

Allow me to add a few words about the Japanese graduates of the American institutions. I know I am not saying too much when I tell you that they are more or less prominent in the sphere of work they have chosen—in politics, diplomacy, science, religion, and jurisprudence. As an example I may present you the name of His Excellency Mr. Kourino, the present Japanese minister in France, who is a graduate of the Harvard Law School and whom we esteem as one of the ablest and most accomplished diplomats we have the good fortune to call ours. They all endeavor to bring the Japanese Empire to the high position in the family of nations which destiny has designed for her.

In Japan you will be sure to find friends warm enough to give you very welcome reception and earnest enough to afford you sympathetic support in any lofty work the United States may undertake in the interest of universal peace and for the promotion of human welfare.

May the bonds of friendship existing between your country and mine become in future stronger and stronger, and may they add much to the realisation of higher principles than those of egoism and of oppression. S. TERACHIMA.

AMERICANISM IN THE ROMAN CHURCH.

The Pope's encyclical has created a stir in America. The Italian party, as we may call those who are in favor of continuing the present conditions of the Roman Church, which practically is governed by Italians, claim that His Holiness has condemned Americanism, a movement which tends to broaden the Church and adapt it to the spirit of the times: and the general tone of the encyclical tends to support their view. But Archbishop Ireland, the leader of progressive thought among the American Roman Catholics, can find in it no trace of condemnation of his own position. The fact is that the Pope makes general statements only, which are mere hints and not definite decisions. There is no doubt, however, that he censures Father Hecker and his followers for their lack of appreciation of the purely ascetic saintliness of the saints, which does not find expression in helpful work; but otherwise no names are mentioned, and thus Archbishop Ireland is left at liberty to interpret the words in the sense in which he reads them. The Pope, he says, censures only certain excrescences of Americanism, but not Americanism itself.

In America we understand by Americanism love of freedom, self-reliance, and the consciousness of responsibility.

Father McGlynn showed the spirit of Americanism when he braved the curse of excommunication, a feat of heroism for a believer in Rome's authority which Protestants cannot properly appreciate, because they have ceased to fear the thunder of Rome that for centuries has been showered upon them without any visible effect.

Whether the followers of Father Hecker are imbued with Americanism remains to be seen. In response to the censure which has been passed on the doctrines of their venerable founder, they have at once cabled their unreserved allegiance to Rome and sent a letter of submission, the publication of which is left to the discretion of the Pope. Submission to church authority, and, above all other things, to Rome, is a virtue according to the Roman view, but the reward will be that those who submit will be regarded as good subjects of Rome. Whenever a man is strong enough to assert his independence he will be respected as a man with backbone. The weak must not expect the leniency which Father McGlynn

received, who, after his apostacy, was honored with a personal and most cordial interview with His Holiness. Backbone always enforces consideration, and he who bows his neck under the yoke must carry it. He who insists on his rights, and stands up for them without fear of ban and interdict, must be reckoned with even in the fold of the Roman Church. American Catholics are looked upon with a certain suspicion among the partisans of reactionary policy in Europe, but they are after all more respected than their submissive European co-religionists.

We may be allowed to express briefly our views on the subject.

We recognise in the Roman Catholic Church a most powerful institution which serves the spiritual needs of large masses of people who without the discipline of their priests would be without a guide in life. Every man has the religion he deserves; and the religion which a man deserves is in most cases the religion which he needs. The sensual man needs a sensual religion that drives home to him truths in concrete allegories which he could not understand in a direct statement; he must literally believe in the flames of hell in order to see harm in wrong-doing and to understand that the curse of sin is real and inevitable. The Roman Catholic Church is adapted to large masses of mankind. According to the opinion of outsiders the methods of the Church are gross; but they are effective. They have originated through an accommodation to the needs of gross minds, while the sentiments of the more cultured are satisfied by the subtler sensuality of art.

The organisation of the Church is perfect, but its politics are far from the high ideal which it claims to fulfil.

The Church is Roman, but not catholic; it is an Italian institution, not a church universal. This is apparent even in external and trivial things. The great mass of cardinals are Italians; in addition there are a few of other European nationalities, French, German, Slav, Spanish, but only one American cardinal.

The very name "Roman Catholic" is a contradiction in terms. Rome is a city in Italy with a glorious though bloody history; it is not a city through which the life of to-day pulses; it belongs more to the past than to the present time; but at any rate, it is one particular spot on earth. "Catholic" means that which appertains to the whole world, to the entire earth wherever it is inhabited. Thus "Roman Catholic" is a "particular universal"; and it is obvious that a church which is Roman cannot be catholic, and one that is catholic cannot be exclusively Roman.

Catholicism is a good thing, for catholic doctrine is exactly the thing we want. Let us have truth that is universal and principles that are applicable everywhere. We need not despair of finding them, for truth universal is no impossibility; in fact, we possess it in "science." Thus there is only one religion in the world that is truly catholic,—the Religion of Science. All other religions are catholic in the measure in which they accept truth universal.

The aspiration after catholicity is always wholesome, even when it is not realised. The Roman Catholic Church is practically a Roman church; yet there are men in it who tolerate its Romanism for the sake of its ideal of catholicity.

"Roman" might mean the Catholic Church as it is in Rome; but in that case we ought to have German, French, American, etc., Catholic churches as well. This is the position of the Anglican Church.

Further, "Roman" might mean that the Catholic Church has its centre in Rome, which should be regarded as a matter of accident, and the seat of the popes might as well be Avignon or New York or Chicago. If this view were accepted, the representatives of the Church should see to it that other nationalities should be rep-

resented in the Church government according to their importance; but the policy of Rome has always been to admit to its internal affairs as few outsiders as possible; and they have so far almost succeeded in paralysing American influence. It appears that they can no longer keep it out without a struggle; hence the disturbance which is caused by the American movement in the Roman Church.

We cannot help sympathising with the American movement in the Roman Church; it is still weak in Europe and met by most powerful opponents, but we hope that the time will come in which it will be recognised by the highest church authorities as legitimate in its aspirations.

The Roman Catholic Church needs a regeneration, and Americanism is the leaven in the dough which will prove a vitalising element of great value. Sad would be the day on which the Church officially rejected Americanism as un-Catholic, for it would doom the Church to stagnancy.

Americanism in the Roman Catholic Church is a sign of spring; it proves that some life is still left in the old tree. So long as Americanism remains a factor in the politics of the Church, there is hope that she may keep up with the progress of Protestant countries. In the interest of the many millions who blindly follow the authority of Rome, we are anxious for the success of the good cause of wider freedom and higher spirituality.

P. C.

APRIL MONIST.

The April *Monist* is more popular than the general run of its predecessors and with one or two exceptions the subjects treated are of quite general interest. The opening article is by Prof. G. Sergi, on "The Primitive Inhabitants of Europe." It sets forth in an intelligible manner the criteria which the well-known ethnologist has established for distinguishing the various types of human races. Prof. Sergi's theory is that the race in Europe which followed the Neanderthal type was Eurafrikan and came from Africa; the Asiatic, or Indo-European, civilisation followed. As the criterion for distinguishing race, Professor Sergi has substituted the *form* of the skull for the more transitory features which have been adopted by other anthropologists.

William Romaine Paterson, a well-known English novelist, has contributed an article on "The Irony of Jesus," in which the intellectual and critical attitude of Jesus is emphasised. The new voluminous work of Shadworth H. Hodgson, "The Metaphysic of Experience," finds a full and competent *résumé* in an essay entitled "Actual Experience," by Dr. Edmund Montgomery.

In an illustrated paper on "Yahveh and Manitou," Dr. Paul Carus traces the analogies which exist between the character of the ancient Yahveh, or Jehovah, as described in the records of the Old Testament, and the God-conception of the North American Indians. The ancient God of Israel was a God of the desert, and as his people were brought into contact with civilisation the burden of all prophecy was to the effect that his ancient religion and rites were being abandoned for the gods of a false culture. The constant refrain is a return to the old conditions, and this, trait for trait, has been the development of the religion of the North American Indian, since the advent of the white man.

"The Contemporary Philosophical Movement in France" has been treated by Prof. L. Lévy-Bruhl, who is now writing a series of articles on French Philosophy for *The Open Court*. There is at present great activity in philosophical circles in France, and the survey of Professor Lévy-Bruhl will give information which can scarcely be found elsewhere. M. Lucien Arréat has contributed his usual criticisms