

not be tortured, but that the more merciful sentence was set aside. He says:

"'And assuredly I am convinced that not without the judgment of God they suffered, contrary to the sentence of the judges, a long torture under the hand of the executioner.'—Page 205, vol. iii.

As he here expresses the determination to 'see what the rack will wring from' the Berthelier brothers, it is morally certain that the long torture of the two other brothers, contrary to the judgment of the judges, could only have been inflicted at the order of Calvin. There was no other man in Geneva who had the influence and authority to add to the sentence of the judges. This comes out also in his vexation that the victims stood the agonies of the rack during the 'long torture,' maintaining their innocence till the end. 'The two brothers' he says, 'who were executed, gave, at their death, proofs of the most obstinate disposition' (page 204). 'How wickedly at their death the two brothers attempted to throw obscurity on the affair you have no doubt heard.'—Page 215, vol. iii., Letters.

"The apology is offered that Calvin's character should be attributed to the age in which he lived. But 'the age' is not a date nor a country, but a surrounding and a class. Calvin's age was the Reformation and the Protestant Reformers. Among them he stands solitary for acumen and malevolence."

### BRUNETIÈRE: A LITERARY CONVERT TO ROMAN CATHOLICISM.

NOT since the conversion of Newman has the Roman Catholic Church made so important an individual conquest as in the case of Ferdinand Brunetière, who, as the editor for many years of the *Revue des Deux Mondes*, has been regarded as the

ex-officio head of French letters. The event is a sensation among literary folk all over the Continent; for, aside from his position as a sort of literary dictator of France, he is an acknowledged master of French prose and the ablest critic since Taine. *The Literary Era* (Philadelphia, February) thus speaks of him and his new religious belief:

"In his earliest efforts as a lecturer in the College of France, Brunetière

was known as something more latitudinarian even than an agnostic; none of his works encourages undue confidence in orthodox belief; his studies of the French classics—and he has gone as deeply into them as all of his contemporaries put together—do not give any hint that he regarded faith as an article of very great moment. His declaration, therefore, that he has come to believe, and believe as profoundly as the humblest neophyte, has caused as much curiosity, if not controversy, in continental Europe as Newman's conversion a half-century ago. He took the occasion of the annual congress of Catholics at Lille, in the north of France, to make his public confession in an address entitled 'The Actual Reasons for Believing.' The text makes a pamphlet not quite so ample as Newman's 'Apologia pro sua Vita,' but it is marked by almost as much philosophic profundity, and, if anything, by clearer reasoning.

"He distinguishes the need of believing into three categories, so to speak—philosophic, social, moral. The social or moral, he

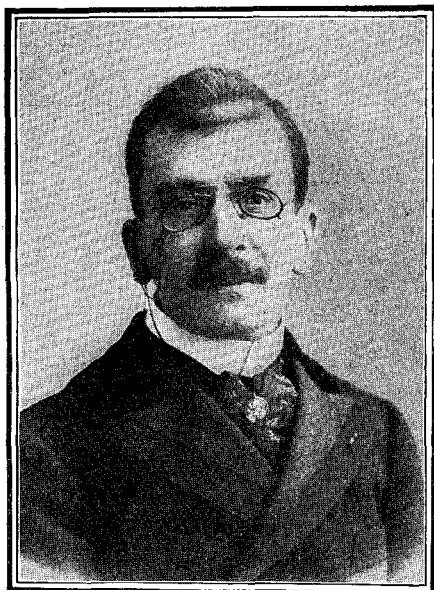
explained, were the main reasons that urged him to believe. 'That which I believe'—and I dwell vehemently on the word—'that which I believe, not that which I suppose or what I imagine, and not what I know or comprehend—go and ask in Rome.' Naturally, the astonished Parisians, who have not followed the convert's recent essays in homiletics, seek personal or occult causes for this unexpected defection from the ranks of the Voltairians; for even the *Deux Mondes*, while clerical and monarchical, never draws the line against the widest latitudinarianism. It is of interest to learn that Brunetière was first set to thinking of the possibility of belief on marking the gross materialism of the so-called Anglo-Saxon races. To him the British have no religion, and when he visited America he looked in vain for anything more of religion than forms and platitudes. Six years ago Brunetière had occasion to visit the Vatican, and, incidentally, was accorded an interview with Leo XIII. Writing of the event afterward in the *Deux Mondes*, he made a somewhat mysterious allusion, which at the time piqued curiosity. 'What the Pope was good enough to say to me it is not to be expected that I should reveal here.' Presently, however, he began an exposition of the works of the 'Eagle of Meaux,' Bossuet; and in the delivery of a course of lectures on this prelate he has let it be seen that he found both inspiration and satisfaction."

### THE EVANGELICAL SECTS OF RUSSIA.

READERS of Tolstoy's "Resurrection" will recall the evangelical preacher whose drawing-room talks on religion were resorted to by many of the ultra-fashionable people of St. Petersburg. The Protestant movement in Russia has hitherto been confined almost wholly to the peasants; but as pointed out by Felix Volkovsky, editor of *Free Russia*, it has of late gained not a few powerful patrons among the nobility and upper classes. He writes (in *The Forum*, March):

"The present political order of Russia is such that every independent action—whether on a religious, social, or economic ground—inevitably assumes a political meaning, and produces a political effect, as it undermines the very principle on which the all-absorbing, all-grasping, and absolute power of the Russian Government rests. According to that principle, the citizen is not a mature personality, but a child for whom everything is determined by the Government. He has no part in imperial legislation. It is the bureaucracy, headed by the Czar, that frames, promulgates, and enforces the laws; and he must obey. His education, his political opinions, his religion, are prescribed for him; he can not even move about without a permit from the Government, in the form of a passport. One understands that under such circumstances sectarianism assumes a political meaning. A peasant who, contrary to law, secedes from the established orthodox church and declines to give up his new faith, puts the commands of his personal conscience above the commands of the Government, the Czar included. Every one has heard a good deal about the Stundists, the Shelapouty, the Doukhobors, and other dissenters of Evangelical type, some of them with a strong tendency toward Quakerism. These deserving people, who are the best specimens of their race, were, and still are, subjected to the most revolting persecutions. They have been beaten, imprisoned, systematically starved, inhumanly tortured, exiled, and their female relatives have been treated in a most shameful and brutal manner. Yet notwithstanding all these facts, heroic men and women have declined point-blank to comply with the orders of the Government and the official clergy which they have considered sinful. The movement has created thousands of able and fervent apostles, who, by reason of governmental deportation, are scattered throughout the empire. It has converted millions of unthinking, passive creatures—who were until then driven about by the officials and clergy like cattle—into discriminating beings, with a sense of self-respect and a determination to oppose wrong. Many dissenters who, until last year, had concealed their real religious doctrines, profited by the last census to state their creed openly.

"Besides, the upheaval of their spirit is being manifested by increasing proselytism, for which purpose some sects, for example in the Tomsk province, train their own missionaries. They



M. FERDINAND BRUNETIÈRE.

also build new chapels, and write polemic books. The movement has found its way into the higher classes of the population, as evidenced by the names of Tchertkov, Birukov, Tregoubov, Prokhanov, Pashkov, Prince Khilkov, Dr. Volkenstein, and others. It has its powerful prophet in the person of Count Tolstoy. It has established its own free press, as the activity of Mr. Tchertkov, at Purleigh (in Essex), and the periodical *Bessyeda* formerly published in Sweden, show. It commands the active sympathy of the world, as has been proved by the world's press, by the emigration of 5,000 Doukhobors, through the substantial pecuniary aid of the Society of Friends and the money forwarded from England to the suffering Stundists, etc. True, this very emigration may be regarded as a victory for the Czar's Government, as it has contrived to drive 5,000 courageous souls, who knew how to stand by their banner, out of the country, which needs such people badly."

### ARE THE JEWISH COLONIES IN PALESTINE A SUCCESS?

COLONIES were established for the Jews in Palestine by Montefiore, the Rothschilds, and others long before the Zionist movement was organized among the Jews; but since that movement has become so pronounced, the question as to the success or failure of these colonies has been bitterly debated by the friends and foes of Zionism. One of the most significant and seemingly impartial utterances on this question is found in the *Bote aus Zion*, from the pen of Pastor Schneller, the son of the famous Father Schneller, in Jerusalem. Pastor Schneller is the author of a number of exceptionally fine works on Palestine. He says, in substance:

Palestine is not a country that invites the establishment of colonies or that promises rich rewards for such enterprises. Success can attend only special efforts, and the chances for success depend largely on the character of the undertaking, whether it is industrial, commercial, or agricultural. Ventures of the first class have been made in several cities, but as a rule they have flourished for only a short time, as the needs of the Orient are very small in this line. Commercial enterprises, especially in Jerusalem and Haifa, have, to a limited extent, been successful; but, largely on account of the attitude of the Government, they are doomed to failure. The most successful men in this department have been the Jews.

Even the agricultural colonies founded by and for the Jews have been but partially successful, and some of them are total failures. In reality, the only ventures of this kind that have been paying investments have been the vineyards, and, to a limited degree, the dairies and the vegetable gardens. The raising of grain has brought only meager returns. As both the hill countries and the plains are favorable for the growth of the grape, the Jewish colonies have confined themselves almost exclusively to the vineyard, and do reasonably well, as the Rothschilds buy the grapes at a good price, but themselves lose heavily on their investment. Matters have improved recently for the Sarona colony, since both Egypt and Germany have begun to buy Palestinian wines, and the orange trade of Joppa has also developed by the growth of export trade. But exceptionally favorable conditions prevail in Sarona. Even the colony at Haifa can not support itself without assistance. Here olive plantations have been established, but the profits have not been encouraging. As there is a steady demand for olive oil, a number of the Jewish colonies have turned almost exclusively to the cultivation of the olive-tree.

The experiences of the Jewish colonists, as also of the Christian Templars, who have been established in Palestine for half a century and more, go to show, therefore, that even agricultural colonies in that country can count only on meager returns, even if system and industry prevail in the management. The colonist in Palestine can never become a rich man. At most, he can gain by hard industry a fair living.

The *Saal auf Hoffrung*, the famous Jewish mission quarterly, edited for so many decades by Professor Delitzsch, in discussing this problem expresses its full agreement with Pastor Schneller, but adds that it is probably a blessing in disguise that Palestine

is not a promising land for the colonists, otherwise it would attract the fortune-seeker from all directions, while now it appeals only to those strong in religious sentiment and aiming to realize high ideals, and for this very reason may be reserved for the Jewish resettlement sooner or later. The professor states:

"It is a pleasure to hear that Pastor Schneller confirms the claims of the more moderate Zionists, namely, that a certain class of colonists, the industrious and deeply religious Russian Jews, have, as peasants and tillers of the soil, been fairly successful in Palestine; and that in such colonies a second generation is now living that promises to become permanent cultivators of the soil."—*Translation made for THE LITERARY DIGEST.*

**The Oldest Known Texts of St. John and St. Matthew.**—According to Dr. W. C. Winslow, vice-president of the Egypt Exploration Fund, the two oldest texts of St. Matthew's Gospel and of the Epistle to the Romans are now in this country. In *The Living Church* (March 2) he writes:

"The former is in the museum of the University of Pennsylvania, the latter papyrus is at Harvard University. They are among the 118 papyri recently presented by the Egypt Exploration Fund to the universities of our land.

"The fragment of St. John's Gospel forms an important portion, small tho it be, of a book of about fifty pages containing that Gospel, dating about 200. We have St. John i. 23-41, except that verse 32 is wanting; also, St. John xx. 11-25, except that verse 18 is missing. In the former chapter we have those profoundly significant words, 'Behold the Lamb of God, which taketh away the sin of the world.' In the other chapter, we have St. Mary addressed by Jesus, after His resurrection, at the sepulcher. The handwriting is a round upright uncial of medium size, and the usual theological contractions for God, Jesus Christ, Spirit, occur. The reason why these two chapters (in part) are preserved is that chapter i. and chapter xx. were very nearly the outermost of a large quire containing the other chapters. The text appears to have affinities with the Sinaitic Codex, and, I need not add, absolutely confirms our version.

"The manuscript of the first seven verses of St. Paul's Epistle to the Romans is in a large and rather rude uncial, and appears to be a schoolboy's exercise at Oxyrhynchus, and of the date of 316. A few mistakes in spelling occur, which a beginner in his lessons would naturally make. That a chapter of St. Paul should be used for such a purpose shows that the writings of the New Testament had long been in common circulation. The older fragments of St. Matthew are retained in England (Oxford or the British Museum), and the fragments of St. Mark of the fifth century also remain in England."

In a later article (March 9), Dr. Winslow explains that while the oldest known text of St. John has been found, he was mistaken in stating that it is owned by the University of Pennsylvania. The text owned by the latter is one of St. Matthew, even older—in fact "the *very oldest bit* of New-Testament text known to us."

### RELIGIOUS NOTES.

THE series of conferences at the University of Chicago (THE LITERARY DIGEST, January 26, page 96), dealing with "The College Student's Difficulties with the Bible," were reported by the daily press in such a way as to give misimpression as to their character. So the University authorities claim, stating that the purpose was to meet modern difficulties of Biblical criticism. Several hundred students of the University attended the conferences, with the result, it is claimed, that many difficulties were removed.

DR. EDWIN A. ABBOTT, the author of the monumental article on "The Gospels" in the *Encyclopædia Britannica*, has just published the results of his latest work in scientific Biblical research under the title. "A Guide through Greek to Hebrew Scripture." It is the first part of a series of volumes dealing with the Gospels, and presents Dr. Abbott's view that the synoptic Gospels were largely either translated from earlier Hebrew documents or were modified by them. The succeeding parts will give the author's thesis that St. Matthew and St. Luke borrowed from the earlier Mark. All three synoptics, he believes, are derived from a Hebrew original, which influenced the fourth Gospel also. But the translators were not very familiar with Hebrew, and thus fell into errors. In the accomplishment of his task of a minute study of all these documents, Dr. Abbott asks the cooperation of competent students everywhere, since it is far beyond the powers of a single man.