

In both cases it is Agnosticism growing out of pessimistic interpretations of the mysteries of life. It is the querulous philosophy of Henry George, applied not merely to land tenure and social problems, but to the Universe.

But Mr. Pentecost cannot leave this logical Calvinistic philosophy without hitting it off with one of the stock contrasts with heathenism. He *sweepingly* declares that, after having carefully studied the religions of the world, he finds nothing that so shocks his moral sensibilities as the Calvinistic theology. In a similar strain, Sir Edwin Arnold said to a Boston audience, a few months ago, that he would prefer "the very darkest things of the Hindu faith to the brightest sunshine of Calvinism."

Now the real point of hostility to the Calvinistic system in the minds of all this class of men lies in its doctrine of predestination. In other words, its alleged *fatalism* is the stumbling block. I propose to examine the comparison made by Mr. Pentecost and Sir Edwin Arnold, between this system and the various religions and philosophies.

Without entering upon any defence of Christian doctrines of one type or another, I hope to show that fatalism, complete and unmitigated, is at the foundation of all Oriental religion and philosophy, all ancient or modern Pantheism, and most of the various types of Agnosticism. While this has been the point at which all infidel systems have assailed the Christian faith, it has nevertheless been the goal which they have all reached by their own speculations. They have differed from Christianity in that their predestination, instead of being qualified by any concession to the play of free will, or any feasible plan of ultimate and superabounding good, has been a real fatalism, changeless, hopeless, remorseless.

That the distaff of the Fates and the ruthless sceptre of the Erynies entered in full force into all the religious ideas of the Roman and Greek mythologies scarcely needs to be affirmed. They controlled all human affairs. The Sagas of the Norsemen also were full of fatalism, and that principle still survives in the folk lore and common superstitions of all Scandinavian, Teutonic and Celtic races to this day.

The fatalism of the Hindus is clearly stated in the Code of Manu (Book I: 13) which declares that, "in order to distinguish actions, he (the creator) separated merit from demerit. To whatever course of action the Lord appointed each kind of being, that alone it has spontaneously adopted in each succeeding creation. Whatever he has assigned to each at the first creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clings to it." The same doctrine is put in still more offensive form in Book IX: 17, which declares that "Manu" (here used in the sense of creator) when creating woman "allotted to her a love of her bed, of her seat, of ornament, also impure desires, wrath, dishonesty, and bad conduct."