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## THE CHURCH AND THE CONVENTICLE IN ENGLAND.

BY M. D. CONWAY.

IT HAS been so long since a Bishop has been buried in Canterbury Cathedral that it has required research to discover the three interments there since the Reformation previous to the splendid sepulture of the late Archbishop. But it would, I believe, be impossible to find since Catholic times any precedent for the pomp and circumstance of this recent burial, the lying-in-state amid high burning candles, the royal wreaths, the vast assemblage of prelates, the display of civic and ecclesiastical robes and emblems, which surrounded the grave of a man of much simplicity and no pretension to personal greatness. The increase of imposing ceremonial in the Church, in which some of us see symptoms of declining faith in spiritual visions, would in any case have found some expression in this latest archiepiscopal sepulture, but it is probable that the Pope has contributed some decorations to the burial of his northern rival. On the day before the Archbishop's death he sent to the Archbishop of York for his criticism a draft of their joint reply to the Pope's Encyclical denying the validity of English clerical orders, and on the very day of his death he wrote to the same Archbishop a letter relating to the draft. These have not yet seen the light, but meanwhile the Anglican reply to the Pope has been forestalled by the English reply as displayed in the apotheosis of the Head of the Church of England. 'Poor Pontiff, out at elbows, from that little patch left you from the Holy Roman Empire, behold this scene at Canterbury, the cradle of northern Christianity; mark those superb offerings deposited by the crowns of Europe; and recognise that the glories of the Shechinah have passed from you to us!'

This is the real English reply. It is a proud national reply, and has nothing to do with religion. As to this, the question as to the regularity of Archbishop Parker's orders in 1559 may possess religious interest for a few antediluvians like Lord Halifax, and it seems to be of some importance to many Episcopalians in America, whose genealogical trees flourish more than in Europe; but the English people and the churchmen generally smile at the "American notion" of apostolic succession; the presence and potency of

the Holy Ghost recognised by them is not such as can be conveyed by the laying on of the most highly connected hands if they are empty as the Pope's, but of hands carrying two hundred million pounds sterling, spiritual peerage, power to legislate for an empire on which the sun never sets. These are the fruits of the Spirit by which the true Vine is known in these Protestant lands and practical times.

I was present in Canterbury Cathedral when Dr. Tait was consecrated, and being then rather fresh in England, turned to a gentleman making notes for a London paper and asked, "What are Dr. Tait's religious opinions?" He turned to a friend beside him and said, "Here's a man who thinks an Archbishop has opinions!" To me he said, "His opinions are those of an Archbishop of Canterbury." And he distinctly winked. Although Archbishop Tait's theology was colorless, he was a just man, as I have personal reason to know. A printed discourse of mine having been misrepresented by the Christian Evidence Society, I sent the discourse and the misrepresentation to their president, the Archbishop, and he wrote me with his own hand a long letter repudiating the attack of his Society, and authorising me to publish it. Among the eulogies of the late Archbishop some have been remarkable, notably one by the Archbishop of Armagh who says that on the Archbishop of Canterbury's recent visit to Ireland, in parting he (Armagh) asked for his benediction. "He laid his hand upon my head and tenderly cheered me with the Aaronic benediction, 'The Lord bless thee and keep thee.' The while he lifted up his eyes and poured out some words of prayer and pleading. As I looked upon his earnest, hushed, and radiant face I instinctively understood a little better that wonderful effect of prayer in the pattern of humanity—'As He prayed the fashion of His countenance was changed.'" Has anybody ever put Christ's Vicar at Rome so near to his Heavenly Master as that? And in Catholic Ireland, too! But in all the eulogies of the late Archbishop, so far as I have read them in the secular press, while his business habits have been dwelt on, his ten thousand letters per week, his charities and kindness, his theological opinions have not been mentioned. But he started on his archiepiscopal career with a very

liberal trend. One of his first functions was to preside at an annual meeting of the Christian Evidence Society already mentioned, and I was much impressed by his address. He reproved, consciously or unconsciously, the narrow polemical methods for which that now ignored Society had become rather notorious, and reminded them that the rationalists with whom they had to deal were men of learning and character. He warned them against opposing mere prejudices to scientific statements, and especially maintained that there was nothing in the new generalisation of Darwin that need excite Christian hostility. His address was so liberal and given in such a large spirit, that I remember thinking, "After all, an Archbishop may have opinions." But, alas, I cannot learn that the Canterbury oracle ever spoke again in such a strain. The Broad Churchman who started out so bravely was not easily recognised in the Primate who prohibited any representation of his Church at the Parliament of Religions, but rather the prudent ecclesiastic who feared that the weak points in Anglican armour would be discovered by some of the shining spears that would be darting about in the Chicago Assembly.

By the necessity of his position the Archbishop was compelled to look upon the orders of Nonconformist ministers in the same way that the Pope looks on the orders of his (the Archbishop's) own clergy. And similarly the Nonconformist look on the Unitarian orders as worthless. They all give arguments for these exclusions. (Mr. John M. Robertson, a scholarly freethinker, in one of his recent clever "Papers for the People" expresses himself as quite convinced by all of these sects—in what they say of each other.) But Archbishop Benson is mourned by the Dissenters because he was personally friendly to them; he was as much of a Reconciler as the laws of his church permitted. And that he could not follow the evident impulses of his heart in these matters has excited among the sectarians more animosity against his church than could be allayed by his personal generosity. On the whole the impression he has left on the more intelligent people is that of a man whose essential liberalism was steadily restricted and overlaid by his prelatical functions, and whose spirit was sacrificed on the altar beside which his body is buried.

The natural inquiry arises, "Who will be the next victim?" Before this writing appears the new Archbishop will be announced. (The most competent man, as I think, the Bishop of Ripon, has not been mentioned.) The Holy Spirit, who never fails to alight on the existing Prime Minister for this purpose, will probably not select a victim this time, but a clever Episcopal manager who has no ideals to part with. The recent menace of the church in Wales has

started a new departure in church activity, and indeed that menace partly came from jealousy of the growth of the English Church during the last ten years, and the comparative stationariness of Nonconformity. In the decade between 1881 and 1891 the population of England and Wales increased from about twenty-six to twenty-nine millions; in that time the English clergy increased from 21,663 to 24,232, or 11.86 per cent., while the other sects together increased from 9,734 to 10,957, or 3.3 per cent. The probability is that the English Church will steadily become more harmonious in itself. The rationalistic or Broad Church branch is not renewing itself since the death of Dean Stanley, Professor Jowett, Colenso, and some other leaders; indeed there is now no leader of that school. A *modus vivendi* appears to have been established between the Evangelicals and the High Churchmen under the late Archbishop, who assumed the eastward position when officiating at St. Paul's, and the westward at Westminster Abbey. No longer hampered by internal discords, they see the Nonconformists daily losing strength. These have hitherto been a check corresponding to the opposition in political government, and their decline in influence is a very serious thing indeed.

I speak, of course, of orthodox Nonconformity. These bodies relentlessly refuse to work with Unitarians, and the latter, who possess most of the ability outside the English Church, have good reason not to join in their effort to disestablish the much more tolerant church. The fatal thing, however, is that in their struggle to maintain their hold on the public schools, given them by the Liberal party in Parliament in payment for their solid political support, the Nonconformists have thrown away their ancient principles. Their main and vital principle was—*No State aid of religion*. They fought long against church-rates, and thirty years ago the church surrendered; since then no man has been taxed one penny for the support of the Church of England. But no sooner was that victory achieved than the Nonconformists picked up for themselves what the church had cast off, and insisted that rates should be imposed for the teaching of Nonconformist religion in the schools. Of course they disguise it under the name of "undenominational religion," but it is simply commonplace Calvinism that is thus established and for which people of all creeds and no creeds are heavily taxed. The English Church, being as much left out of the arrangement as the Unitarians and the Freethinkers, has resolved that their own schools shall share in the school funds, and this proposal, adopted by the Salisbury government, has excited a tremendous struggle between the conventicle and the church. It has been pointed out to the Nonconformists by their own best men—not a-

bly by Allanson Picton—that they have no logical position but to agree to the complete secularisation of public education, and for this compromise the church has long been prepared. But the Nonconformists—already state-aided by the non-taxation of their sectarian property—insist on rate-aided religion in the schools; and so far as the principle on which they originally separated from the State Church is concerned there is no longer any real Nonconformity. All of these dissenting sects being now as much supported by the State as the Church of England, there is no longer any rallying cry for political liberals in that direction. As it has become a mere choice between a first-class and a second-class compartment on the railway to Heaven, what inducement is there for any one to choose the ugly and comparatively illiterate conventicle rather than the beautiful and learned Church? No principle being any longer involved, Nonconformist enthusiasm has become a thing of the past. The Nonconformist preachers are too dull (there are a few exceptions) to see that their system is driving on the rocks and will be inevitably wrecked. Already there are 4,000 parishes in this country without a single Nonconformist chapel or minister, while there is not one without a church and a clergyman.

There are some dissenting ministers shrewd enough to see this. Dr. Parker of the City Temple, which enjoys a popularity something like that of Talmage's church while in Brooklyn, has been pleading very hard with his co-religionists to abandon their inconsistency and advocate secularisation in the schools, but he was only snubbed by his brethren; and as the Doctor is a sensational kind of man I should not be at all surprised to hear some fine day that he prefers to be a consistent State Churchman rather than by compulsion an inconsistent one. In his sermon of October 19, on the Archbishop's death some of the utterances had the accent of an "insider" rather than of a dissenter. "Who will succeed him we know not, but the choice will no doubt be anxiously and wisely considered. We should all like our (*sic*) own great Bishop, the Bishop of London, to go to the Primacy." After eulogising Sinclair, Welldon, and especially Farrar, making them all giants, Dr. Parker said: "But the Church of England is so embarrassed with mental and spiritual riches that there can be no difficulty in filling up the most important vacancies. At no period has the Church of England been richer in all kinds of power, and certainly she was never more actively engaged in promoting the highest welfare of the country."

I have limited myself in these notes mainly to the quasi-political aspects of the situation. At some future time I may ask your space for comments on the ethical and religious aspects. There are some ten-

dencies in the English Church which, as the checks on them are weakened, can hardly fail to recover some of its long-lost powers. At this moment, if the inner soul of every High Churchman were searched the deepest thing in each would be found a holy anger that Lord Salisbury should have the appointment of the Vicar of Christ at Canterbury. When the Church gets strong enough will its priesthood rest quiet under a subordination of its "divinely anointed" prelate to the civil authority of which the salient symptom is this recurring farce—the Convocation solemnly announcing that the Holy Ghost has chosen A. B. to be a Bishop after it has already been proclaimed that the Prime Minister has appointed the aforesaid A. B.? But Cardinal Manning's "Memoirs" (now under the papal *Index*) show how many dubious human influences may work under an apparent decision of the Holy Ghost. For a long time in England the ecclesiastical appointments of the State have been free from all suspicion of intrigue.

#### MARTIN LUTHER.<sup>1</sup>

BY GUSTAV FREYTAG.

[CONTINUED.]

#### PROBLEMS AND TASKS.

Luther had cast aside all the authority of the Church; now he stood alone, shuddering; only one last thing was left to him—the Scripture.

The old Church had represented Christianity in a continuous development. A living tradition of councils and decrees of the Popes, running along beside the Scripture, had kept the faith in constant motion; like a convenient river, it had adapted itself to the sharp angles of national character, of great needs of the times. True, this lofty idea of an eternally living organism was not preserved in its pristine purity, the best part of its life had vanished, the empty shell only was preserved, the ancient democratic Church had been transformed into the irresponsible dominion of a few, soiled with all the vices of a conscienceless aristocracy, in crying opposition to reason and the popular heart. That which Luther could substitute would set man free from a chaos of soulless malformation. But it threatened other dangers.

What was the Bible? Between the oldest and the latest work of the holy book there lay, perhaps, two thousand years. Even the New Testament was not written by Christ Himself, not even in all cases by such as had heard the holy doctrine from His mouth. It was compiled long after His death. Some things in it might have been handed down inaccurately. The whole was written in a strange language difficult to understand. Even the greatest intelligence incurred the liability of misconstruction unless the grace of

<sup>1</sup> Translated by H. E. O. Heinemann.

God illumined the commentator even as it had illumined the Apostles. The old Church had found a short remedy, the sacrament of the priestly office gave the required illumination, nay, the holy father even claimed the divine power of deciding the right, although his will might be in conflict with the Scriptures. The reformer had nothing but his feeble human knowledge and his prayer.

First, it was inevitable that he must employ his reason; even towards Holy Writ a certain amount of criticism was necessary. It did not remain hidden from Luther that the books of the New Testament were of different value; it is known that he did not esteem The Revelation of St. John very highly, and that the Epistle of James was held by him to be an "epistle of straw." But his opposition to details never made him doubt the whole. Immovable stood his faith that the Holy Scripture, with the exception of a few books, contained divine revelation down to the word and the letter. It was to him the dearest thing on earth, the foundation of all his knowledge; he so completely entered into it that he lived amidst its figures as in the present. The more threatening the feeling of his responsibility, the more ardent the fervor with which he clung to the Scripture. And a strong instinct for the rational and expedient helped him to surmount many dangers, his shrewdness had nothing of the hairsplitting sophistry of the old teachers; he despised unnecessary subtleties, and, with admirable tact, would willingly leave undetermined what appeared unessential. But unless he would become either infidel or insane, nothing was left but to base the new doctrine on words and conditions of civilisation which had life fifteen hundred years before his time. And yet in some cases he became a victim of that which his opponent Eck called the black letter.

Under such compelling influences his method was formed. If he had a question to solve, he collected all those passages of the Scripture which seemed to contain an answer; he tried searchingly to understand each passage in its context, then drew the sum of them. That in which they agreed was placed in advance; where they deviated from one another he modestly tried to find a solution that united even the conflicting things. The result he fixed inwardly among temptations, by fervent prayer.

With such a procedure he was bound, at times, to arrive at results that could be contested even by the ordinary human understanding. When he undertook, in 1522, for instance, to place marriage on a new moral foundation from the Scriptures, the reason and needs of the people were certainly on his side in subjecting to a sharp analysis the eighteen grounds of the spiritual law for preventing or dissolving marriage, and condemning the improper favor shown to the rich

over the poor. But it was, nevertheless, odd if Luther tried to prove from the Bible alone what degrees of relationship were allowed or prohibited, especially as he also referred to the Old Testament in which several peculiar marriages were concluded without contradiction from old Jehovah. Without a doubt, God had permitted his chosen ones repeatedly to have two wives.

It was the same method that in 1529, during the negotiations with the followers of Zwingli, made him so stubborn, at the time when he wrote on the table in front of him "this is my body," and looked with a dark frown upon the tears and the outstretched hands of Zwingli.

Never was he more narrow, yet never more mighty; a terrible man who had wrung his convictions from doubt and the Devil by the most violent inward struggles. It was an imperfect process, and his adversaries directed their attacks upon it not without success. With it his doctrine underwent the fate of all human wisdom. But in this method there was also a strong spiritual process in which his own reason, the culture and popular needs of his time were asserted more powerfully than he himself suspected. And it became the starting-point from which conscientious research has worked up to the highest spiritual liberty.

Together with this great trial there came to the exiled monk on the Wartburg smaller temptations; he had long since, by almost superhuman mental activity, overcome those things which, as impulses of the senses, were looked upon with great suspicion; now nature reasserted itself vigorously, and he repeatedly asks Melancthon to pray for him on that score.

At this particular juncture, fate ordained that the restless mind of Karlstadt at Wittenberg should take up the question of the marriage of priests, and in an essay on celibacy he came to the conclusion that priests and monks were not bound by the vow of celibacy. The men of Wittenberg generally assented, first Melancthon, who was least hampered in regard to this question, never having himself been consecrated and having been married for two years. Thus there were thrown into Luther's soul from without thoughts and moral problems the threads of which were destined to stretch over his entire subsequent life. What of genuine joy and worldly happiness was vouchsafed to him thereafter depended upon the answer he found for this question. What made it possible for him to endure the latter years was the happiness of his home; from that point the flower of his rich heart was destined to unfold. So mercifully did fate at that particular time send to the lonely one the message which was to link him afresh and more closely with his people.

And his treatment of this question again is charac-

teristic. His devout soul and the conservative feature of his entire nature rebelled against the hasty and superficial manner of Karlstadt's argument. It is safe to assume that many of the very things which he felt within himself made him suspicious whether the Devil was not using this delicate question to tempt the children of God. And yet, just at that time during his imprisonment, he felt extreme pity for the poor monks in the restraint of the monastery. He searched the Scriptures: the marriage of priests was easily disposed of. But of the monks there was not a word in the Bible. "The Scripture is silent, man is uncertain."

Then occurred to him the ridiculous notion that his own closest friends might marry, and he wrote to the cautious Spalatin: "Good God, our Wittenberg friends want to give wives to the monks, too! Well, they shall not hang one about my neck," and he warns him ironically: "Take good care that you do not yourself marry." But the problem occupied him continually, nevertheless. A man lives fast in such great times. Gradually, by Melancthon's argument, and, we may assume, after fervent prayer, he arrived at certainty. What turned the scale, though unconsciously to him, was the final conclusion that it had become rational and necessary for a better moral foundation of social life to open the monasteries. Nearly three months he had wrestled with the question; on November 1, 1521, he wrote the above-mentioned letter to his father.

The effect of his words upon the people was beyond measure; everywhere there was a stir in the corridors; from nearly all monastery gates slipped monks and nuns; at first singly, in clandestine flight; soon, whole monasteries disbanded.

In the following spring, when Luther, with greater care in his heart, returned to Wittenberg, the runaway nuns and monks caused him much trouble. Secret letters were forwarded to him from all parts, frequently from excited nuns, who, when children, had been sent to convents by hard-hearted parents, and now, without money or protection, sought the help of the great reformer. It was not unnatural that they crowded to Wittenberg. There came nine nuns from the aristocratic convent of Nimbschen, among them a Staupitz, two Zeschaus, and Catharine of Bora; again there were sixteen nuns to be cared for, and so on. He pitied the poor people very much; he wrote in their behalf, and ran around to place them in respectable families.

At times, there was too much of it for him, the throngs of escaped monks molesting him particularly. He complains: "They want to marry at once and are the most unskilled men for any work." By his bold solution of a difficult question he gave great offence;

he had painful sensations himself, for while among those who were returning to civil society in a tumult there were high-minded men, there were also coarse and bad ones. But all those things did not confuse him for a moment. It was his way that opposition only made him more resolute.

When in 1524 he published the story of the sufferings of a nun, Florentina of Oberweimar, he repeated in the dedication what he had preached so often: "God often proclaims in the Scriptures that He wants no enforced service, and no one shall become His unless he do so willingly and lovingly. God help us! Why should we be so unreasonable? Should we not use our understanding and our ears? I say it again, God wants no enforced service; I say it a third time, I say it a hundred thousand times, God wants no enforced service."

Thus Luther entered the last period of his life. His disappearance in the Thuringian forest had caused tremendous excitement. The adversaries trembled at the wrath which arose in the cities and in the country against those who were called his murderers. But the interruption of his public activity was fatal to him, notwithstanding. As long as he was at Wittenberg, the centre of the fight, his work, his pen had ruled with overshadowing power over the great movement of the spirits in South and North, now the movement worked arbitrarily in different directions, in many heads.

One of the oldest companions of Luther began the confusion, Wittenberg itself became the scene of an adventurous movement, and Luther could tarry no longer in the Wartburg. Once before he had been in Wittenberg secretly, now he returned there publicly, against the wishes of the Prince-Elector. And then he began a heroic struggle against old friends and against the conclusions drawn from his own teachings. His work was more than that of a man. He fulminated unremittingly from the pulpit, in the study his pen was flying. But he was unable to bring back every apostate mind, he himself could not prevent the mob in the cities from raging with rude irreverence against institutions of the old Church and against hated persons, the excitement of the people from causing political storms, the knight from rising against the prince, the peasant against the knight. And what was more, he could not prevent the spiritual liberty which he had obtained for himself and others from producing in pious and learned men an independent judgment with regard to faith and life, a judgment conflicting with his own convictions. There came the stormy years of iconoclasm, of anabaptism, of the peasant wars, the miserable quarrel about the sacrament. How often the form of Luther rose during that time, gloomy and mighty, above the quarrelling peo-

ple, how often did the contrariness of men and secret doubts of his own fill him with anxious care for the future of Germany!

For, in a savage age, accustomed to kill with fire and sword, this man conceived those spiritual battles loftier and purer than all else. Any employment of physical force was hateful to him, even during the time of his greatest personal danger; he would not be protected by his sovereign, nay, he wanted no human protection for his doctrine. He fought with a sharp quill against his enemies, but the only pyre which he lighted was for a paper; he hated the Pope as he did the Devil, but he always preached peace and Christian tolerance towards papists; he suspected many of being in secret league with the Devil, but he never burned a witch. In all Catholic countries the fires blazed over those who professed the new faith, even Hutten was strongly suspected of having cut off the ears of some monks; Luther had hearty compassion for the humiliated Tetzl and wrote him a letter of consolation. So humane was his sentiment.

[TO BE CONTINUED.]

#### THE MISSIONARY PROBLEM.

THE reason why Christian missions are, upon the whole, a lamentable failure, is due mainly to the haughtiness with which Christ's religion is offered to the pagans. Christians are so deeply impressed with Christ's humility that they are not aware of the pride which they themselves exhibit. There is, for instance, a missionary hymn whose melodious rhymes are frequently heard in Christian churches. The verses are beautiful, but they are marred by an undisguised contempt for the heathen; yet no missionary seems aware of it. The first stanza is grand and full of inspiration; it reads:

" From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

That is genuine poetry, and how praiseworthy in spirit! But the poet continues:

" What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases,  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strown,  
The heathen in his blindness  
Bows down to wood and stone."

The Singhalese people are neither vile nor idolatrous; they are famed as the gentlest race on earth, and their religion is Buddhism. Their worship con-

sists in flower offerings at Buddha-shrines, but even the most ignorant of them are aware of the fact that a Buddha statue is not the Buddha himself. Protestants make similar accusations against the Roman Catholics, when they ought to distinguish between practices resembling idolatry and idolatry itself.

If Buddhists sent missionaries to our country who sang such stanzas to us, how should we like it? It is certain that missionary hymns which denounce the people of Ceylon as "vile" do not help Christians to make converts among them.

The hymn continues:

" Can we, whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?"

The poet intends to glorify "the light from on high," but he exalts himself as belonging to those "whose souls are enlightened with wisdom from on high"—which makes a great difference! His noble zeal for spreading the truth appears as pharisaical self-conceit, and can only give offence to those whom he wishes to convert. Thus it is natural that when Christian missionaries speak of love, Buddhists accuse them of haughtiness and pride.

Missionaries do not only unnecessarily offend the pagans by showing a contempt for their persons, their religion, their morals and their nationality, but also require of their converts a surrender of habits and customs which they cannot give up without cutting themselves loose from their traditions, which necessarily and naturally have become most sacred to them. It should be as little necessary for a Chinaman to sever himself from the noble traditions of his nation if he becomes a Christian, as it would be for a Jew to look upon his race as the outcasts of God. Jew-Christians might continue to abstain from pork, and Buddhist vegetarians who become Christians might remain vegetarians after their conversion.

In the Russian Church it is customary for converts to curse the faith to which they formerly belonged, and we are informed that the present Empress was the first instance in which an exception of this un-Christian ordinance had been made. She was permitted to become a Greek Catholic without cursing the Lutheran denomination, in which she was educated.

There are customs in China expressive of the sacredness of family traditions which a convert is expected to renounce on account of the religious character of family reunions.

In a book on China entitled *The Dragon, Image and Demon*, by the Rev. Hampton C. Du Bose, which contains much valuable information, but is written in a spirit that does not become a Christian missionary,

we find the following statement on Ancestral Halls in China. The Rev. Mr. Du Bose says :

" These buildings are not so conspicuous as the idol temples, but they are very numerous, as any family or clan may have its temple, generally marked by the funeral cedar. Here the 'spirit tablets' of departed forefathers are kept, 'containing the simple legend of the two ancestral names carved on a board,' and 'to the child the family tablet is a reality, the abode of a personal being who exerts an influence over him that cannot be evaded, and is far more to him as an individual than any of the popular gods. The gods are to be feared and their wrath deprecated, but ancestors represent love, care, and kindly interest.' If the clan do not own an ancestral hall, there is 'in every household a shrine, a tablet, an oratory or a domestic temple, according to the position of the family.' It is a grand and solemn occasion when all the males of a tribe in their dress robes gather at the temple, perhaps a great 'country seat,' of the dead, and the patriarch of the line, as a chief priest of the family, offers sacrifice.

" Much property is entailed upon these ancestral halls to keep up the worship, but as this expense is not great, all the family have shares in the joint capital, and the head of the clan sometimes comes in for a good living. At baptism converts to the Christian faith renounce their claim to a share in this family estate because of its idolatrous connections.

" In these halls the genealogical tables are kept, and many of the Chinese can trace their ancestry to ten, twenty, thirty, and sometimes even to sixty generations. These registers are kept with great care, and may be considered reliable.

" Should a man become a Christian and repudiate ancestral worship, all his ancestors would by that act be consigned to a state of perpetual beggary. Imagine, too, the moral courage required for an only or the eldest son to become a Christian, and call down upon himself the anathemas not only of his own family and friends, but of the spirits of all his ancestors.'

" When we preach against this form of paganism it seems as heathenish to the Chinese, as if at home we taught a child to disobey his father and despise his mother. 'It forms one of the subtlest phases of idolatry—essentially evil with the guise of goodness—ever established among men.'"

Du Bose is well-meaning, but a partisan. His book is an instance of the wrong spirit that prevails among many Christian missionaries. It is full of illustrations, but of the poorest kind, so as to discredit Chinese art. Nor is it free from misrepresentations, but lacks all consideration, not to mention reverence, for the accomplishments of great men that are of another creed and another race. Of the founder of Taoism, Du Bose says, p. 345 :

" His name<sup>1</sup> [*sic.*] is Laotze, which means literally 'old boy,' or, judging from some things that are said about him, the wild Western appellation 'old coon' is not inappropriate."

Du Bose calls Buddha "the Night of Asia," as if Asia would have been better off without Buddhism. As for Buddhistic superstitions, which every Buddhist will grant prevail among all uneducated classes, we would say that Buddha can be made as little responsible for them as Christ is responsible for Christian

crusades, witch prosecutions, and heresy trials, which were once quite common over all Christendom.

Christian missionaries ought to be bent on preserving all that is good in the Chinese character. They must not ruthlessly break down those features which are characteristic of the Chinese. If missionaries cannot find a *modus vivendi* for converts by which they can preserve their hallowed family relations and continue to hold their ancestors dear, we cannot blame the Chinese Government for regarding Christian missionaries as a public nuisance. We respect the Saxon chief who, on hearing that all his ancestors were in Hell, withdrew from the baptismal font and preferred eternal damnation with his fathers to the bliss of the Christian Heaven in the company of Christian saints and martyrs.

Missionarising should not cease, but should be raised to a higher level. It should be done in brotherly love, not with contempt or in a spirit of pharisaic self-conceit. The rules which ought to be observed by all of us are well set forth by the Rev. George T. Candlin, of Tien-tsin, a Christian missionary to China, who personally and in friendliness met the Buddhist and Confucian delegates from Eastern Asia on the platform of the Religious Parliament. He writes :

" We must begin by giving one another credit for good intentions. I do not see why we may not commence at once by the leading representatives of the various faiths who were present at Chicago, including all the distinguished representatives of Christianity, with Mr. Mozoomdar, Mr. Dharmapála, Mr. Vivekananda, Mr. Ghandi, the Buddhists of Japan, the high priest of Shintoism, and our friend Mr. Pung entering into direct covenant with each other :

" 1. Personally never to speak slightly of the religious faith of one another. This I understand does not debar the kindly and reverential discussion of differences which exist, or the frank utterance of individual belief.

" 2. Officially to promote among their partisans, by all means in their power, by oral teaching through the press, and by whatever opportunity God may give them, a like spirit of brotherly regard and honest respect for the beliefs of others.

" 3. To discourage amongst the various peoples they serve as religious guides, all such practices and ceremonies as not constituting an essential part of their faith, are inimical to its purity and are the strongest barriers to union.

" 4. To promote all such measures as will advance reform, progress and enlightenment, political liberty and social improvement among the people of their own faith and nationality.

" 5. To regard it as part of their holiest work on earth to enlist all men of ability and influence with whom they are brought into contact in the same noble cause.

" To these articles I can heartily subscribe myself. I do not see why others may not." P. C.

#### F. DE GISSAC, OBITUARY.

<sup>1</sup> Laotze, which means "the old philosopher," is not a name, but an appellation. His proper name is *Ri*, his family name *Li*. *Tsze* means child and philosopher or sage at the same time.

We have received the sad news of the untimely death of Monsieur F. de Gissac, a French nobleman, who, on account of his political views was exiled from his native country, and latterly made a precarious living as an artist in Cairo, Illinois. He was

educated as a Roman Catholic, and although he had broadened in his religious convictions, he always continued to cherish a reverent respect for his teachers, especially an old Jesuit professor with whom he had studied philosophy. Although his inheritance had been confiscated, he loved France dearly—as dearly as art, which was his goddess. It was a habit of his to seize the pen at once whenever he thought that his country needed a defender. It appears that he, like many other of his countrymen, never felt at home in this country, and it is even doubtful whether he ever became naturalised. Nevertheless, he took a great, albeit a passive interest in American politics, except, perhaps, the late election, embracing always the cause which he deemed to be the people's cause. He was a regular reader of *The Open Court* and a staunch supporter of its main tenets, for which he sometimes rushed into print, be it in the *Independent Pulpit*, in local papers, or in French journals. The local papers state that he had few friends in Cairo, whither he had moved about a year ago from Waco, Texas, but those who knew him respected him highly as a thorough gentleman and a man of a rare literary and artistic education. He was found dead in the morning and none had been near him to witness his last struggle save his faithful dog, who showed signs of intense grief and had to be coaxed away by the landlady because he "at first refused to allow strangers to approach the bed." Two friends of his at Cairo, M. Louis de Montcourt and Mr. George E. Ohara, took charge of his affairs, and the county court appointed the latter gentleman administrator of the property of the deceased stranger, consisting mainly of artist's materials, pictures, and a hunting gun. The sympathy shown to M. de Gissac at the funeral was more extended than could be expected considering the small circle of his acquaintances. There were plenty of flowers; religious services were conducted by the Rev. de Rossett, and a quartette added to the last honors of the deceased artist the transfiguration that art gives.

#### NOTES.

The current number of the *Philosophical Portrait Series* is the portrait of Benedict Spinoza. This series, which now contains the portraits of Kant, Darwin, Romanes, Spencer, Haeckel, Lloyd Morgan, Mach, Le Conte, Harris, is issued for gratuitous distribution, and will be supplied to any one on request. Several of the portraits have been taken from copies found in the Chicago Public Library, by whose kind permission we are enabled to offer them to the readers of *The Open Court* and *The Monist*. On this occasion we desire to express our indebtedness to the Chicago Public Library and its officers, especially the librarian, Mr. Frederick H. Hild, who have ever given us valuable assistance, not only in this work, but in all our literary and scientific labors.

The Brooklyn Ethical Association, 345 Clinton Avenue, offers for the present season, ending March 28, 1897, a notable series of lectures. The series began with the "Origin of Ethical Ideas," by Minot J. Savage, and will discuss the moral notions of the principal nations and schools of antiquity and of modern times as follows: "The Ethical Ideas of the Hindus," by Swami Saradánanda; "Ethics of Zoroaster and the Parsis," by Jehanghier Dossabhoj; "Ethics of Buddhism," by Kwanchō Shaku Soyen; "Ethics of the Chinese Sages," by F. Huberty James; "Ethics of the Greek Philosophers," by James H. Hyslop; "Ethics of the Stoics and Epicureans," by Merle St. Croix Wright; "Ethics of the Hebrews," by Gustav Gottheil; "Ethics of the Mohammedans," by Z. Sidney Sampson; "Ethics of the New Testament," by Crawford Howell Toy; "Ethics of the German Schools," by Anna Boynton Thompson; "Utilitarian Ethics," by Robert G. Eccles; and "Ethics of Evolution," by Lewis G. Janes. The same course will be repeated before the Philosophical Conference of Cambridge, Mass.

To his many other graceful contributions to current literature Mr. Henry Van Dyke has recently added a collection of antiphonal readings from Scripture, prepared with the view of giving a wider range to Church service, and impressing upon devotional exercises a more intellectual and æsthetic character. The title is *Responsive Readings: Selected from the Bible and arranged under Subjects for Common Worship*. (Boston: Ginn & Co.) The imprecatory Psalms have been omitted; each selection is made complete in itself and disposed about a central thought; and the verses have been arranged upon a rational, intelligible plan. The whole idea is a sensible and salutary one, and in consonance with the enlightened bent of modern religious thought. Originally intended for use in the Harvard Chapel, it is much to be wished that Dr. Van Dyke's *Readings* should find adoption in other institutions, both orthodox and liberal.

M. Hyacinthe Loyson, the noted liberal divine of Paris, having visited the French dependency of Algiers in 1895, gives his impressions of the political and religious problems involved in the French government of its African colony, in two lectures delivered at Paris in May of the same year, entitled *France et Algérie. Christianisme et Islamisme*. The lectures which are now published in pamphlet form (Paris: E. Dentu, 3 et 5 Place de Valois) treat (1) of the law of Islam; and (2) of the religion of Islam. Père Hyacinthe recognises Mohammed as the prophet of the Arabs and believes that in a manner he was divinely inspired when he founded the great religion of Islam. He seeks a reconciliation of the two religions on the ground of the common elements of truth they contain, and believes that both countries will become more powerful and more religious by each accepting what is good in the other. It is not improbable that at some future time we may publish the lecture on "The Religion of Islam" in *The Open Court*.

Devotees of the mystic art of chiromancy will find able treatment of this subject in a tasteful little volume published by Georges Carré, 3 rue Racine, Paris, entitled *Premiers Eléments de Chiromancie*, by Papius, Doctor of Medicine and of the Caballa. The illustrations are numerous and well executed, and the appendix contains a brief vocabulary of chiromancy and a valuable bibliography.

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