lynch negroes, burn tobacco barns, and do other things of a similar nature, we shall have some difficulty in persuading European nations that we occupy the moral and spiritual position which we claim. Street preaching is not allowed, and even poor halls are difficult to buy, and more difficult still to rent. Many of our converts are good, faithful people, though we doubtless have our share of time servers. The upper classes have never been attracted to any evangelical church; only some of the lower and middle classes have thus far been reached by our message.

Italy has always been a difficult and, at times, a discouraging field, and the work, never attended with any great tidal wave of success, has steadily grown from the beginning until now. Many thousands have heard the Gospel, but comparatively small numbers have as yet openly professed Protestantism and thrown in their lot with us, though no doubt many would come to us were it not for material losses and the persecution which would result from such a step.

Let us next consider the contribution made by the Roman Church to the furtherance of the Gospel in Italy.

Of course we do not mean by this expression that the Roman Church *purposely* helps us in the preaching of the Gospel, but that she has unconsciously and involuntarily prepared the field for greater harvests is evident.

The organization of "The Pious Society of St. Jerome" in 1902, "for the spread of the Holy Gospels," represents the first contribution. This society was doubtless organized to imitate, if not to counteract, the work being done by the British and Foreign Bible Society in Italy, which, through its more than forty colporters and numerous Bible depots, has done much to spread the Word of God. The "St. Jerome Society" prepared and widely distributed a translation of the four Gospels and The Acts, which was done in an easy and popular style. The preface set forth clearly, and with great moderation, the Protestant principles relating to the authority of the Scriptures, and in which preface Protestants were called for the first time "separated brethren." However, the text was accompanied by brief notes, especially where some vital doctrine of the Roman Church was supposed to be at stake. The work began auspiciously. More than 200 Bishops signified their approval of the work. Leo XIII granted an indulgence of 300 days to the faithful who would read the book a quarter of an hour daily. Later Pius X granted plenary indulgence on the feast day of St. Jerome to all those who in any way belonged to the Pious Society. After three years of activity the Society had circulated 300,000 copies in a popular edition. After six years' existence 100 editions had been issued, making the total number of copies 1,000,000. So popular was this translation, that Protestants began to buy and circulate it. A godly woman of Florence bought 40,000 copies and donated large numbers to Roman Catholic Priests. The use of the book by Protestants alarmed the Vatican authorities. The Jesuit press began to denounce the Society as one whose object was "A new and suspicious kind of propaganda." Although the meetings of the Society were held in the Vatican and presided over by a Cardinal, the remaining copies of the work were immediately withdrawn from public sale, so strong was the pressure brought to bear by the Jesuits on "the

powers that be.' However, the good impressions made by the reading of nearly one million copies of this valuable translation could not be withdrawn. It was too late.

Another event, which turned out to the furtherance of the Protestant cause in Italy, was the translation and wide diffusion of Bishop Duchesne's "History of the Ancient Church." He has been since 1895 the director of the French Archæological School in Rome, and was made in 1910 a member of the French Academy. The Roman Church has no greater historian in its ranks than he is, and Protestantism very probably has none superior to him, unless it be Harnack. The original work was written in French and, printed in Rome in 1905. The translation of this work into Italian in four volumes, received the approval of Father Lepidi of the "Congregation of the Index." Duchesne was not satisfied with this compliment, so he sought the sanction of Pius X, who, upon the reception of the third volume from the author's hands, promised his blessings upon it. Within a short time after its appearance in Italian, a Jesuit who has a long nose for heresy, thought he had discovered many things in the three volumes not conducive to "sound doctrine." Subsequently a Jesuit Review in Florence, entitled "Catholic Unity," began a cruel war against this illustrious historian, which was taken up by other clerical organs. Soon the whole of Italy became interested in the work and fate of the French Bishop. Political, literary and religious periodicals came to his defense, especially those controlled by Socialists, freethinkers, modernists and evangelicals. His enemies were, of course, those of his own church—the Jesuits.

In fact, on a closer examination, it was discovered that the Bishop was not *sure* that Peter founded the Roman Church nor that he was Bishop of Rome the traditional twenty-five years, nor does he find documentary proof that the primacy of the Roman Bishop was recognized either practically or officially until late in the fourth

century. He sees in baptism a symbol of adhesion to Christ and of conversion and moral reform. According to the same author, the Church of the first four centuries was composed of the sum total of believers to whom was applied freely this work of salvation through Christ, "Who is the vital Principle and Head." These churches were furthermore little democracies in relation with each other, but entirely independent. Bishop Duchesne shows meager respect for certain of the great saints of the church, and esteems of comparative value the work of the councils, often dominated by ambitious emperors. His plain speech about the popes, Marcellinus, Liberius and Damasus, and his extravagant praise of St. Ambrose, to the disparagement of contemporary popes, his declaration that the councils were dominated by worldly men, often at the beck and call of scheming politicians, and finally that dogmas are "evolutions," were little to the liking of Roman Catholics, such as are represented by the present Pope. These revolutionary declarations, not to mention some surprising statements in reference to Mariolatry and the worship of images, relics and saints, all corroborated by documentary evidence, so profoundly stirred the "orthodox," and especially the Jesuits, that Father Lepidi, the head of the Congregation of the Index, and Pius X, were both persuaded that the work was full of errors and therefore dangerous to the faithful. Some of us have wondered greatly about this mysterious act of the Papacy. Was the Pope right when he *blessed* the work in May, 1911, or when he *condemned* it in January, 1912? Did Pius X change his mind of his own accord or did he receive some encouragement from the Order of the Jesuits? When Father Lepidi put his stamp of approval upon the work, did he know fully its contents? If so, then he himself is a "modernist," and the Vatican itself is at last invaded by this much-dreaded movement. However, this epoch-making work was put on the index, and the publishers were compelled to with-

draw it from sale, but the step came too late. Thousands of professors in Seminaries and Convents, as well as parish priests, had already read the book which has proved to be a demolisher of time-honored doctrines of the Roman Catholic Church.

The establishment of "The Biblical School" in Rome as recently as 1901, represents another potent factor which will eventually work for good in Italy. It is a well known fact that Roman Catholicism has greatly improved its seminaries in Italy during the last ten years. Until recently it was a difficult thing to find a Roman Priest who could read the Bible in Greek or Hebrew; now these languages are taught in the best Seminaries. The British and Foreign Bible Society sells hundreds of copies of Nestle's Greek New Testament to Catholic students every year in Rome, while Dr. Robertson's "Smaller Greek Grammar" is being used as a text-book in some of the better schools, among which is the noted "Propaganda Fide." In several clerical book-stores the works of Protestants are kept on sale, especially the volumes of Harnack, Ramsay, Briggs, Pfeiderer and others. These go to prove that liberalism hitherto unknown in the land of the Papacy is gradually invading the Roman Catholic Church.

The Biblical School was founded for post-graduate work. It is in charge of the Jesuits and claims to be a liberal institution. In fact, several of the Professors are known to be liberal-minded, some of whom are Germans. The program of studies, as well as the methods of instruction, are modern in every sense of the word. The Library is also up-to-date, containing many works of theology by Protestants as well as members of the Greek and Roman Churches. In the reading-room Protestant reviews, representing every country and confession, are accessible to all, such as the Hibbert Journal, The Constructive Quarterly, Bilychnis, The American Journal of Theology, and similar publications. Here a question

naturally arises. If the graduates of the Gregorian University, the Propaganda Fide and other famous Catholic Institutions attend the Biblical School in Rome where they use Protestant methods of instruction and sometimes our text-books, will they not be led towards Protestantism? Let us hope so.

The mistakes of Pius X, which have been many and serious, have not only discredited him, but the Church which he represents. It may not seem to be a charitable act to profit by the mistake of others, but if these contribute to the general cause of humanity, why not? It will be remembered that Pius X, in the beginning of his reign, announced that he would "restore all things in Christ"—a tremendous undertaking for one man, although he may have at his disposition the machinery of the Vatican and the counsel of the Cardinals. In this enumeration no attempt will be made to be either exhaustive or chronological.

The separation of Church and State in France represents the Vatican's most colossal blunder as well as her greatest material loss in recent years. Had Leo XIII been Pope, who was far more diplomatic than his successor, doubtless such an event would never have occurred. This act resulted in the loss of millions of dollars to the Roman Church, the dissolution of monastic orders, and the expulsion of thousands of monks and nuns from France. The successful enforcement of such law in France has encouraged Portugal, Europe's youngest Republic, to follow the example of France in separating the two domains.

The celebration of the fourth centenary of Cardinal Borromeo of counter-Reformation fame, brought forth a letter of congratulation from Pius X, in which he used such strong epithets that every self-respecting Protestant in Europe was insulted. In order to pacify the enraged Protestants the Pope was compelled to apologize to the German, Dutch and Swiss nations for the gratuitous of-

fense. He, like Henry IV of Germany, had to go to Canossa! However, there was no snow on the ground this time, but there were other discomforts which made the journey anything but pleasant.

Another false step was the promulgation of the Encyclical Pascendi, which was a wholesale attack on Modernism and Modernists. Of this historic document I shall speak more at length later on.

Then came the antimodernist oath. It goes under the name of "Motu Proprio," and was evidently meant to give a last blow to Modernism. Among other things it contained an injunction requiring a large part of the clergy, including professors in seminaries, to take an oath of orthodoxy and loyalty to the true doctrine of the Roman Church. The formula of the oath required furthermore the complete approval of everything contained in the Encyclical Pascendi, as well as the entire rejection of all new modernist theories, whether they be theological, philosophical or scientific. The "Motu proprio" proved to be a dangerous boomerang. The Vatican and not Modernism was wounded by this document. Who has not heard of the bold declaration of the Catholic Professors at Munster, of the strong, dignified letter of the French Priests to the archbishop and bishops of France, of the way in which the Russian Government called the Vatican to order and how, everywhere, the Pope had to make compromises with the enemy? In Italy, as Dr. Luzzi points out, many professors were not ordered to take the oath, because, having university degrees, the Vatican was afraid to coerce them, knowing that they would be independent to seek positions in Government Schools. Others imitating the example of their French brethren declared that they would remain what they were before signing the oath. Still others refused energetically and left the church. The Vatican, by such a move, has secured for itself many and powerful ene-

mies in its own bosom, who on the day of reckoning will fight with the fury of one who has been wounded in what he holds most dear and sacred.

The recent suppression of four popes by Pius X has made no small stir in clerical circles. The names are Boniface VI, Boniface VII, John XVI and Benedict X. These names have appeared for centuries in the official lists of popes published by the Vatican. They are to be seen also in beautiful medallions in St. Paul's Church in Rome where all the popes, from St. Peter to the present incumbent, are visible. Pius X, however, has forgotten to tell us *why* he cancelled these names. Only two reasons could be given, either unworthiness or illegal election. If these were his criterions, then why did he not cancel forty instead of four names? Why should he leave on the official list the name of Virgilius who starved his predecessor, Sylverius, to death; of Sergius III, who became the father of Pope John XI by an infamous woman; of John XII, elected Pope at thirteen years of age, who was cruel, sacrilegious and a homicide; of Boniface VIII, the first one who dared call himself the Vicar of Christ; of the notorious Alexander VI, the father of the unspeakable Caesar Borgia, and many others who obtained the papal throne by intrigue, graft and even fouler means? In view of such mysterious acts, the Italian public is wondering if gout or the loss of France or Modernism has unsettled the Pope's mind.

By far the most important contribution to the cause of evangelical truth in Italy in recent years has been made by the Roman Church through the Modernist movement. The hostile attitude of the Papacy to Modernism, and its cruel treatment of the Modernists, have enhanced tenfold the value of the new movement. Let me here speak of it in particular.

The word "modernism" is not new. It has been traced through Rousseau back to Luther by a French

historian, Albert Houtin, where it undoubtedly had a different meaning from its present use. To define this word exactly would be most difficult, inasmuch as Modernism is in a state of formation and is, therefore, indefinable. Tyrrell has said that anything dead and therefore unchangeable, like for instance medievalism, can be easily defined, but not so anything full of life and having many phases like Modernism. A corpse is more easily defined than a living soul, full of life, and daily developing. A system of thought by the name of Modernism does not exist. There is necessarily a great variety of opinions, tendencies and programs among theological thinkers. Every modernist creates his own system of harmony between faith and science and formulates his own conception as to the just relation between his personal liberty and that of "Constituted religious authority." His ideas when expressed publicly may be extremely radical or very conservative and will therefore represent only *his own* individual views. Considered from such a standpoint there is, strictly speaking, no such thing as modernism but only *modernists*.

One famous Italian modernist has described it as a *state of mind* which is therefore not confined to any confession, nationality or education. Professor Minocchi of Pisa University, who has been excommunicated for some of his radical opinions regarding the composition of the Pentateuch, says that he wants "liberty of thought, liberty of action and liberty to err if necessary" Another leading Catholic modernist wants a restatement of his Church's creed, a revolutionary change in the external policy and a thorough regeneration of the inner spirit of the Church."

Professor Genaro Avolio, editor of the "New Reform" of Naples, has such a magnificent program. I shall give it to you entire, believing that you, although Baptists, will be able to accept it as your own, with, of course, a few modifications. Here is the program:

I. Freedom of scientific research in all fields.

II. Absolute obedience to be given to God only, inasmuch as only in its relations with God can the human conscience ever be free from all kinds of conflict. In the case of a conflict between his own conscience and the authority on which he is dependent, be the said authority represented by the Pope himself, man's duty is to obey first of all his own conscience, which is God's voice in him, and then the authority. Obedience against conscience is a sin.

III. Separation between church and state.

IV. Abolition of compulsory celibacy and recognition of voluntary celibacy for the clergy.

V. Reform of worship. Worship must be led back to its ancient simplicity and purity. The veneration of the saints must be confined within the limits of the primitive idea, so that the abuses of the people in offering to them a superstitious kind of worship may cease. Worship is due only to God. The people must go back to the primitive significance and practice of the sacraments in order that the magic function of the priest may come to an end, and that the believer may begin again to feel his sense of personal responsibility. The institution of confession also must undergo a reform. The believer must feel morally obliged frequently to confess directly to God with a sense of deep contrition. Auricular confession must cease; at the same time all believers must be left perfectly free to have recourse to the elders of the Church when in need of comfort, advice, or direction.

VI. The Gospels must be given to the people instead of the greater part of the actual books of piety on which believers are now vainly trying to feed their souls.

VII. Abolition of the Latin language in the liturgy and a radical reform of the liturgy itself.

VIII. The right of electing the pastors to be given back to the laity, and the pastoral function to become again not a domineering one but a function of service.

IX. Sympathy with all great, reasonable, and just social reforms, without enslaving oneself to any party, and never losing sight of the Christian ideal.

X. To work with a view to bringing about a brotherly relationship between Protestants, Roman Catholics, and as many others as follow Christ's example.

The Modernist movement which has been confined hitherto almost exclusively to the Roman Catholic Church, finds its counterpart in the "Liberal Theology" movement in Protestantism. It is no longer "a theory but a condition" which confronts us, if we may be allowed to use the words of Grover Cleveland. So Modernism, by whatever name it may pass among Catholics or Protestants is come, and must be dealt with fairly as becomes those who wish to practice as well to proclaim the Pauline precept: "prove all things; hold fast that which is good." So cautious a theologian as Dr. Sanday in one of his recent books, "Christologies Ancient and Modern," declares that "we *must* modernize, whether we will or not;" and Sir. W. Robertson Nicoll, whose conservatism and orthodoxy cannot be doubted, said as far back as 1907; "The new philosophy, the new criticism and the new science, are compelling a restatement of the Christian faith."

The origin of this movement may be easily traced to the Theological school founded in Paris in 1878. The first suspicions fell on Bishop Louis Duchesne, of whom we have just heard. However, it was reserved for one of his pupils, Loisy, to become the leader of the movement in France. By means of his two books, "Revelation" and "Religion of Israel," published in 1900 and 1901, he introduced to the European public a new apologetic or philosophical restatement of Christianity, viewed

from a Roman Catholic standpoint, based on the radical conclusions of historical criticism. He has now made it forever impossible for educated Catholics to ignore the historical sciences when applied to religion. His books, not least among them "The Gospel and the Church," have greatly stirred the Catholic world. It is needless to say that Loisy has been largely influenced by German scholarship. From France the movement spread to Italy and other Roman Catholic countries; however, Fogazzaro, Avolio and others carried on a secret propaganda in Italy before Loisy attracted so much attention in France.

There are various schools of Modernism, which is quite natural when one considers the many countries and conditions in which it has developed and flourished. On the whole it has been largely, but not entirely, an intellectual movement. Its first manifestation was in the field of biblical criticism with Loisy, Minocchi, Lagrange, Battaini and others as the chief representatives, several of whom went to violent extremes. Then it attacked dogma, and Comparative Religion with Cumont, Turmel, Batiffol and Reinach as leaders. Afterwards followed the philosophers who attempted reconstruction and reconciliation under the guidance of Tyrrell, Blondel, and Le Roy. Another independent movement in Italy is led by Prof. Gennaro Avolio, a learned and pious layman of Naples, who for a number of years has made incessant war on corruption in the Roman Church, especially among the priesthood. He is the chief exponent of what he calls "religious modernism" with socialistic tendencies. There is also a political aspect of Modernism which goes by the name of "Christian Democracy." The founder and actual leader of this movement is Romolo Murri, who, after several years of fruitless war against the Vatican was finally excommunicated for his heresy and insubordination to the Papacy. He has a large following in Italy among the clergy. He is at present a mem-

ber of Parliament and editor of the "Lay Reform," which largely diffuses his doctrines among all classes. The above enumeration of the various Modernist schools is no attempt to be exhaustive or critically exact, but is meant only to give a general idea of the scope and importance of the movement.

The aim of the leaders as may be deduced from what has been said, is nothing short of a revolution which, if successful, could compare favorably with that of the sixteenth century. The triumph of Modernism would mean the destruction of the Pope's so-called infallibility and the limitation of his power, the separation of church and state, the purification of morals in the clergy and among the people, the revision and modernising of dogma, the freedom of Catholic peoples religiously and politically, and the advancement of learning among all classes. It would also contribute largely toward the solution of the social question as well as the elimination of ecclesiastical barriers which have so long and so needlessly separated Christians of various confessions in every part of the world.

The Roman Church probably foreseeing some of the results of this new "revival of learning" has been trying for a number of years to counteract the work of the Modernist movement. As far back as the reign of Leo XIII, a biblical commission was founded to pronounce an authoritative statement regarding the authorship of the Pentateuch, the inspiration of the Bible, Revelation and similar questions. Both Dr. Briggs of New York and Baron Von Hugel have declared that the Commission was utterly unfitted for their task and showed a remarkable ignorance of Hebrew and the historical methods of criticism. Then came the St. Jerome Society's translation of the Gospels and Acts into Italian. The next step made by the Vatican was the appointment of a commission to revise the Vulgate, which has been considered for so long an infallible book. These efforts

on the part of the Papacy to counteract the new learning have not been satisfactory. Failing in these peaceful means, *coercive* measures, more in harmony with the spirit and practice of the middle ages, have been adopted. Among the most noted of all is the Encyclical Pascendi which, as we all know; has become a document of historic import. The authors of the document, like those of the Biblical Commission, show a remarkable ignorance of the subject and have evidently made little attempt to be just in their treatment of Modernism, else they would have used fewer epithets and more arguments. The antimodernist oath and the congregation of the Index were afterwards used to carry on the work of destruction. A partial list of the more illustrious authors who have suffered at the hands of the Index will give us a faint idea of the gravity and strength of the movement. For instance, Laberthonniere, the French philosopher, was condemned because his philosophy was not scholastic. Fogazzaro's "Saint" was not put on the Index because of his severe criticism of the Vatican, comparing it to the Sanhedrim which condemned Jesus. Loisy was deprived of his chair in the Catholic Institute of Paris for his heresies. Tyrrell, the most famous English Catholic writer since Newman, was counted among the Church's foes for his uncompromising criticism of the Roman Church. Duchesne, a member of the French academy, and at present head of the French Archeological School at Rome, had his noted "History of the Ancient Church" put on the Index after having received the approval of the Pope to publish it, and after thousands of copies had freely circulated all over Europe. Salvatore Minocchi, professor in the University of Pisa, was driven from the church because, like his illustrious predecessor, Galileo, he still thinks that "the earth doth move." Romolo Murri was excommunicated because he refused to receive orders from his bishop, who forbade him to propagate "nefarious" doctrines such as the separation of

church and state. Lagrange, the learned Barnabite and founder of the Biblical School of Jerusalem, which compares well with any similar European institution, has been very lately deprived of his position because his most excellent commentary on Mark did not square with the subsequent assertions of the antimodernist Biblical Commission. Only a few months ago Padre Semeria was banished to Belgium from Italy because his orthodoxy was suspected by his orthodox superior, Bishop Caron.

Let us not falsely conclude that the punishment, humiliation and persecution to which these illustrious men, not to mention hundreds of others less noted, have been shamelessly subjected, have been the means of arresting the movement! Not at all. Modernism is more alive than ever, especially in Italy. It is a well known fact that when a heretic is killed either literally or figuratively, ten others rise up in his place. This has actually happened in Italy. Genaro Avolio, has a following of about five hundred priests, not to count a multitude of laymen. Domenico Battaini has an equal following. Murri has even more. Minocchi, at the University of Pisa, has many friends among the clergy, most of whom are as radical as he is. Not long since a petition signed by more than five thousand priests asking to be released from the vow of celibacy was presented to the Pope. These facts go far to prove beyond a doubt that Modernism is a living issue that must be reckoned with, not only by the Vatican, but by all who labor for the truth in Roman Catholic countries, where the new movement has had its greatest triumphs.

Modernism is one of the most momentous movements of our time. It is not locally confined to one or two nations like the Tractarian movement, Gallicanism or the Old Catholic schism, but is international in its extent and import. No one, therefore, ought to remain ignorant of its significance. For such a study many excellent books are to be had, such as "The Program of the Mod-

ernists" written by a group of Roman priests; "Medievalism" and "Christianity at the Crossroads" by Tyrrell; "An open Letter to Cardinal Gibbons" by Paul Sabatier; "Letters to His Holiness Pope Pius X" by a Modernist, an American, and other similar writings besides the critical and philosophical works already referred to in this paper.

"The History of the Ancient Church" by Bishop Duchesne cannot be too highly commended. Three notable histories of Modernism have recently appeared, one by Houtin, a French abbe, and the other two by a German, Prof. Joseph Schmitzer, of Munich, and by a Swiss, Dr. Gisler. Prof. Paul Sabatier in 1909 gave a series of lectures in London which have been published under the title "The Modernists." It is a work of great value.

Romances like "The Saint" of Fogazzaro; Palm-erini's "When we shall not die"; and Mrs. Humphrey Ward's "The Case of Richard Meynell," show us the movement as reflected in fiction. No minister should remain ignorant of its significance.

The word Modernism and what it represents need not alarm us. It may be that many of us are Modernists without knowing it, like Moliere's character who had been talking prose all his life without being aware of the fact.

When Paul rebuked Peter at Antioch for his inconsistent conduct, he was a real modernist, for he was neither a reactionary nor afraid of the ecclesiastical authorities at Jerusalem. When Arnold of Brescia in the twelfth century eloquently proclaimed the separation of Church and State; when Galileo declared that the earth moved; when St. Bernard reproved Pope Eugenius III; when Luther nailed his ninety-five theses to the church door in Wittenberg; when the Anabaptists refused to baptize infants during the Reformation; when Roger Williams went into exile rather than obey civil authority which interfered with his conscience, these together with others were modernists in the truest sense of the word,

although they were called *heretics* in those days. All these men, with many like-minded, proclaimed truths which brought the world nearer to Christ.

While there is such a vast gulf which separates the Roman Catholics from the Baptists, the same cannot be said of the Modernists and Baptists. One of the leading Modernist organs of Rome as recently as last April, declared that the Baptists had more in common with the Modernists than any other evangelical body. This is good news. By no means let us drive people from us who are coming our way. They can be, and are, of great service in preparing the ground for a great harvest. They work within the Roman Church and we without, both for the same purpose, but using naturally different methods. Besides we have two powerful allies—the Jesuits and the Pope—whose help we profoundly appreciate, although they evidently have no desire to assist us. The Jesuits have practically taken possession of the Roman Church, including the Pope and theological instruction. Let us, therefore, be grateful for their blindness and zeal which are contributing no little to the cause of truth. The Pope is indeed unconsciously or involuntarily the best friend we have. He is a product of the Middle ages whom a kind Providence has brought to the papal throne for such a time as this. Nothing could possibly bring about the long-desired crisis more thoroughly and more quickly than the policy which he is pursuing. Long may he live!

Before closing allow me to speak of a most promising feature of our Baptist propaganda by means of the press. During the bitter conflict between the Vatican and Modernism, several of the latter's leading organs succumbed to the papal ban, among which was "Il Rinnovamento," of Milan, which had a large circulation and exerted a profound influence among the better clergy. Shortly after its suppression, the faculty of our theological school in Rome began the publication of a Religious Review which we named "Bilychnis." It is edited with a liberal spirit

without in the least compromising our principles, and has contributors belonging to all confessions. It is, of course, understood that the editors, Paschetto and myself, are responsible only for the articles signed by them. The program is very similar to that adopted by "The Constructive Quarterly," although we began our work a year earlier. Some of the leading Modernists who were deprived of their periodicals, are now contributing under pseudonyms to our Review. So, in one sense, it seems that we have become heirs of much of this movement which promises so much for the future. Our Review, with such a program, has met with the hearty approval of many of Italy's best minds. It is kept on sale in more than forty (40) of the principal bookstores. The chief librarians receive it free. There are about one thousand paid-up subscribers and an equal number who receive it as a compliment. On our subscription list there are about twenty-five professors of Italian Universities, more than one hundred teachers in gymnasiums, lyceums and technical schools, about one hundred and fifteen Roman Catholic Priests, nearly all of the Evangelical Ministers of the country, and several members of Parliament, including Ex-Prime Minister Luzzatti. With the exception of two or three Jesuit publications, "Bilychnis" has far more readers than any other religious review in Italy.

Contemporaneously with "Bilychnis" I began the publication of a series of religious books entitled "Library of Religious Studies." Six volumes have been issued since the beginning of 1912, treating of critical, historical, homiletical and apologetical subjects.

The first volume, of which I wish to speak, entitled "The Baptists," has 200 pages and is composed of three parts. The first is historical, written by myself, in which the origin, progress and work of our denomination are traced from pre-reformation times to the present. The second part is the translation of Dr. Mullins' "Baptist Beliefs," while the third part is a scientific treatment of

Baptism in all of its phases by Dr. George B. Taylor. This volume of five thousand copies, printed on excellent paper and elegantly bound, was sent free to every subscriber of "Bilychnis," to every public library, to all of the evangelical ministers and to the Libraries of various universities throughout Europe and America. Not even the Roman Priesthood was neglected. To more than five hundred of them, including professors in seminaries, and parish priests, was sent a copy free. Thirty of these were returned. Some were torn to pieces, across the cover of others were written not very complimentary words, and on the margin of others the recipients wrote acrimonious criticism. However, about four hundred and seventy-five remained in the hands of these priests. Some wrote expressing thanks for the gift, others asked for further information regarding our doctrines. A few were so disturbed as to resolve on the abandonment of the priesthood altogether, while others were so far convinced of the correctness of our principles, that they asked to be admitted into our work. The result of this experiment among the Catholic clergy was not a surprise, but a great gratification to me. The four thousand copies of the volume now in circulation will become the means, I trust, of accomplishing great good for the Kingdom of God.

Another volume of this series, entitled "Verso la Fede"—Faithwords—was published in August. It was due mostly to the encouragement and generosity of Doctor Augustus H. Strong, of Rochester, New York, that such a book could be given to the public.

It contains seven articles on the following topics:

The Existence of God,
 The Immortality of the Soul,
 A Question of Authority in Matters of Faith,
 A Modern Conception of Dogma,
 Is a Miracle Possible?
 Sin,
 Human Dignity and Christianity.

The authors are all competent writers, three being university professors. As the title would indicate, the volume was edited mainly for unbelievers.

Three thousand copies were printed and sent free to representative men in Italy, especially to the educators. As in the case of the first volume, hundreds of letters have come from all parts, commending the work. Among those who have encouraged us in our Propaganda, not to mention Baptists, may be mentioned Prof. Minocchi, of Pisa University; Paul Sabatier, the well-known writer; Carl Fries, President of the World's Federation of Students; Dr. Rendell Harris, of Birmingham University; Dr. Ernest Buonaiuti, who largely wrote the program of the Modernists; Rev. Henry Piggott and Prof. Luzzi—both members of the Revising Committee of Diodati's New Testament; Prof. Avolio of Naples; Romolo Murri, member of Parliament, and Ex-Prime Minister Luzzatti.

From these spontaneous testimonials it is evident that we Baptists have at last gotten the attention of many of Italy's representative men—something which no other Protestant mission has yet done, to the extent that we have. God has indeed given to us a great opportunity. May He help us to use it aright!

Modern civilization, and especially Protestantism, owes a great debt to Modern Italy. When the world's need was greatest—at the close of the Middle Ages—it was she that received the lamp of learning from the dying hands of Classic Greece in the days of her own Freedom, and when in turn her hours of adversity came, she passed on the light of knowledge to the Nations of the North. Can history furnish a spectacle more pathetic than that of the protagonist of intellectual and spiritual liberty falling asleep beneath the footstool of the Spaniard and the churchman, while the nations who had trampled her to death went on rejoicing in the light and culture which she had won by centuries of toil? She was indeed the divinely appointed birth-place of the modern spirit,

the workshop of knowledge for all Europe, our mistress in the Arts and Sciences, the Alma Mater of our student years, the well-spring of mental and spiritual freedom, as well as the intellectual forerunner of the Reformation. Was it not modern Italy that gave to the world such men as Dante, Petrarch, Arnold of Brescia, St. Francis of Assisi, Savonarola, Giordano Bruno, Machiavelli, Columbus, Galileo, Michael Angelo, Raphael, Leonardo da Vinci, Mazzini, Cavour, Garibaldi, Marconi, and many other illustrious names too numerous to mention?

In view of this precious contribution to the world's progress, which Baptists have most liberally shared, how can we, in view of our responsibility to God, stand unmoved before the great moral and spiritual needs of Italy?

Rome is eminently worth saving. She has been for more than a thousand years the seat of the Papacy, and is rightly considered the Gibraltar of Roman Catholicism. No other city since the fall of Jerusalem has so profoundly influenced the religious world as the Eternal City. Notwithstanding her errors and corruptions, she still exercises a wonderful influence over many races and civilizations. Today two hundred million souls look to her for salvation from sin; but what a contrast between the salvation which she offers and that which was preached by the great Apostle in the same city two thousand years ago! If Rome could be brought back to the Christ of the Gospels, it would be a memorable day for the Church Universal, and it would quickly hasten "the coming of that one faroff divine event to which the whole creation moves."