

MISCELLANEOUS.

MADAME LOYSON'S BOOK.

The Open Court Publishing Company announces the publication of Madame Hyacinthe Loyson's book *To Jerusalem Through the Lands of Islam*, and we wish to state here that Dr. Carus met Father Hyacinthe and his wife, Madame Emilie Hyacinthe Loyson, in 1900 during the French exposition and that they became fast friends united by ties of common interest in spite of a divergence of standpoint. It is for these reasons and of course mainly in consideration of the great prominence of Father Loyson in the religious development of France that The Open Court Publishing Company has undertaken to publish this intensely interesting account of their journey to Jerusalem.

The following letter which Dr. Carus has received from the venerable Père explains itself:

"MY DEAR MONSIEUR CARUS:

"When we met in Paris at the Congress of History of Religions, I was about to take a second voyage to the Orient; a second pilgrimage to Jerusalem. I expressed to you the hope to arrange some notes for *The Open Court* which you have created and which you edit with so much distinction. I do more than that to-day and send you the narrative of our visit, written entirely by her who was then my companion as she has been the companion of my whole life. This journey we have lived together, but she has written it alone and in her own language, which is yours; and, as you see, she is of the ancient race of prophetesses more than of modern theologians. But the book as it is,—and it is not for me to praise it,—is the fruit of our common life and the true child of our two souls.

"It may be there will be Christians who will find our book not Christian enough—according to the letter—to you it may, on the contrary, be too much so; but your mind is too broad, and with your heart you are on too high ground to take offence at certain divergencies and even oppositions, for you will seek for that which unites us rather than that which would alienate us

"Thus have I done myself unto you, my dear Monsieur Carus. I feared first that yours was a spirit of negation and of destruction; but since I saw you and read, not only in your books but also in your soul, I have recognized that you are a religious man albeit in a different manner than am I.

Our philosophy is not the same: you are a monist and ontologist, while my supreme device is that of Horeb: 'I am He who is.' Yet I am none the

less certain that our aim is the same, and that it can be summed up in the Biblical words: 'Glory to God and peace unto men!'

"Pray accept the renewed assurance of my deepfelt and religious attachment in this Supreme Truth which governs the defective systems of mankind, which leads them to correct each other, and will, some day, reconcile them in one pure and living synthesis.

"HYACINTHE LOYSON."

STATE AND CHURCH.

A REPLY.

In that great work, entitled *Le XIXe siècle mouvement du monde* (The XIXth Century Movement of the World) published under the direction of Monsignor Pechenard with the approval of the pope, we read in an article on "The Struggles of the Church" (*Les luttes de l'église*):

"Two great facts are opposed to the doctrine of Catholic truth: first, the coexistence of several religions in countries of equal civilization; and second, the proclamation of the independence of philosophical thought."

What do these words mean, if not that the Catholic Church can not stand controversy? Has it prospered under it in the United States? According to certain documents which I have analyzed in my volume *Le bilan de l'église* (The Balance of the Church) there ought to be twenty-five million Catholics in the United States, if it were not for the defection of the descendants of Catholic emigrants; while in fact there are less than twelve millions.

In France religion is only an insignificant factor; it interests but a small minority of the people, and is regarded from the view-point of temporal benefits rather than in relation to questions of faith. Most of the people go to church three times in their life, and once after death: for baptism, first communion, marriage, and burial. It is a question of social policy—nothing more.

PARIS, FRANCE.

YVES GUYOT.

EDITOR'S REJOINER.

We take pleasure in giving publicity to the letter of M. Yves Guyot, the distinguished French deputy, whose article on "France and the Vatican" appeared in the June number of *The Open Court*. His comments are made in reply to the editorial view which was expressed in the same number, to the effect that the Roman Catholic Church could only gain by the separation of Church and State, which is now lamented by many ecclesiastics. We are pretty familiar with the conditions in France, and it is true enough that religion "interests but a small minority of the people." But it is our opinion that exactly the cure for many evils of church life in France will be its separation from the government. This division will deprive certain high ecclesiastics of much of their influence, but what they lose in one line, they will fully gain in others.

M. Guyot's claim that the Roman Catholic Church in the United States ought to count twenty-five millions, if Catholic immigrants had not abandoned their faith, may be true although the figures do not seem to me reliable. But granting the correctness of his statistics, I consider that the Church of twelve millions of real Catholics is stronger than a Church of twenty-five million