

church is as much a model of spiritual deadness as of legal rigor. In Prussian common schools religious instruction is imparted throughout the entire course, from the seventh to the fourteenth year of the child. At first four hours a week and afterwards five are devoted to this subject. The aim is to give the child a knowledge of Scripture and of the doctrines of the church, and an intelligent view of the services and ordinances of the church. The instruction in the Scriptures includes biblical history and an exposition of connected parts of Scripture, including the Gospels and Epistles (pericopes) for the Sundays of the year. The instruction begins with biblical narratives from Genesis and the times of Moses and David, and from the New Testament the birth, childhood, death, and resurrection of Christ, and such portions of Christ's life as are especially adapted to children. Later a systematic series of the most important narratives is given both from the Old and New Testament, so that the child may obtain a connected view of sacred history, special prominence being given to the life of Christ and to the establishment of the Christian church. In the advanced classes connected portions are explained from the prophetic books and particularly from the Psalms, and from the New Testament. Every Saturday the pericopes of the next day are to be read and explained. Catechism, in connection with narratives and texts from the Bible, is also explained. An account of the Reformation and the establishment of the Evangelical church is given; some twenty hymns are committed to memory, likewise short morning, noon and evening prayers. Besides the religious instruction in the public schools the children are instructed for months by the preacher, in Scripture and catechism, preparatory to confirmation. In the nine years course of the various gymnasia three hours a week are devoted to religious instruction the first year, and two hours a week the other years. There is no prescribed course for students in universities, and there is no religious instruction, unless the learned theological lectures, heard only by theological students, are put under this head.

A journal (*Staatliche Zeitung*) gives an account of the astonishing journalistic and literary activity of the Jesuits in Germany. They have not only gained control of Catholic journalism but are setting skillful writers at work on all departments of literature. The press is controlled from a centre, which determines the character of the various journals and aims at promoting hatred of all that is opposed to Catholicism. The smaller papers are under the supervision of the bishops, all of whom are in intimate connection with the head of the order. There is not one bishop in Germany who is in any degree independent of the Jesuits; all are enthusi-

astic eulogists of Loyola. The ultimate aim is the restoration of Germany to Catholicism, and recently a Catholic journal intimated that political wisdom and religious duty required the emperor to become a Catholic! Millions being at command, money for the support of the press is always abundant. Literary works of the ultramontane Jesuitic type also abound. "It is astonishing what is done to secure the circulation of historical compends whose chief purpose it is to abuse the Reformation. Janssen's History appears in rapidly following editions, and the same is true of works on literary subjects. The Society of Jesus has lengthy accounts of Goethe's works prepared, making all praise and censure of the poet the means of glorifying Catholicism and belittling Protestantism. In the same way Schiller, Lessing, Wieland and Klopstock have been treated, partly in monographs, partly by devoting sections of extensive works to them. Every one who has gained a name in literature finds in Jesuit authors a biographer and critic, with the distinct purpose of determining the worth of each individual according as he either served or opposed the Catholic church." The spirit and proportions of this literary revival are significant. Catholic Germany is flooded by this literature, which is also entering Protestant regions. "The results thus far attained are simply astonishing."

Prof. Lipsius of Jena, a leader in the Liberal Protestant Association, is eminent as a writer on dogmatics and on philosophical subjects. His negative position subjected him to the charge of denying the personal immortality of the soul. In a recently published letter he declares that he regards the doctrine of personal immortality an essential element of Christian faith, but does not think the philosophical proofs demonstrative. He continues: "But God be thanked, the reality of Christian truth is for me not dependent on philosophical proof or disproof, but I am content with the proof that philosophy cannot contradict the Christian truths. The longer I live, the more I have felt the need of emphasizing on all occasions the religious and ethical grounds which prove the soul's immortality."

For fifty years biblical criticism has tended more and more to overthrow the extreme negative views respecting the gospel of John. A new critical work on this gospel, by C. Holtzmann, denies its Johannine origin, but places it in intimate connection with the Synoptical Gospels and with Paulinism, and regards the first quarter of the second century the period of its authorship, thus putting it much nearer the origin of Christianity than was done by the Tuebingen school. The tendency of critics has, however, of late been strongly in favor of the Johannine authorship, as is proved by the works of Francke, Boyschlag, Weiss and others.