

ANOTHER MODERNIST ENJOINED

FATHER TYRRELL'S modernism, it seems, lives on after his death, and the Vatican finds that the ban it put upon his writings must be extended also to the pen of his literary executor, Miss Maud Petre, who is to write his biography. A member of a distinguished Catholic family of England, and faithful friend of the late Father Tyrrell, she has been asked to send in a written declaration that she submits sincerely to the Holy See in the matter of the encyclical *Pascendi* and the *Lamentabili*, the two documents specifically condemning the teachings of Modernism. In case of non-compliance she is made to understand that the penalty will consist in deprivation of the sacraments and isolation from the spiritual communion of the Church. These facts she herself makes public in a long letter to the *London Times* protesting against the unusual nature of the demand made upon her. She says:

"Not only am I a simple lay person, possess of no official dignity or authority whatsoever, but furthermore I am a woman with no advanced theories in regard to my sex and little disposed, as my past testifies, to public life or action."

When Miss Petre first received the command from the ecclesiastical authorities of her diocese, she wrote, in reply to inquiries about the soundness of her faith, that she adhered to the faith in which "I was educated from childhood, when I was instructed in the Catholic creeds, but taught far more of the duties and practises of Catholic life than of any theological subtleties. If, therefore, my life did not testify to my faith, my signature would be entirely vain." Of the encyclicals she writes:

"I have only read these documents once, when they made on me a very painful impression, which I found was shared by many Catholics; for they seemed to condemn writers like Cardinal Newman and Father Tyrrell, who had been our greatest Catholic apologists; they seemed to hamper the mind in the acceptance of historical and scientific facts; and the *Pascendi* seemed to advocate a line of action contrary to general notions of charity. . . . If wrong on these points, I should be very glad to be convinced of my error, but I did not want to read the documents again."

Her frank expression of opinion and conviction was not regarded as satisfactory and she was asked again for a declaration. Her second reply, says *The Churchman* (Prot. Episcopal, New York), "contains such well-considered and skilfully elaborated arguments that it is clear from them that the writers of the papal encyclical would have been well advised if they had secured her help as the editorial reviser of their doctrines." This paper gives a succinct statement of her reply:

"Miss Petre examines the different kinds of subscriptions that she might be expected to make. As an act of blind obedience she might, she says, be required to sign an act of adhesion to any decree or encyclical, or even a statement that the sun went round the earth. Such a course, she thinks, may be explained in the case of those who wish to save their lives from confusion and avoid scandal to others, but she emphatically rejects it as a guide for herself. 'I am not,' she says, 'in a position of importance, and can follow the dictates of my conscience regardless of all public considerations.' Another method suggested might be to deal with the encyclicals in the manner of a theologian, explaining, qualifying, distinguishing various meanings, treating them, in fact, as the Thirty-nine Articles have sometimes been treated among Anglicans. But here evidently Miss Petre is unwilling to follow the example of Cardinal Newman's Anglican career, for she holds that the papal documents must be interpreted in accordance with the sense given them by the Pope. The only course, therefore, left to her, she explains, is 'to declare that I accept these documents and actually do accept them inwardly and outwardly in their meaning and in their words, from the first line to the last.' Before taking this step, which every one can see is of most momentous importance to the conscience, Miss Petre asks that the authorities of her Church shall give her the assurance that

every condemnation or proposition of the two documents, without a single exception, is *de fide* now and will always be in the same sense *de fide*. The seriousness of this demand from the layman's point of view is justified by her own plain-spoken and direct interpretation of what the demand of the ecclesiastical authorities signified."

The *London Tablet* (Catholic), presenting the papal view of the case, declares that Miss Petre "is about the last person



COUNTESS TOLSTOY.

From a bust executed by her son, Count L. L. Tolstoy, and now on exhibition at the Doré Galleries, London, where it forms part of an exhibit of the work of one hundred leading Russian artists.

whom the Catholic authorities could have any possible interest or inclination in molesting or in subjecting to any special or invidious severity of discipline." It goes on:

"She is no doubt right when she says that she is but little disposed to public life and action. But she does herself an injustice if by that she means that she is unknown to the public. On the contrary, she is fairly well known to a fairly large public as one who had warmly espoused the cause of Modernism, who is credited with having done not a little for its encouragement and furtherance, and who, in the face of recent decisions of the Church, has spoken no word of regret or of that acceptance and submission which loyal Catholics have gladly given both here and in every part of Christendom. Ecclesiastical authorities do not take action upon mere public repute, but they do, and must, take action upon facts which are of public notoriety. These, unfortunately, are facts which Miss Petre herself would hardly care to deny. We can candidly say that if she did deny or disavow them, no one would be better pleased than ourselves, and no one would be more thankful than her diocesan. On the death of Father Tyrrell, Miss Petre came before the public as his literary executor, and issued a warning to all whom it might concern that the unhappy priest had recanted none of the teachings associated with his name. It is not, as the writer of the article in *The Times* ineptly suggests, that the Church authorities in her diocese have proceeded against Miss Petre because she was the friend of Father Tyrrell. A bishop does not take measures merely on grounds of sentiment. And friendships, which are matter of personal sympathy, are, as far as the discipline of the Church is concerned, naturally left within the domain of personalities. But sympathy with the Modernist cause and teaching is a widely different matter. Father Tyrrell wrote his last book after his teachings had been condemned by the Holy See. In it, there is

no word of recantation or of submission to the Church authority. On the contrary, under cover of advocacy of the Modernist pseudo-'Catholicism,' many of his former views are enforced and re-presented. (That he had already lapsed from the Catholic faith is further attested by his own letter to the Old Catholic Bishop Herzog, in which he expressly rejects the Councils of Trent and the Vatican, and the Pope's Primacy of Jurisdiction.) Despite these considerations, Miss Petre, actuated no doubt by motives of personal loyalty to her friend, continued to act as his literary executor, and took care to give to the public his posthumous book, which in spirit and import deviated in no substantial degree from his former Modernist teaching. In face of these facts, it is putting matters at their least, to say that, so far, Miss Petre acted publicly as an abettor and promoter of the Modernist cause of which her deceased friend was a protagonist, and therein she placed herself publicly in sympathy with a system which has been solemnly condemned by the Holy See as the synthesis of all the heresies. We are not even aware that in fulfilling her task she has in any way dissociated herself by any word of disclaimer or reserve from the responsibility and significance of her public and practical advocacy."

EASTERN EUROPE IN REVIVAL

THROUGHOUT the whole of Eastern Europe an evangelical revival is in progress under the ministry of the Baptist churches, which, says *The Episcopal Recorder* (Philadelphia), "bids fair to change the religious aspect of the Near East." This demonstration shows that "the 'failure of Protestantism,' of which we have heard so much recently, turns out to be no failure at all where it is properly applied." Another fact thus emphasized, we are told, "is that the first impulse arising from evangelical Christianity is a flaming evangelism, in which the saved man—preacher or layman—takes a most active part." Some facts are here set forth:

"In Russia, the Baptists are doing a splendid work. Hitherto the churches have been divided into eight unions, according to nationality. One of the problems presented by the work has been the large number of nationalities concerned, as, for example, the German-speaking Baptists have comprized Letts, Lithuanians, and Esthonians. This union alone comprizes 147 churches, with 468 preaching stations, and represents a membership of over 26,000, which has been increased by nearly 2,000 during the past year. The Russian Baptist Union comprizes 149 churches, with over 10,000 members and an addition of 2,000. In the south of Russia, the churches are springing up by scores. An effort is now being made to consolidate all these unions into one great union for the whole Empire. This effort may not prove successful, for the toleration of the Government does not go quite so far as that, and in Russia one has to watch every step."

The Edict of Toleration has had a similar effect in Russian Poland, where since it was promulgated in 1905 fifty-nine churches have come into existence. Further:

"Some of them are very large; that at Lodz having 1,559 members, and that at Lucinow 848. These two churches alone report an increase for the past year of 199. When it is remembered that these figures represent the addition of adults on confession of faith, the growth of the work is seen to be remarkable. Full figures can not be readily obtained, but it is believed by those who have studied the matter that when they are available, it will be found that the Baptists of Eastern Europe are second in numbers only to the churches in our own country.

"But it is not in the various parts of the Russian Empire alone that this work is growing. Other parts of Eastern Europe have the same glad tidings. Hungary, the scene of the Los von Rom movement, is being swept by this evangelical revival. Last year shows an increase of 12 churches, 100 preaching stations, and 4,000 members. Some of the churches have stirring tales to tell. The church at Bekessaba, formed three years ago, has 250 members; while that at Homorod, not a year old, has 160 members, and has launched out, supplying 20 preaching stations. The church at Budapest has 839 members, with an increase of over 200, and 27 preaching stations.

"A similar work is going on in Rumania. Remarkable vitality

is manifested in every direction. One evangelist last August baptized 280 converts, and during the twenty years of his ministry has baptized over 6,000 persons. Churches with memberships running into the hundreds are happily not few. At Prague and Brunn, splendid work is being done among the Czechs and the Carpathian mountaineers, while the professional classes in these centers are being reached. Efforts are being made to establish without delay a Baptist college, where pastors and workers for Russia and Southern Europe can be trained, in the hope of keeping pace with the demands of this work."

WOMEN WHO DRINK

THE DRINK HABIT among women is treated in a vein of strong reprobation by *The Christian Work and Evangelist* (New York). The practise is of recent growth, but its prevalence in the circles of society in our cities calling themselves respectable and even Christian is gaining a wider and wider hold. "Women not only drink cocktails before dinner now in New York, but they drink strong wines and much champagne, and it is no uncommon thing to see them so flushed with drink that they lose all sense of modesty and say loose things that, bad enough in men, sound horrible in women." This journal gives some specific instances:

"At one dinner party given not many miles from here, the company being made up of members of society whose names many would recognize, and who go to church on Sunday, one of the women drank so indulgently that she ran from the table and, in the presence of a dozen men, attempted to climb a pillar in the room, amid the clappings and cheering of the drunken guests. Another woman had to be put in her carriage at the close of this dinner, and before the company had broken up they attempted to sing a Christian hymn, about which gathered the tenderest association of years, to a comic-opera tune. These were people who are received into our so-called best society, and such actions do not bar them from social recognition. A woman who is connected with some of the most prominent families in New York, and who, according to the papers, has just taken a suite at one of our best hotels, gave a stag party once, a party for women only, and at the close, while half-intoxicated and smoking a big cigar, hurled a plate at the butler's head, an act which nearly cost her very serious consequences."

Attention is called to conditions that are more or less notorious, namely, that New Year's Eve has "become a perfect orgy at the hotels and restaurants." More:

"Last New Year's Eve even the reporters of the daily papers, who see many sordid and bestial things, got disgusted at the sordidness and obscenity they saw. The event has become a byword all through the nation. It is a stench in the nostrils of all decent people. Notice is in all the papers that only champagne will be served. People one thought decent and respectable engage tables weeks ahead, and on New Year's Eve these public dining-rooms are crowded. In some of them a perfect orgy of drinking goes on. Men and women who never met before sit down together. Wine flows in rivers. Shouting and revelry ensue, and in some places it becomes a saturnalia. A guest at one hotel saw woman after woman carried to carriages. All this in a city of churches. Of course, all the people who thus spend New Year's Eve do not go to this extremity. But that they can sit and have part in it is horrible. For at the large restaurants you can not have a table unless you order wines. And thousands were there last year. It has been rebuked, but it goes on. It is a disgrace to our city, and all decent people should frown upon it."

Mrs. MAUD BALLINGTON BOOTH, representing the Prison League of the Volunteers of America, again makes her appeal for Christmas bounty for the wives and children of men in prison. She writes: "We will spread no great feast to feed the poor promiscuously, but we do plan to carry Christmas into hundreds of homes. Each case is investigated and warm clothing will be purchased to fit every child, while groceries, dolls, and toys will be added in the packing of every Christmas box. We also give chickens, fruit, vegetables, and fuel where the need is greatest, and in those homes within our personal reach. May I ask our readers to help us in this practical charity? Any donations of clothing, toys or money will be most acceptable. They should be directed to Mrs. Ballington Booth, 34 West 28th Street, New York City."