

of these establishments put into his hands for liquidation. He does not seem to have been ungrateful, and his account furnishes admirable proofs of his never having forgotten his friends in the past. Among the many documents which the police seized was a report of a certain architect on the value of the Redemptorist Monastery and Chapel in the Boulevard de Menilmontant. The chapel alone had cost £40,000, and the value of the lead roofing was about £2,500. But the expert declared that the building was absolutely valueless and set it down as being worth the nominal sum of one franc. The building was afterward leased by a friend of the liquidator, who let it for £400 a year. In connection with the sale of the Marist Brothers' College, Mr. Duez is asserted to have benefited to the extent of £6,000."

## JESUS FOR THE JEWS

"IT was really love's labor lost for anti-Semites to purge the prophet of Galilee of the taint of Semitic ancestry," says Emil G. Hirsch. In this phrase he answers some of the modern scholars whose claim that Jesus was of Aryan ancestry we treated in our issue of March 19. Rabbi Hirsch charges both Professors Haupt and H. S. Chamberlain with uttering no new thing, tho their forerunners "had merely suggested" what Professor Chamberlain, we are told, "in the sublime might of his superb mentality, announced as final truth." Rabbi Hirsch, writing in *The Reform Advocate* (Chicago), goes on to concede the letter of the claim for Aryan ancestry, but makes certain reservations that seem to rob the admission of vital significance. He says:

"Let him have been racially of Aryan stock! In the spirit, he was a Jew. Unless not only the genealogy of the Gospels, but also every utterance of his be unhistorical—and thus we are forced to concede that we know nothing of his teachings—Haupt and Chamberlain's Aryan Jesus talked, taught, hoped, prayed, and preached as only a Jew could have thought and worshiped and spoken. No Greek and no Teuton could or would ever have epitomized the Jewish prayers as did he; or have been moved to interpret holy writ exactly as did the Haggadists, the men of the Midrash, who taught by parable."

Rabbi Hirsch next turns to a more sensational claim that has recently been made by Professor Drews, of Carlsruhe, to the effect that Jesus was not a historical person. Here again the writer remarks that this is not a new claim, and outlines the orthodox reply to it. He writes:

"Drews and Robertson, now sponsoring the negative view, were preceded by Bruno Bauer. Conservative and orthodox theologians have not hesitated to go on record as having no interest in the Jesus of history. Theirs is the faith in the Christ. Of the man Jesus, they concede, next to nothing is known. They appeal to Paul and ground their faith in the risen Christ on his testimony. The objective point of Drews's attack is the Jesus cult of modern Liberalism, a cult not in high favor with the spokesmen of conservative theology in Germany and England. Drews's critics are right when they contend that historical evidence to the existence of the man Jesus or the lack of such evidence is of no consequence in valuing the contents of the Christian religion. Paul's authenticity, the creditability of his experience, have a much more important bearing. Christianity exists. This fact is independent of any other fact. It matters not who wrote the words attributed to Jesus. They are in existence. They have wielded power and influence. Religion is not a question of facts; it is one of forces."

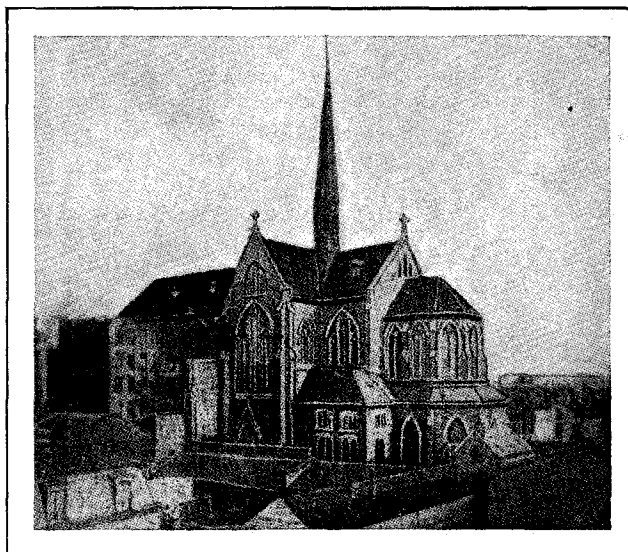
The meagerness of our knowledge of Jesus leaves the liberal Christians with as little to stand on as the orthodox, and gives the Jew no reason to prefer the liberal to the conservative, argues the writer, who says of these theological disputes:

"They bring out the weakness of the position of the Liberals. Their idealization of one historical personality has no clearer credentials than has that of the Paulinian theologians. It is as unhistorical as is the Christology to which these Liberals take exception. It is grounded in psychological needs just as is the Paulinian doctrine. And behind it all, the one undisputable fact

—the Judaism and the Hellenism of the birth-time of the Church and its theology. Last, not least, these polemics ought to put an end to our aping or adopting the unhistorical idealizations of the liberal wing of Christianity. Non-Jews may be excused for canonizing such an ideal construction and reconstruction. We can not be. If we must quote New-Testament passages in our sermons, we should quote them from the sources whence they themselves were drawn."

## A "CRUSADE AGAINST CALUMNY"

AN effort, world-wide, is being begun by a New-Zealand Catholic editor, to establish "agencies for the exposure and unearthing of the propagators of scandals and calumnies against the Catholic Church, its priests, and institutions." So *The Catholic Universe* (Cleveland) reports the work now being carried out by the Rev. Henry W. Cleary, D.D., who is at present in New York upon this mission. For years Dr. Cleary, it is said, has been using



CHURCH OF THE REDEMPTORISTS,

One of the sources of Mr. Duez's fortune. The church was sold for one franc and rented for a tailor's sweat-shop at the rate of \$2,000 a year, Mr. Duez and his friends reaping the profits.

his paper, the *New Zealand Tablet*, to accomplish similar ends. At the Catholic congress, held in Sydney, Australia, last September, it was decided that Dr. Cleary should start upon his mission, beginning the work in Australasia by establishing a strong, permanent organization and reaching out thence to all other countries by uniting with the International Catholic Truth Society. *The Catholic Universe* proceeds thus in its account of the enterprise:

"Funds were at once liberally subscribed in New Zealand to insure the success and permanency of the cable service. The Archbishop of Melbourne, who is the president of the Catholic Truth Society of Australia, took the matter up with the greatest cordiality, and knowing that Dr. Cleary was about to make a tour of the world gave him a strong letter of indorsement and recommendation.

"Dr. Cleary passed through New Orleans last week and, in conversation with a representative of *The Morning Star*, said that his work has been, so far, very successful. Everywhere he has been greeted with the utmost kindness by members of the hierarchy and clergy, and in every instance received the most hearty indorsement of his plan and promises of cooperation.

"Dr. Cleary has just completed the tour of South America and Central America, one of the special objects of the Australian Catholic Truth Society being to nail on the head, as it were, every slander concerning the Church, the bishops, and clergy in the Latin-American countries.

"Dr. Cleary is a linguist, and his splendid knowledge of Spanish gave him exceptional facilities for work and inquiry in the Latin-American countries. Having seen the great work of the Church there, having investigated for himself, and having the funds wherewith to carry on the most vigorous campaign, he returns fortified

with facts and data that are unimpeachable, while at the same time he has unearthed many a false and libelous statement against the Church and clergy in South America. He declares that the hierarchy and clergy of the Latin-American countries are as noble a set of men as are to be found anywhere, while the condition of the Church is vigorous, progressive, and her work truly holy and apostolic.

"Dr. Cleary deprecated the custom that Protestant missionaries have of manufacturing scandals in connection with the Church in Latin-American and Latin countries generally. He said that if the Catholic missionary were to spend his time going among the lowest and most illiterate portion of a population in outlying sections seeking out calumnies against Protestant missionaries instead of doing his duty, the record would be anything but inviting.

"Dr. Cleary explained his purpose to the South-American bishops and clergy, and was everywhere cordially indorsed. He succeeded in establishing agencies in Montevideo, Paraguay; Buenos Aires and Corduba, Argentine Republic; Santiago de Chile; La Paz, Bolivia; Arequipas and Lima, in Peru; Quito, Ecuador; Caracas, Venezuela; Bogota, Colombia; Rio Janeiro, Mexico City, etc. It is intended to take up every case as it occurs and expose it, as in the case of the recent calumnious statements and bogus letter attributed to the Archbishop of Caracas. . . .

"It is proposed to make Rome the center of the work, which will reach into every clime.

## NEW THEOLOGY SCORED IN BRITAIN

IT is hardly worth the trouble it costs to turn men out of the pulpit for their views, but it is worth everything to pick the right men to let into the pulpit and prepare them to face the unrest of the age. This is the primary problem in training men to preach, said Principal P. T. Forsyth at the recent Free Church Council at Hull, England. To this unrest the Church must present "evangelical certainty, informed certainty, and teachable certainty," he affirmed, and it should be "the certainty of those who, knowing the best, know also the worst, know the way through it, and on the way learn much, learn to drop much, and to gain much." His enlargement upon this theme is taken as an attack upon leaders of the liberal wing of the Church like Dr. Campbell, about whom the terms "quacks" and "adventurers" are used. *The Christian World* (London) reports him in such words as these:

"There should be no countenance, but only contempt, for adventurers who set up violently to discredit and revolutionize belief, not only without mastering the subject, but without having mastered a single theological classic or studied thoroughly and critically a single book of the Greek Testament. We ought to repel with warmth the claims to teach of men who inhale their theology out of their age, as orchids grow with their roots in the air, instead of planting it in historic revelation, like the tree of life. This is not the scorn of orthodoxy for heresy, but of the competent for the smatterer who sets up as an authority. It is scorn for amateur guides who offer short-cuts to certainty which all the labor and science of the saints have missed; and who undertake to get New-Testament apostles out of the way by old-age pensions. Attacks on Christian belief based on ignorance or hatred are quackery. We must be patient with those whose minds are unsettled, especially the catechumens of the ministry. We must, however, be providing real means for settling those minds, and we must not turn teachers loose on an unsuspecting public, knowing them to be without a competent message, or power to hold it in a crisis."

He goes on to deal more explicitly with the New Theology's teachings concerning sin and atonement. Thus:

"Let us be quite clear, both to inquirers and doubters, that an evangelical Church rests on the New-Testament fact of final redemption from guilt in Christ's Cross, however it may construe theories of the atonement; that the matter of sin and its forgiveness, guilt and its removal, is the marrow of Christianity; that such experiences as these, which pervade the whole evangelical succession from Paul to Wesley, are not pathological to religion, but are the true life of the Christian Church. Let it, further, be part of our attitude to certain phases of the modern movement to say this—that if any public teachers treat evangelical faith, with

all its stress on sin, as a disease of healthy-minded religion, and call Christ 'just a man, but what a man!'; if they treat Christ, even when he is believed to be historical, merely as a great quotation from the past instead of the very life of the present; if they say each man is a Christ, and that Christ made no atonement in any other sense than that in which each man has to make his own; if they abjure historic and apostolic Christianity as a rudimentary phase, and especially if they dismiss a historic Jesus—if they do this while all the time enjoying the name, the credit, and the funds of the evangelical faith, we think it dishonest and ignoble. It is obtaining influence under false pretenses, and eating the bread of a faith denied. It is intellectual immorality, public malversation of trust, and abuse of lawful freedom."

*The Christian Commonwealth* (London), Dr. Campbell's paper, takes up the cudgels for the New Theology, and in a signed editorial by J. M. Lloyd-Thomas says:

"We refer to this address not in order to retaliate with bitter and unchristian recrimination, nor yet to make a parade of turning the other cheek to the smiter, but rather to comment on some of its less personal criticisms. There is much in it—for example, its insistence on history and the historic Jesus—with which we agree. There is much that we disagree with which is yet significant and suggestive. It is no small thing to have a frank admission from an aggressive champion of reaction that 'theological orthodoxy as an ideal—mere correctness of belief as the object of the Church—was practically gone.' Let us thank God that so far, at any rate, liberal Christianity has triumphed. After all, it is not every principal of a theological college that even now will acknowledge this collapse of orthodoxy. Indeed, it is just here that the sting stabs. Were orthodoxy secure, we should not have these pitiable periodicities of bad temper. But the facts are too plain: orthodoxy has been publicly found out, and must therefore be abandoned. It might naturally be supposed that the only reasonable alternative would be a broad-hearted and wide-eyed liberalism careful to conserve all that is valuable in the living tradition of the Christian Church, but ready to accept every new truth. But no: 'theological liberalism had notice to quit; it had got its death sentence.' It is true, contended the speaker, that the infallibility of the Church had gone and also the infallibility of the Bible; but there remained 'the infallibility of the gospel which produced both the Bible and the Church.' This is an arresting assertion which but for its exaggeration would be altogether admirable. The difficulty, however, comes in when wistful multitudes ask, 'And what precisely is this infallible gospel? Who is its living interpreter and exponent?' The Pope will answer 'the Church,' and will immediately add on the royal principle of *L'état, c'est moi*, 'The Church, it is I.' The only alternative Dr. Forsyth offers to this is to repeat 'the gospel,' and to add 'the gospel—it is such as I announce it to be.' Now, there is no occasion to decide which of these two ultramontane absolutisms has the better claim, for the modern mind has irrevocably rejected both. If the historic Jesus, as he is being rediscovered through the labors of undogmatic and devout scholars, is not to be allowed to be the interpreter of his own gospel, nor yet the consensus of his free followers who seek to perpetuate his personality through the Church, it is hardly likely that any single theologian, however self-confident and dictatorial, will be allowed to legislate for other theologians equally competent though less despotic. Are we going to hand over to this or that individual the right to pontificate at large and pronounce these arrogant final judgments on what the gospel is and is not?"

The liberal movement is here, triumphantly asserts this writer, adding that "it is not in mortal man nor in any combination of men to stay its oncoming flood." Further:

"The Pope may think he can suppress Modernism. Dr. Forsyth in his own narrower sphere may share this papal delusion. Spurgeon thought he could do it once upon a time. Many others more competent than these have made the same pathetic blunder. Such efforts are now belated, discredited, and discreditable. Heresy-hunting may bring glory to the heretic, but it can not fail to bring shame to the reactionaries and obscurantists who indulge in that obsolete sport. Their day is done. We know, and probably they know, that the cause of liberal Christianity is an irresistible and victorious cause. Wherefore, to quote the wise words of a member of the Free-Church Council after a prolonged discussion on the virgin birth, let us get to business."