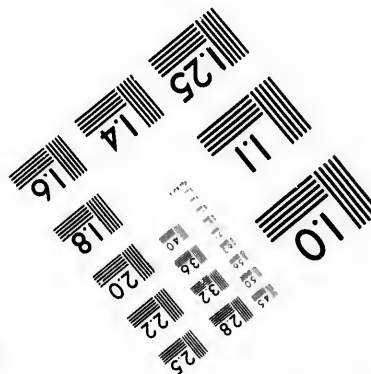
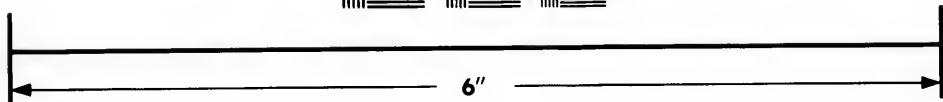
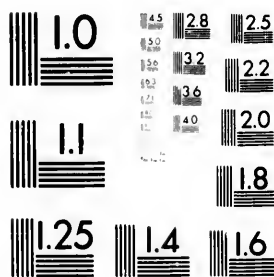


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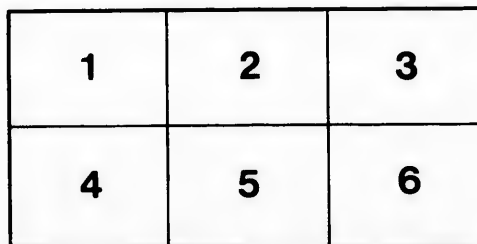
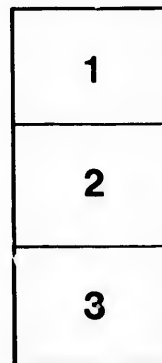
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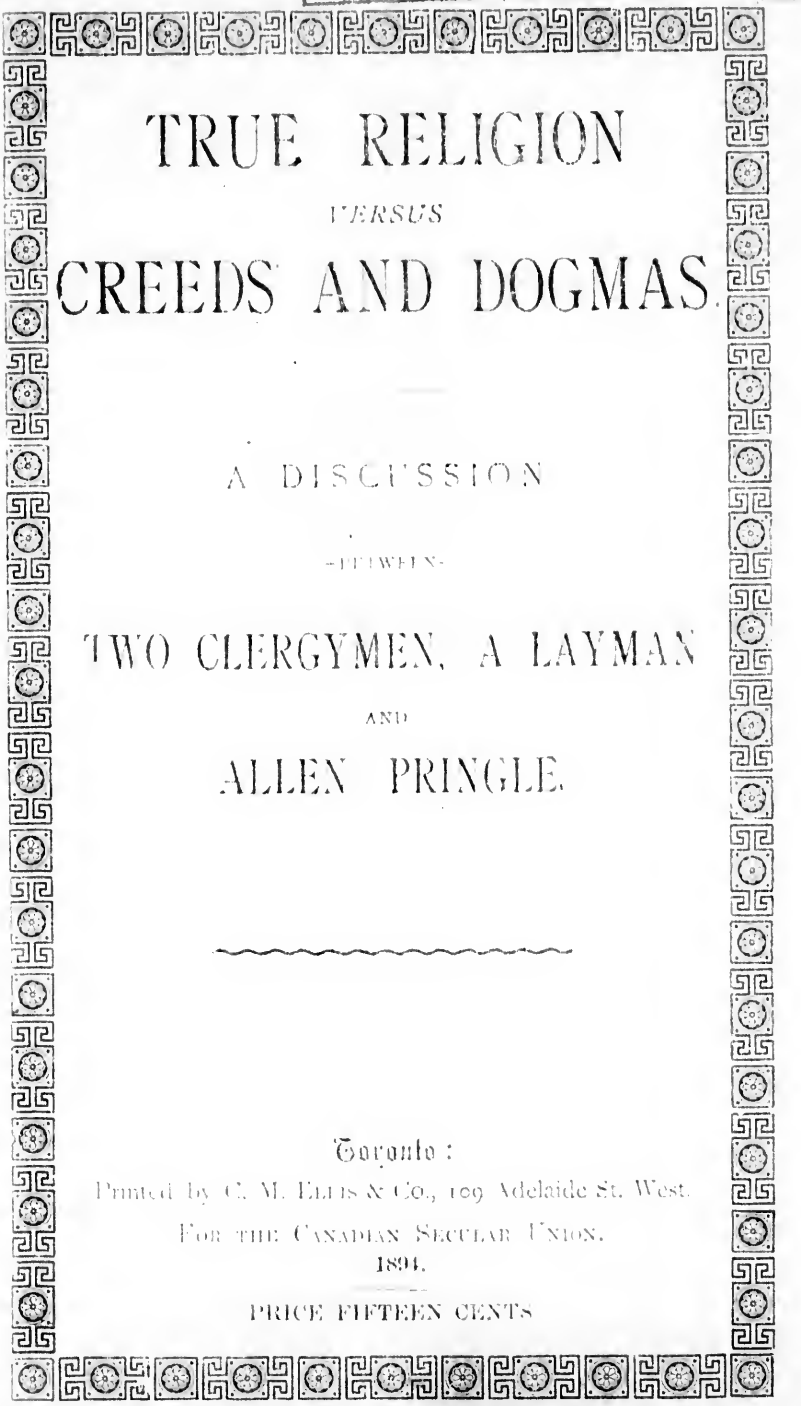
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TRUE RELIGION
VERSUS
CREEDS AND DOGMAS.

A DISCUSSION

-BETWEEN-

TWO CLERGYMEN, A LAYMAN

AND

ALLEN PRINGLE.

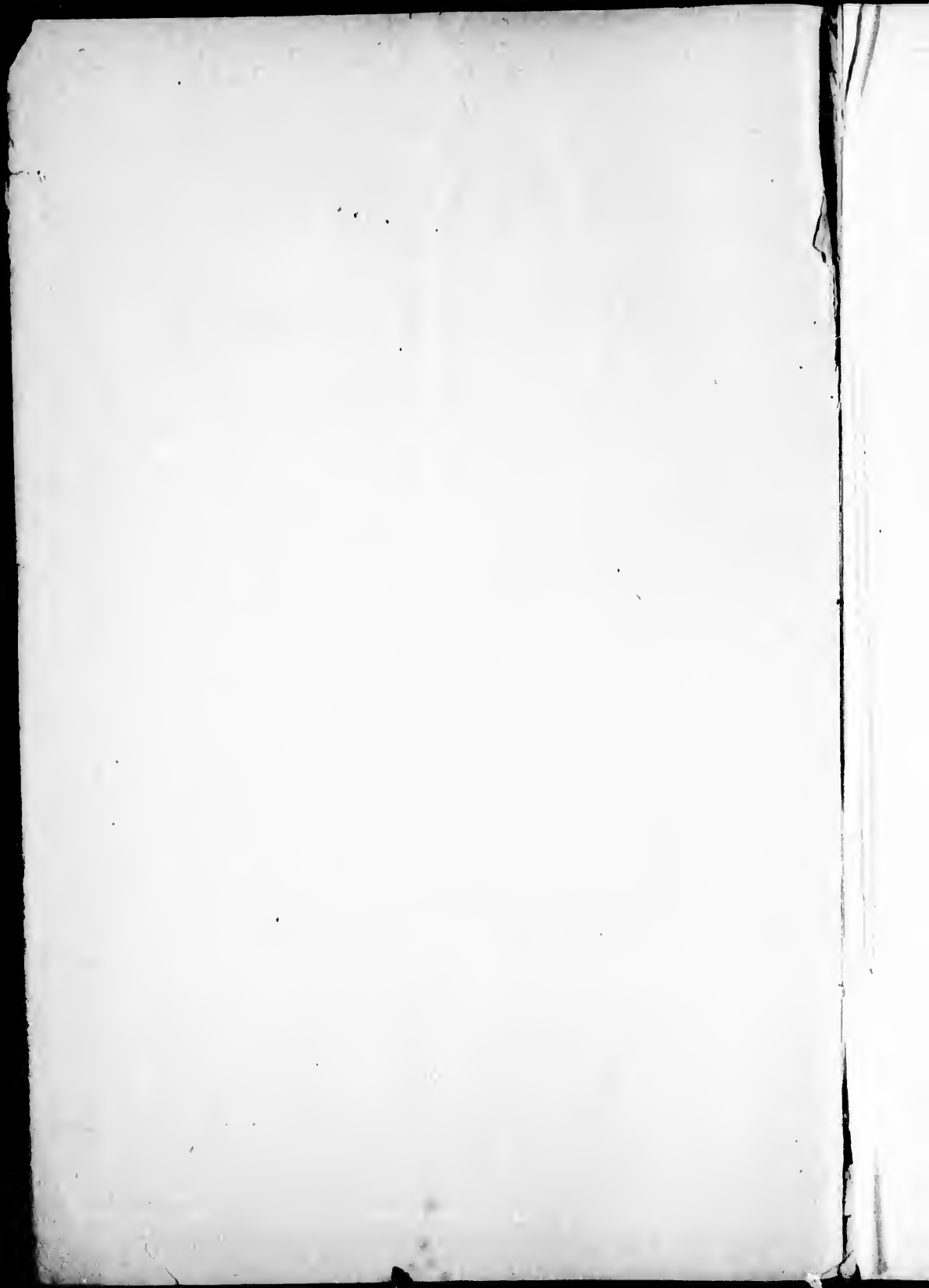
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FOR THE CANADIAN SECULAR UNION.

1894.

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Henry J. Morgan
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VERSUS
From the Author
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INTRODUCTION.

Just previous to the Plebiscite vote taken in this province in January last on the question of Prohibition, there appeared in the *Napanee Express* a manifesto, subsequently known as the "Deanery Letter," signed by E. H. M. Baker, Rector, Bath; Stearne Tighe, M.A., Rector, Amherst Island; R. S. Forneri, B.D., Rector, Adolphustown; A. Jarvis, M.A., Rector, Napanee; J. R. Serson, M.A., Incumbent, Tamworth; F. D. Woodcock, Incumbent, Camden East; Robert Atkinson, Incumbent, Selby; and F. T. Dibb, Incumbent, Odessa.

While the trend of the letter was decidedly adverse to legal prohibition, the immoderate use of intoxicating liquors was strongly condemned, and "temperance in all things" as strongly approved. Total abstinence as a voluntary principle was commended for those who chose to adopt it, yet the Church of England, says the epistle, "imposed no such rule upon its members," as "Gospel temperance is not necessarily (as some say) total abstinence." The principle of legal prohibition is "unscriptural," they say, and hence "repugnant to our conscience and our reason;" and the movement by "those extremists" to "fly to the secular arm of the law to bring about that which the finger of God apparently could not accomplish" they strongly deprecate.

In view of the virulent controversy which this document gave rise to between its authors and Methodist ministers of the county, it must be, in justice to the former, stated that the epistle was addressed, not to the general public or the electors of the Riding but, "to the

Laity of the Rural Deanery of Lennox and Addington, Diocese of Ontario." The manifesto and its authors were promptly attacked by the clerical prohibitionists, and hence the resulting controversy in press and pulpit, which lasted some five months: and, strange to say, the whole heated logomachy scarcely touched the original question as to the merits or demerits of legal prohibition, or whether prohibition is scriptural or unscriptural, but was confined to minor side issues and personal vituperation.

That the writer of this was induced to take a hand in the *melee* is not to be wondered at, and his first letter which follows explains the case. Rev. A. Jarvis, M.A., Rector of Napanee: Rev. Stearne Tighe, M.A., Rector of Amherst Island, and James A. Ducentre, B.A., a learned layman, entered their defence, as the reader will see. When the Rector of Napanee pays me the compliment he does in his last letter, in addition to the one implied in his retreat from the field, and says I have "everything to gain and nothing to lose by controversy," I am constrained to regard the following as the proper interpretation thereof:—"The great cause I undertake to champion, however feebly, is the *Cause of Truth*, and, therefore, invulnerable. Thus it is that I have "nothing to lose" in such a field, for Truth cannot be lost. I have "everything to gain," because in a fair and open encounter error must suffer, even in the ablest hands, and that of course is "gain" to the Truth. There was no lack of learning or ability on one side at least, and hence its default must be set down to other and obvious causes.

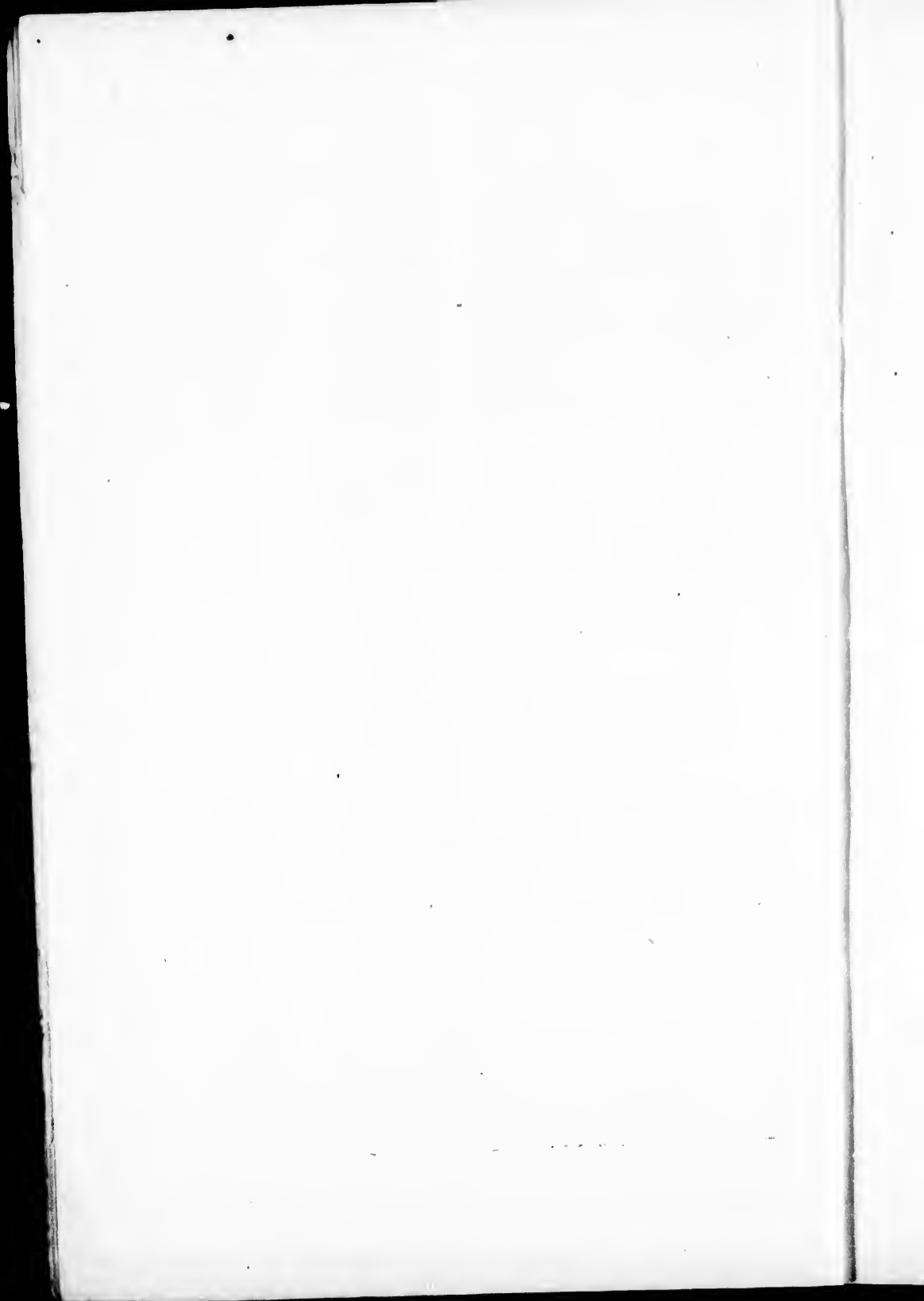
The reader will observe that Mr. Ducentre, in his last letter, intimates his wish to "explicate that tough problem that has always been such a sad difficulty with most—how it is that evil (in so many forms) is so preva-

lent in a cosmos ordered and educed by a good Creator," and some other things in "another letter." When I found that the discussion was to be published by the Canadian Secular Union in its present form, I wrote Mr. Ducentre, directing his attention to the above extract from his letter, and inviting him to address himself to the "explication," when we would be pleased to place his argument before the readers of this pamphlet—along, of course, with such reply as I might make. Mr. D., I regret to say, failed to avail himself of the privilege extended.

ALLEN PRINGLE.

Selby, Ontario, August, 1894.





TRUE RELIGION

VERSUS

CREEDS AND DOGMAS.

To the Editor of the EXPRESS.

THE ODIUM THEOLOGICUM.

DEAR SIR,—With patient if not prayerful attention I have read the discussion (or rather quarrel) which has been going on in the "Express" and "Beaver" for some weeks past between the clergy of one Christian church on one side and the ministers of another Christian denomination on the other side. It has occurred to me that "You're another!" pelting of that sort would have been frowned down and shut off long ago had the combatants only been Rationalists or Agnostics, instead of Christians. But it appears to depend altogether on whose ox is gored. And it must be admitted that there is a considerable difference between goring somebody else and goring each other. For myself, I am strongly in favor of free discussion of the proper and decent kind; and as to the other kind, it is not altogether without its advantages. It has been knowingly said, and advised as best, to always give the "devil" plenty of rope, and he will use it effectually on himself. I should not, therefore, if I were in your place, Mr. Editor, follow the advice of a correspondent in your last issue, and shut off or choke off the combatants in the present internecine struggle. For two good reasons am I in favor of the greatest freedom of fight in all such matters. The first is, when truth and error are in conflict in a fair and open field, the result in the end is certain—that truth will prevail; and, in the second place, when error is pitted against error (as would appear to be about the size of the present encounter), and the field of battle is free and open to the bitter end, the issue will be different of course, but none the less certain and sure, and that will be just the same as the traditional one in the case of the Kilkenny cats.

where nothing was left but the tails and a profusion of flying fur as mementoes of the fight. These are my reasons, Mr. Editor, for troubling you at this time by rising to oppose the motion made by "One of the Common People" in your last issue to call off "the dogs of war."

In a case like the present, one can hardly help moralizing a little whether inside or outside the "fold." If there really be such a place of rest and peace for humanity as these gentlemen believe in and are heading for (honestly as well as earnestly, no doubt)—I mean a material and tangible place of streets, harps and the like—the partitions through it, as well as the wall around it, would need to be high and substantial, else, judging from mundane appearances and experiences, the Kilkenny business would be promptly repeated there, and not a soul but the Agnostics and Pagans would be left in that Elysian abode of "departed spirits!"

Our Christian friends, in this melee, are merely adding another proof of what I have long believed and often asserted, and that is that Christians have the fight in them as well as other people—that they have in them still, no less than the unwashed Gentiles, what Josh Billings calls "cussedness," and what the Bible, if I mistake not, calls "the old Adam." This old dam still lingers, and rankles in their breasts or cerebellums—as the case may be—just the same, nay worse, than in the pagans'; and Christianity stands convicted as powerless to eradicate it. At any rate it fails to do so. It is useless to point to isolated cases of patience, forbearance, long-suffering, returning good for evil, etc., because every religion could be proved true by that logic. Such exemplary examples of human excellence (not religious excellence) may be found in all religions—Agnostic and Pagan as well as Christian.

The fact is, human nature high and low is human nature, in spite of religion or creed or dogma. These of course, modify human nature and influence conduct more or less, but, being all natural in origin and character, they cannot radically change or transform the nature of man. The devotees of Christianity claim that their religion is capable of, and as a matter of fact does, radically change what they call the heart of man—that is, the passions and propensities, the lower part of his

nature—and that it is done instantaneously. I deny that proposition squarely. No religion on earth does it or can do it. The facts are all the other way. There is no proof of it, no evidence of it except in the imaginations or experiences or feelings of certain individuals: but that is no proof at all except to themselves when they choose to accept it. No man's subjective experiences can prove anything for anybody else, especially when all the objective facts are against his theory. Under certain psychological conditions and hypnotic influences he has certain extraordinary experiences and religious feelings, which he straightway attributes to a supernatural agency, the same as our ancestors attributed earthquakes, thunder and lightning, smallpox and cholera to a supernatural power, and which are still so attributed by ignorant people. As the physical science of to-day has explained all these physical phenomena in a natural way, so psychology or mental science has explained or will explain all these mental or religious phenomena in a natural way.

All the phenomena of all the religions (including, of course, "fighting parsons"), and all their (the religions') influences on human conduct, as well as all the esoteric experiences of their respective devotees, are purely natural, and may be satisfactorily explained on purely natural and scientific principles. Hence I cannot unduly blame the Christian when I see him manifesting the common weaknesses of human nature. I might as well blame him for being human, and for not being better and stronger than his fellows. But I do blame him for false pretences and making a false claim, perhaps unwittingly. I blame him for claiming to be better than his fellows—for boasting that he is sanctified while his brother is unsanctified—that he is cleansed while his brother is unclean—that he is free from sin while his neighbor is a great sinner. That is what I object to, and that is what has no truth in it. The fact is, the Christian (and I mean all who believe in Christianity) is in every-day life not one whit better than his neighbor who is not a Christian, and the religious leaders are no better than the led; nor should they be expected to be, considering all the circumstances.

Looking at human nature, and then looking at their creed, I should hardly expect them to be as exemplary as they are. As it is, they are quite human and "of the

earth earthy." They are just as ready for a fight to the finish, in their own way, as the Corbetts and Mitchells; and sometimes with more fouling "below the belt" than their ring rivals. This is natural, gentlemen, quite natural, and we must have a reasonable amount of sympathy; but you know, or ought to know, that you, as professed leaders and guides, ought to be constantly improving upon nature, and endeavoring to bring the lower passions (which are all right in their place) under the control and guidance of the higher reason and moral sense. This is the Secular doctrine we preach and try to practise, and I would most respectfully commend it to your serious consideration as being morally wholesome, and I think worthy of all acceptance.

When I read the anti-prohibition manifesto (the "Deanery Letter") in the *Express*, which proved to be such a veritable *casus belli*—a religious "red rag," as it were—I thought it to be on the whole a very good deliverance, and not far wrong in any way. That the authors of that letter had a perfect right to make their views known on a public question of such moment, and in the manner they did, no reasonable man would question. They avowed themselves in favor of temperance in all things; while their opponents would appear not to believe in that doctrine. At all events, the amount of intemperance in "that which proceedeth out of the mouth" (through a quill) which was soon developed by the fight was little short of appalling to a bystander with anything like a proper notion of what temperance means. The manifesto was against the intemperate use of strong drinks, and frankly admitted what the writer of this was roundly berated for proving from the Bible itself thirty years ago (in a communication in the *Napanee Standard*), viz., that the Bible is not on the side of prohibition. The Deanery deliverance established that position, and this was, I fancy, "the unkindest cut of all" to "the party of the other part," who have been laboring so diligently to prove the opposite, and who, instead of addressing themselves to the task of refuting the manifesto, straightway went off in a tangent or "tear," precipitating the belligerent rounds of personality and vituperation which have followed in such a profusion of elegant and ornate rhetoric.

The combatants are disputing as to which is the

church proper—which is the regular apostolic church—which is the genuine one and which is the “counterfeit”—which is the true religion? The question is, Where is the Simon-pure article to be found? In the Anglican Catholic church, the Roman Catholic Church, the Methodist church or denomination, the Presbyterian, the Baptist, the Salvation Army, or where? In none of them, my Christian friends—in none of them, if you will allow me to answer. Excuse me, gentlemen, for saying so, but the true religion is not to be found in any of your churches, or denominations, or sects, or barracks, or divisions or subdivisions. You have creeds in plenty, and forms in plenty, and professions in plenty, but they are mostly empty, and as “sounding brass and tinkling cymbal.” Not that your religions contain no truth, for they certainly do; not that you have none of the moral virtues or human excellencies, for you undoubtedly have; but true religion, as I understand it, you have not. You have only the counterfeit presentment of it. The selfish and egoistic religion which seeks personal rewards in heaven you have; the unselfish and altruistic religion which does right because it is right, without future pay, and seeks the good of all mankind instead of damning nine-tenths of them, you have not. The only true religion—the only one worthy the name,—is the *Religion of Humanity*—the religion of deeds instead of creeds—the religion which practically recognizes the brotherhood of man—the religion which inculcates and practises peace and goodwill among men whom we know and who do require the service and assistance of each other, instead of inculcating the worship of gods whom we do not know, and who do not, in any case, stand in need either of our adoration or adulation.

I attended the great Parliament of Religions which was held in Chicago in September last during the World's Fair, where all the great religions of the world (including Christianity) were represented by learned and able exponents. When I say that so far as the Religion of peace and good will is concerned the so-called Pagans, in the language of the Exposition, made “the best exhibit,” I say what was palpable and obvious to every impartial witness. The great religions of the East—the oldest of all religions—were there breathing the “brotherhood of man” as their central principle.

H. Darmapala, the learned and gentle Buddhist priest, said: "I come to this country bringing with me the good wishes and peace of four hundred and seventy-five millions of Buddhists." Another Oriental said: "All the words spoken at this Parliament come to the common conclusion that the brotherhood of man is the much-to-be-desired end. Much has been said of this brotherhood as being a natural condition, since we are all children of one God. Now, there are sects that do not admit the existence of a God—that is, a personal God. Unless we wish to leave these sects out in the cold—and in that case our brotherhood will not be universal—we must have our platform broad enough to embrace all mankind."

The keynote of the Convention was the brotherhood of man; the feeling was that the time had come when the religions of persecution and war and strife among men must go, and the religion of peace and goodwill take their place. The thousands who met in the great Hall of Columbus day after day for weeks to hear the other great religions of the world besides Christianity expounded were inspired with this feeling. The spirit of goodwill which went out, as it were, from the Pagans all seemed to catch, with one solitary visible exception, and that was the Rev. Joseph Cook, of Boston, whose New England Puritanism would unhesitatingly damn the Pagans one and all if they would not or could not accept its particular salvation "scheme." He it was who sounded the first discordant note at the Parliament of Religions. The Orientals and many of the Christians were broad, charitable, tolerant; he was narrow, dogmatic, intolerant, and discourteous. But he stood almost alone in his puritanical exclusiveness. When the Rev. Dr. Momerie from London, the distinguished Anglican divine, uttered the following to the Parliament he was loudly applauded by the vast multitude of thousands who heard him: "The essence of religion is not the recognition of God. If a man love not his fellow-men he cannot love his God. Right conduct is all that God can ask of us, it is all that we can do for him. In the great hereafter we shall find many a strange surprise. We shall find that many a so-called Atheist has been more truly religious than we who are professing members of Christian churches."

That the coming religion of mankind is the religion of deeds instead of subscribing to creeds was the fact that was strongly impressed on the minds of the thoughtful multitude who day after day attended the great gathering of the religions. The Rationalist, the Atheist, may do right, and does it, without the aid of theological dogmas, without the hope of heaven or the fear of hell, and, according to the divine quoted above, his chances of heaven, should there be such a place, are as good, if not better than the chances of many professing Christians.

The late and lamented Prof. Tyndall—of world-wide scientific fame—has left his opinion on record that if he wished to find an honest man, one whose word is his bond, and who discharges the duties of this life to family, to society, to self, he would seek him and find him among the men whom the world calls Agnostics and Atheists.

In conclusion, let me repeat that the coming religion is the Religion of Humanity, which, as one of the highest products of the upward evolutionary processes, must materially aid in the elevation of mankind to a higher plane.

ALLEN PRINGLE.

Feby. 8th, '94.



To the Editor of the EXPRESS.

ODIUM THEOLOGICUM.

SIR,—A good deal of fun has been got out of the words at the head of this letter, chiefly by people who find them a convenient common-place to let off whenever a controversy is on the tapis in which a clergyman is one of the combatants.

There is not the least necessity for apologizing for the part taken by myself or my brother clergymen of the deanery in the present logomachy. When we could write courteously, without our courtesy being mistaken for weakness, our words were restrained. When it was necessary to

“ Prove our doctrines orthodox
By apostolic blows and knocks,”

we hit from the shoulder and did not strike below the belt.

The average idea that seems to obtain as to the character that becomes a minister of the gospel is that he should be a sort of perpetual apology, his chief function being to drink sanctified tea for the promotion of piety amongst the ladies of his flock, and pour forth milk-and-water platitudes for clever sinners to sprue out and sleek ones to receive with extreme unction. Some wicked people believe that the human race is composed of three sexes, men, women and parsons, though some modern religions have “evolved” that thing of beauty, the female preacher.

The doctrine of perfection not being in any sense a part of the Catholic faith, and since I have not sufficient conceit to claim that ideal state for myself or my brethren, I have no hesitation in confessing, as I do every Sunday publicly, that in my own case there is much of the old Adam in me which I do not expect will be wholly put away while I am in this tabernacle. I do not, however, consider that any efforts I may make in defence of the faith of the gospel or the church of Christ are an evidence of the old Adam within. I have very good authority for “reproving” and rebuking as well as “exhorting,” and

the language of St. Paul, no less that of St. John, the apostle of love, is a sufficient precedent for the use of satire, irony and even invective, especially in dealing with hypocrisy and canting spiritual pride. It may be necessary oftentimes to suffer in silence for Christ's sake, at other times it is expedient to contend earnestly and strive manfully.

Christ was the Prince of Peace. His religion is the gospel of peace. But some men think the "Peace of God, which passeth all understanding," is like the peace of the happy family in a menagerie. Others seem to imagine that the office of the church of Christ is to set up his banner and proclaim his faith and then invite all the religions of the world to a parliament to see if we cannot evolve a "religion of humanity" in which Christ may perhaps be allowed a seat beside Buddha, Confucias, Huxley and Joe Smith.

Nevertheless, however paradoxical it may appear, the Prince of Peace "came not to send peace on earth but a sword." He sent his servants into all the world to make disciples of all nations, not to learn from them a religion of humanity. Every Christian is enlisted under his banner to "fight manfully against sin, the world and the devil, and to continue his faithful soldier and servant unto his life's end." Christ's religion implies a hatred of sin and error as much as love for the sinning and the wanderer.

This craze for universal toleration is not Christian. It is the logical outcome of the Agnostic creed of negation, or negation of creed. Universal toleration means utter indifference to religion. But if we profess to believe that Christ is the way, the truth, and the life, we can have no coquetting with other ways or partial truths, and least of all can we tolerate what we believe to be error within the church of Christ. Hence St. Paul's warmth in withstanding St. Peter. Hence his invectives against the Galatian Judaizers. Hence the Odium Theologicum, an evil, doubtless, but a necessary evil.

Yours truly,

ARTHUR JARVIS.

To the Editor of the EXPRESS.

THE ODIUM THEOLOGICUM.

DEAR SIR,—I desire to offer some observations on the letter of Mr. Pringle which appeared in your issue of the 16th inst. Mr. Pringle writes from the standpoint of one who rejects Christianity, and from this standpoint it is not my intention to enter into any very lengthened controversy with him. In the last paragraph of his letter he says that "the Religion of Humanity as one of the highest products of the upward evolutionary processes, must materially aid in the elevation of mankind to a higher plane." The religion of Jesus Christ is the perfect religion of humanity—who was himself man, by a distinct act of creation. The creator provided a means which not only "materially aids," but will completely and effectually elevate mankind to the highest plane, and that by an upward evolutionary and continuous process carried on by his church not only now, while that church continues here under the present dispensation, but hereafter through a future and more perfect dispensation, for it is a peculiarity of the church that it has an endless duration under different states of existence, it is not limited either by time or geographical bounds. It is not a sect or a party or a denomination, but a spiritual kingdom whose work is evolutionary and continuously progressive. Agnosticism has nothing better to offer us. The very name "Agnostic" does not encourage us to place much confidence in the system, which is, to say the least of it, one of doubt. Neither it nor the Oriental systems to which Mr. Pringle calls your attention, seem to have done much for the elevation or improvement of the people under their influence; for all that is good and great we are indebted to Christianity.

It seems to me a matter of experience that very many men who in early life embraced a religion, false, baseless and absurd, afterwards finding themselves to have been deceived, hastily dismiss all religions, so-called, as equally false or equally true. If such men would only bestow as much attention in investigating the religion of Jesus Christ, as set forth under true Catholicism, as they do in building themselves up in the false, they might arrive at a different conclusion from that at

which they have arrived, and get hold of the true idea of Catholicity.

Again, as the Agnostic confesses by his very name, that he knows nothing, and can know nothing with certainty, with regard to the true Christian religion, it would evidence the possession of more wisdom and prudence on his part to at least cease to assail the claims of that religion, belief in which, even if it were false, can do him no harm and cause him no loss, than to entail on himself the terrible responsibility of rejecting it, if it should eventually prove true.

I have no intention of entering upon an examination of the evidence which may be adduced in favor of the true religion and of the credibility and authenticity of the sacred record, as this is more a subject of study, reason and thought, than of newspaper correspondence.

As to Mr. Pringle's moralizing—So far as the true religion is concerned we must fight in its defence and earnestly contend for the faith once delivered, at all times while this evil and corrupt dispensation lasts. Nor is this necessity imposed upon us in any way derogatory to us. We do not claim that we are so perfect that we may not err in the way of doing it, nor does such error in any way reflect on Christianity itself any more than the evil lives of many of its professed followers reflect upon the truths of religion which, in itself and its teachings, remains unimpaired.

“That those who instead of addressing themselves to the task of refuting the ‘manifesto’ should have indulged in personality and vituperation” is much to be regretted, and had the proper course been pursued, no doubt, the controversy, if not more interesting, would have been more profitable, and I, for one, would not have had to employ such vigorous language in dealing with a class of men who could understand no other. Nor do I feel that in doing as the occasion demanded I either reflect on myself or the Catholicism in which I am an humble and firm believer.

I am pleased to find that Mr. Pringle, many of whose letters I have read on former occasions with interest, pays us the compliment of speaking of our manifesto as a “very good deliverance,” and that “the authors had a right to make their views known on a public question of such moment in the manner they did.” This is all

we desired. It is also, to a certain extent, a satisfaction that he evidently discerns that Catholicism differs from Seeticism, and that the Anglo-Catholic church differs from denominationalism and that in writing he has some regard for the amenities of controversy.

As for the claims he puts forth for the peculiar system he has adopted, these are, it may be, a source of satisfaction to himself and those who think with him. But with the true Catholic they carry no weight. Catholics are guided and influenced by a principle to which Agnostics are strangers—the principle of faith. With that positiveness with which he asserts that we have not the true religion as he understands it, we on the other hand assert that we have the true religion as it has existed for more than eighteen centuries. Catholicism as we understand it has done more for the elevation of the family of man than Agnosticism, and has produced more of the grand results of Christian charity in alleviating the miseries and relieving the wants of mankind. It may indeed be truly said, that the good effects of Christianity have not been small, nor its supposed ill effects any effects of it at all, nor can they be insisted on as arguments against it. The works of Providence are not to be judged of by their perversions, but by their genuine tendencies; not by what they actually seem to effect, but by what they would effect if mankind did their part.

I would, finally, observe that true Catholics do not expect nor look for perfection in this life. All are Christians who have received the true baptism, but these are not all true and faithful any more than all the children in the one natural family are true and faithful to their filial obligations.

STEARNE TIGHE, M.A.,
Rector.



"THE RETORT COURTEOUS."

To the Editor of the EXPRESS.

Sir,—I have read what Rev. Arthur Jarvis and Rev. Stearne Tighe, M.A., have written in your last issue in criticism of my communication in your previous issue, and am pleased to note the spirit pervading both letters, "Like begets like." Each gentleman raises points to which I feel called upon to reply, and in consideration of your space I shall reply to both in one letter, and confine my rejoinder to the salient issues.

My opponents evidently do not like the caption of my other letter, and I regret that the circumstances called for its use. However, as their replies to that letter are, if not conclusive or convincing, at least courteous, I have substituted the above caption as being at present more appropriate and likely to be to them more acceptable. When, however, Mr. Jarvis refers to the *Odium Theologicum* as "a convenient common-place to let off whenever a controversy is on the tapis in which a clergyman is one of the contestants," I must remind him that in the present case not merely one but both combatants or sides were Christian clergymen and ministers.

I regret to note that Mr. Jarvis is not in favor of as broad toleration in matters of creed and faith as was indicated in my letter, and as was and is largely conceded by some of the ablest men in the Anglo-Catholic church—a church which held within her pale a Colenso, a Stanley and a Farrar—a church which must get the credit of greater breadth than the denominational dissenters from her, or the twin sister, who, if she did not precede, was contemporaneous or in union with her—and a church which has a greater elasticity in adapting herself to "times and manners" than any other.

Mr. Jarvis says "this craze for universal toleration is not Christian." That it is not Christian is so much the worse for Christianity. Moreover, the growing conviction or feeling in favor of greater religious toleration is by no means universal, and "more's the pity." I freely admit that the Christian who is consistent must be intolerant; and the Christian who is tolerant is better than his religion. We read in Gal. 1 : 9, "As we said before so say I now again, if any man preach any other

gospel unto you than that you have received, let him be accursed." In Titus 4 : 9, we read, "A man that is a heretic after the first and second admonition, reject." Again in Gal. 5 : 12 we find this, "I would they were even cut off which trouble you," and there is much more of the same import. Could narrow bigotry and intolerance go further than this? Christianity is essentially intolerant in spirit, and has been in practice, and the Christian who is consistent, and who is no better than his religion, must be not only a bigot but a persecutor. One of the chief objections I have always had to Christianity is this very intolerance. Any religion which says to me "believe this or be damned" just kills itself with me in that one absurd threat; and I simply feel like replying in this way:—"If anybody or anything is to be damned let such a religion be damned." That is strong language, but it is justifiable as the provocation is great. It would be just as reasonable and right to damn a man for being 5 feet 11 inches high as for not believing certain doctrines which to his mind are unreasonable and untrue. He is no more responsible for the one than the other. He can no more control his belief than his complexion. Every human being inevitably thinks, believes and acts according to the circumstances. What are the circumstances? Inherited constitution of mind and body, education and training, or the absence of them, environment, etc. These make the man what he is and the woman what she is, and neither one has part or lot in the matter of birth or early circumstances, which are the prime factors in the formation of character—mental and physical. Hence the wide diversity in mind and body among those even who have been brought up under apparently the same conditions. One man believes thus and so; another just the opposite, and they are both perfectly sincere as well as set in their convictions. When, therefore, Christianity or any other religion says to me, "Believe this doctrine or be damned," if such doctrine be to my mind absurd, unreasonable and untrue, then that religion is done for so far as I am concerned, and I am quite willing to take the risks of any condemnation which may follow honest convictions. I am ready for the "awful consequences" which are held up to frighten, and also for the "terrible responsibilities of rejecting it"

which Mr. Tighe speaks of. I can't convince myself that black is white, and have no disposition to try. There is something so extremely absurd about this doctrine of believing as you like that I cannot see how any rational mind can accept it. Yet it is one of the main props of a great religion. To illustrate its absurdity to some minds not given to abstract reasoning (and the illustration is not intended for my two learned opponents), let us suppose a man riding along on his strong and clumsy working horse past a race course where the trim and nimble roadsters are speeding the track at a 2.40 gait. He stops, takes a survey, and also takes a notion to enter and take a hand in the races. Those inside are horses and his is a horse, and they are all horses together, and why should not his horse stand a show? The reasoning is simple and the logic orthodox. He takes his Clyde in, and enters the ring for a race. Now, before proceeding any further, what would you think of that man's judgment? Why, that he was either drunk or a fool, or, perchance, a practical joker. But let us follow him further. We find that he is in earnest and no joker. He starts in the race, but of course his big draft horse is soon left far in the rear. He gets angry, dismounts and begins to beat and torture the horse unmercifully. What do you think of him now? Why, you not only think him a fool but a fiend as well?

Now, the same opinion you would hold of the conduct of that man towards his horse I hold of the creed which says, "believe or be damned," when belief is no more optional with any man than the length of his fingers or the color of his skin—no more optional with him than it was with the Clyde to keep up in the race. It may be said in reply that the man has intelligence and a "free will," and is a "free moral agent," while the horse is a brute beast, without intelligence. Yes, the horse is a beast, but is not without intelligence, and if he were that would not help the matter any, but only make it worse. And as to the man, he has, it is true, a sort of free will, but strictly confined to and within the limits of his organization, beyond which he cannot go. Beyond that his alleged vaunted free will is helpless and powerless. Of course his "free moral agency" is similarly circumscribed, being strictly confined within the limits of his

“tabernacle of clay” acted upon by his environment. Suppose a man confined in a room with an impenetrable wall of stone all around and above him. He is “free” to walk up and down the room from end to end and from side to side, or to sit still, or to lie down, or to dash his head up against the wall if he sees fit. But his free will fails to carry him out of his prison through the wall. In like manner through the wall of his organism and environment he can never go—his free will can never carry him beyond his powers any more than the whip will enable the draft horse to speed with the racer or the racer to draw with the Clyde.

Thus it is that one of the fundamental doctrines of Christianity is not only the essence of intolerance, but the quintessence of absurdity. This is one reason why I cannot accept doctrinal Christianity while freely accepting the wholesome ethical precepts it incidentally inculcates. And this is the reason why my esteemed Christian friend, Mr. Jarvis, can truthfully say that “universal toleration is not Christian.”

But when Mr. Jarvis further says that “universal toleration means utter indifference to religion,” I would say that the religion which could not command attention and respect under such circumstances would be a very poor religion indeed, and hence unworthy of attention. If Mr. Jarvis will substitute *dogma* or *creed* for *religion*, then his assertion will be near the truth. So far from universal toleration meaning utter indifference to religion, universal toleration is the best part of true religion. That is to say, every man's mere creed or religious belief, no matter what it is, ought to be tolerated by every other man, as he ought to tolerate all others. While one man has much concern with the conduct or acts of another, in so far as they affect him, he has no concern and nothing to do with the other's religious or non-religious belief. If the character of a man's creed is such as to prompt him or permit him to commit crime or do injustice and wrong to his fellows, then his creed ought not to save him from correction or punishment by the State; and on the other hand no one ought on account of his creed to suffer at the hand either of society or the State. This is what ought to be, and what is coming, but is not yet what is.

Turning my attention now to Rev. Mr. Tighe I find him saying that I write "from the standpoint of one who rejects Christianity." Allow me to say again, once for all, that I only reject those parts of the Bible and Christianity which science and historical research have proved untrue, and such other portions, which can be neither proved nor disproved, as fail to commend themselves to my common sense, such as it is. When all this comes out there may appear to be but little left; but all that's good is left at all events, that is in my judgment. Mr. Tighe is evidently in favor of a religion of humanity, and declares that "The religion of Jesus Christ is the perfect religion of humanity." Were it so I should have no objection at all to Christianity. But how our respected friend is going to make out that a religion which consigns a majority of humanity to an everlasting hell is the religion of humanity is more than I can understand without further explanations. How he is going to make out that a religion which says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (when only a few believe), and which "came not to bring peace but a sword" in the world, and which, in accordance with that, has never ceased to use the sword, soaking the earth with human blood for eighteen centuries in religious wars, and persecuting, torturing and burning its own adherents in hundreds of thousands, —how this can be the religion of humanity will, I should think, tax the ingenuity and learning of Rev. Stearne Tighe, M.A., to explain.

Than such a religion as that we are told that "Agnosticism has nothing better to offer us." The term Rationalism more nearly expresses my position; and if Rationalism or the Religion of Humanity has nothing better to offer the world in the time to come than Christianity has offered in the past, then we had better keep looking for something better than either.

When Mr. Tighe asserts that "we are indebted to Christianity for all that is good and great," he reiterates an oft-repeated claim made by Christians, and sincerely made no doubt, but nevertheless untenable. If Mr. Tighe has read the history of science, philosophy, and ethics, as well as religion (which I do not doubt), and still thinks that the world owes all that debt to Christi-

anity, his reading must have been done through Christian glasses of very pronounced color.

Coming down to "isms," Mr. Tighe avers that Catholicism, as he understands it, "has done more for the elevation of the family of man than Agnosticism." Let us look for a moment at the two isms and see. Catholicism is, I suppose, according to Mr. Tighe's view, the highest and best form of Christianity—the Christian Church *de facto*, from the beginning, the church corporate and the church spiritual. Agnosticism, according to Professor Huxley (and he ought to know, for he it was who first used the word and applied it to himself) is "of the essence of science." The Agnostic simply refrains from professing to know or believe what he does not know or believe and what is unknowable. This is quite different from "a creed of negation." But Mr. Jarvis, who also refers to Agnosticism and gives the above definition, saves himself by adding a saving clause, viz., "negation of creed." That is nearer the truth. Every true scientist must be an Agnostic, because he accepts only facts and rejects fables. Now, if Agnosticism is only another name for science, it will not take long to decide the issue raised by brother Tighe as to which has done the most for the world, Catholicism or Agnosticism. The Christian Church was the implacable enemy of science up to a few decades ago, and is yet so far as opposition is practicable or prudent. She denied astronomy and imprisoned the astronomers (instance Galileo); she denounced geology and preached the Mosaic cosmogony. Nevertheless, it turned out that the earth turned, and that it was round instead of flat, and that it moved round the sun instead of the sun round it; and it may be safely said that the Bible Astronomy and the Mosaic Cosmogony are, among the scientists of to-day, as dead as old Moses, the reputed author of them. But it was not the Catholic Church that imprisoned Galileo and opposed science, but the Roman Catholic Church, Mr. Tighe may say. While I am free to admit that the Anglican Catholic Church of later times has been much less unfriendly to science than the Roman Catholic Church and the dissenting denominations, she has done but little to promote it; and I impeach the Christian Church as a whole for being the enemy of all the science and philosophy which tended to discredit the Bible, and

this includes especially Astronomy, Geology, Biology and Anthropology.

The additional issues raised by my two opponents (and I hope friends) are of less moment, and I shall, therefore, ask no more space at present.

ALLEN PRINGLE.

Richmond, Feby. 26th.

THE RETORT COURTEOUS

AND

“ A RETREAT COURAGEOUS.”

—
THE RECTORY,

Napanee, March 3rd.

To the Editor of the EXPRESS.

SIR,—I am afraid I cannot afford to enter into a controversy with Mr. Pringle. He is looked upon, justly I believe, as one of the foremost apostles of Secularism in Canada, whilst I need not confess I am by no means a theologian. A valorous discretion, therefore, prompts me to leave the field to a proved champion of the faith. Mr. Pringle has everything to gain and nothing to lose by controversy. He may not be one of those men who, as Mark Twain says, would stop to argue with a signpost, yet I don't think he would resent the soft impeachment of being fond of a shindy for its own sake.

I must ask you, however, to allow me space to correct or modify one or two of his statements concerning the church Catholic, for which he shows a lingering regard—(and he is at no pains to conceal it)—which does him no dishonor, and certainly cannot be put down to prejudice or interested motives of any sort. I would not have Mr. Pringle think I want to try the virtues of soft solder upon him, but I cannot help thinking that his Agnosticism is directed against more things outside the minimum of Catholic truth—i.e., the Apostles' Creed—

than against these twelve necessary articles. I am not too bigoted (though I am getting rather proud of that title if it places one anywhere near St. Paul, the intolerant) to accept, with perhaps a little mental reservation, Tennyson's paradox—

“ There is more faith in honest doubt,
Believe me, than in half the creeds.”

I think, therefore, that one of Mr. Pringle's “ chief objections to Christianity ” would become a very minor one if he did not credit Christianity with some things which are very unchristian. For instance, he says, “ Any religion which says to me ‘ believe this or be damned ’ just kills itself with me in that one absurd threat.” I think I should entertain very much the same feelings toward any such religion. But I am sure the Catholic religion does nothing of the kind. Was Galileo judged by the standard of the Catholic faith? What is there in the creed that Galileo did not hold? What is there in the Bible that he rejected? Neither the one nor the other is to be held responsible for the sin and ignorance of those, however high in authority, who added an article on astronomy to the creed and mistranslated the Bible.

I will not press Mr. Pringle's words into meaning more than he probably intended. I don't think he meant his epigrammatic “ believe or be damned ” to be taken in the sense in which thoughtless people sometimes speak of our commination service as “ the damning service,” as if in it we call down the divine vengeance upon impenitent sinners and are sorry if it does not come instanter. Nor can I think that he would fall into the vulgar error that the so-called damnatory clauses of the Athanasian creed are maledictory. That creed, which Mr. Pringle quotes, is an authoritative exposition of the Catholic faith, not the official statement of it. It is addressed to those who already hold that faith—to them it is said ‘ *quicumque vult salvus esse* ’—‘ whosoever desires to be safe,’ etc., but a scholastic defence and exposition of the faith, which constitutes the great body of the document, is to be distinguished from the faith itself, which is stated almost verbatim in the words of the Apostolic symbol. As to the damnatory clauses, they

are not the anathemas of the compiler of that confession or of those who use it, but are a restatement of the word of the Lord. "He that believeth not shall be damned"—a solemn warning which both believers and unbelievers are called upon to face.

Looking at the creed in this light and applying the same limitations to Mr. Pringle's version, "believe or be damned," we can see that one specious charge against the Christian religion, viz.: that it hands over all the heathen to eternal damnation, falls to the ground. Its formularies say nothing about the heathen and very little about eternal damnation either. St. Paul says something about the heathen being a law unto themselves, conscience, the natural and eternal law of God in their hearts, being the arbiter of their faith. The formularies of the Catholic religion, moreover, say nothing, so far as I know, regarding the case of those whose "environments" are such that with them faith is a metaphysical impossibility. There may be such people; if there be, God has made them and knows their environment, and it is no case of "believe or be damned" if the church, after due warning, leaves them in His hands who will judge according to our use of the talents we have, not those we have not. But, for them, Christ has provided no peculiar means of grace in His church on earth, and, therefore, His church cannot tolerate them as members. But this is a different thing from damning them.

I hope this suggestion will not be translated into a paraphrase of Pat's version of the only hope Rome holds out for heretics. An orthodox (more Romano) Hibernian once told Father Huntingdon that "his riverence" might possibly be saved by grace of his "inconsavable ignorance." The good father tells this story against himself.

Mr. Pringle has not made a very fortunate selection of texts to illustrate his gloss, "Believe or be damned." In Gal. 1 : 8, 9, St. Paul includes himself, if he should come under the terms of the censure. Besides "Let him be anathema," means leave him in God's hands to condemn or not as shall seem good to Him. Moreover, even if we have to give a stronger meaning to these words, they are the utterance of inspiration, not the sentence of an ecclesiastical judge. Titus 3 : 10, (not

4 : 9), is not pertinent. Titus is to reject or rather shun an heretic, not damn him. Gal. 5 : 12, is a particular reference to a particular class of troublers, viz : those who were insisting upon circumcision as necessary for Christians. St. Paul intimates sarcastically that these men would do well to even mutilate themselves. His meaning is expressed accurately in an ancient commentary which I dare not translate in a letter for the public eye—" Si frivolam corporis excisionem bonumquid esse judicant, etiam integra membra sibi excidant, ut majora acquirant lucra, si carnis excisione juvari se existimant!" A reference to the horrid rites of Cybele with which the Galatians were painfully familiar.

Yours truly,

ARTHUR JARVIS.

To the Editor of the EXPRESS.

DEAR SIR.—I avail myself of your space to offer some observations on Mr. Pringle's letter in your last issue. He objects to my taking him for one who rejects Christianity, and states, that he only rejects those parts of the Bible and Christianity which science and historical research have proved untrue and such other portions which can neither be proved or disproved as fail to commend themselves to his common sense, and says that after he has done this, little is left. I think, then, that according to his own acknowledgement, my point was well taken. He seems not to care particularly to have his position defined by the word Agnostic given by Professor Huxley, who borrowed it from the heathen altar at Athens bearing the inscription, "To the unknown God." He thus seeks to take away from the Catholic Christian the God that he knows, of Whom the Apostle says, "Him declare I unto you," and presents, in so doing, to the mind questions far more difficult of solution and which he confesses himself unable to solve. The High Priest of Agnosticism, Herbert Spencer, says, "amid the mysteries which become the more mysterious the more they are thought about, there will remain the

one absolute certainty,—that he is ever in the presence of one absolute and eternal Energy from which all things proceed.” The more diligently and patiently the inquiries of science are prosecuted, the more will science itself establish the truths of Christianity, and the correctness of the instinct that tells uncivilized man that there is a God. The very latest discoveries in science tend strongly in this direction.

Some of the most distinguished Professors of Natural Science do not accept Evolution as the true account of the origin of man, nor would it destroy in any way the statement of the Sacred Record if they did. The statement that “God formed man of the dust of the ground,” says nothing of the length of time nor the manner in which God performed this creative act. The statement that in the beginning God created the heaven and the earth would not be materially altered by saying that God *evolved* the earth out of nothing. We need have no fear that Science will ever upset the truths of the Bible, nor need we in the least dread the results of the inquiries or investigations of the ablest scientists; God is the author of both the Bible of nature and revelation.

I take grave exception to the character of God which is portrayed by Mr. Pringle as of one who says believe and be saved or disbelieve and be damned. It is quite the reverse; that seems to be the idea of the natural heart. Human law says, do this and you will be rewarded, don't do the other or you will be punished. God says, “He that hath my commandments and keepeth them, he it is that loveth me.” St. Paul says, “love is the fulfilling of the law.” The heathen idea of God was that he was a bad God, whose presence they wished to avert and when they worshipped they gave expression to this idea by worshipping toward the west, from which direction they believed all harm and evil emanated. The Christians regarded God as a good God who is willing to receive and bless all who come to him, and Catholics give expression to this idea by worshipping towards the east, where light and glory emanate. I do not read St. Mark 16 : 16 as Mr. Pringle does; the words are, “He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned” (see rev. ver.). I do not care for what I call hell and damnation sermons any more than Mr. Pringle does. The infant cannot accept

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or reject the gospel, neither can the insane or imbecile, neither the heathen who never heard it, for there is no sin where there is no knowledge. It is not inconsistent with the teaching of that Catholicism which I hold, to believe that in the many mansions there is compensation for those who have necessarily lived in moral and intellectual darkness here. I do not dare to pronounce judgment on Mr. Pringle himself. The good God has not commissioned me to do that. I hope the day may dawn when he may see light where it is dark now.

I deny in toto that true Catholicism ever was responsible for wars or pestilence, or that the Lord decreed that His coming should be a reason for the sword being drawn against Christians. My "ingenuity and learning" is not taxed in the least degree to solve the difficulty that so strongly presents itself to Mr. Pringle's mind, and therefore I say, that Agnosticism has nothing better to offer us than we have. God damns no man; man damns himself: he is a free agent to choose the evil and reject the evil.

Some men are insensible to the beauties of music and harmony, so perhaps some are incapable of seeing God: they have not the natural capacity or intuition to see or know God; but we look for such an elevation of mankind to a higher plane that the time may come when we shall attain those gifts and graces of which we know little now.

No one, says the eminent Bishop Butler, who considers the state of religion in the heathen world before revelation and its present state in those places that have borrowed no light from it, can think that the light of nature was sufficient, and that Christianity, which, after all, is a republication of natural religion, was not necessary. I do, therefore, think that we are indebted to Christianity for all that is good and great, and that it does not require Christian glasses of a very pronounced color to recognize this fact; and I do affirm that the religion of Jesus Christ is the perfect religion of humanity. Every true scientist must reject fables, but the doctrine of Evolution is very far from rejecting fables; on the contrary, it invents very many, and to conceal the fables which it invents, it goes on inventing others, as the man who invents one lie must invent another to cover up the tracks of the first. But such men are unworthy of the name of sci-

tists. The Church as I view it has not been the enemy of science and philosophy; she has nothing to fear from either. One difficulty cannot be explained away by raising another; so the mystery of the Mosaic Cosmogony cannot be explained away by raising the mystery of Evolution.

STEARNE TIGHE, M.A.,
Rector.

“CHRISTIANITY CUM SCIENCE.”

To the Editor of the EXPRESS.

DEAR SIR,—I think you have judged rightly in giving place to those letters in your paper. They are very interesting, and, as one of your correspondents said, the truth will no doubt come out clearly, when so many views are presented on it from every side. May I present incidentally my own view, that, although I am not in favor of prohibition, I think prohibitionists have a moral right to prohibit, provided it is constitutionally legal to do so. If a man finds nettles and burrs in his grounds annoying and hurting his children, it is not merely his place to tell his children to keep away from these weeds, but also he is perfectly right in cutting them down and destroying them. Because a man finds the world bad, it is not his only duty to pray against the evil. *Ora et labora*—pray and labor. If the people have the control of making the laws, then let them use their power to drive away what is bad. I think, however, that the evil lies deeper than prohibition can touch. In spite of the idea that many would have us believe, that alcoholic drinking is a mere habit, with no *raison d'être*—no reason for its existence beyond the fact that some people merely get into the way of it; I think it must be easily recognized that the vast quantities of liquors consumed reveal the fact that some deep-seated need exists for it, or for something else that would take its place. In brief, there must be a stimulant. It is quite possible that an ideally healthy person under ideal conditions of life, would not need any stimulant. But, sad to say, the social, commercial, industrial, financial, and physical conditions of life of so many people (if not of

all) are so very far from being ideally perfect. Now, medical and chemical science in its present far advanced condition ought to be able to produce a compound that would give the proper, full and correct stimulus (to the mind, body and spirit) without at the same time being intoxicating. Such a substance would fill the need that at present exists for stimulation and be without any bad effects.

But what I started out to say in this letter was, what is indicated in the heading. We sometimes see the expression, "Science versus Christianity," but "Scientia cum Christianitate" means science along with, or in harmony with, Christianity.

Allow me to illustrate this in one particular, as to what is called regeneration, or the new birth—the fundamental doctrine of Christianity as to the actual change of a man's nature from bad to good. It just occurs to me here to say that this is also a doctrine of Buddhism. I may also say here that Christianity is an Oriental religion. Although at present it is in the western world, yet in its origin and full development, it was truly and peculiarly Asiatic. Looking at it philosophically, it was a startling solution of the problem how to change what is bad in a person's nature, and make it good, to say — we'll do it this way, we'll have him born again.

Let us take an illustration from practical science. Here is an apple-tree, strong and vigorous, yet growing apples, hard, sour, small, unfit to eat. The grafter ingrafts all over its branches, grafts from a beautiful luscious fruit. The same old nature is there, but it is muzzled, it is powerless to show itself out, to do any harm.

It would be strange indeed, if, when human ingenuity has found so many ways of obviating and circumventing evil and bad in so many departments of activity, no way could be found of subduing it or rendering it powerless in the human nature itself. The powerful and vicious horse can be perfectly controlled by a little rein-strap. The engineer with two little levers can absolutely control the locomotive whose power exceeds his own thousands of times. A fever may fill a man's veins with fire and all his body with pains that he would like to allay but cannot, but the medical man comes with the remedy, properly applies it, and all the sick man's physical sen-

sations are changed. And just as truly, he is "born again," "born of water and the spirit," can have his *human nature changed*,—that is, in so far as it is changed from bad to good.

To a philosophical or scientific mind it ought not to be difficult to apprehend the location of the determining springs of human action. They are evidently in the cerebral and nerve system. Now when we remember that there are some three hundred and thirty thousand million billion of molecules of air in a cubic inch of air, and that no doubt the number is correspondingly very much greater in a more dense or solid substance, we can see how easily there is room for the most numerous, diverse, intricate and complicated thoughts and emotions, even in the small mass of the cerebral and nerve system.

Now, we know that the human intelligence, when it makes the bodily powers do its will, does so through the medium of the nervous force, a force very much like electricity.

We can see also that that strange thing called force which is so hard to define, so impossible to comprehend, and which yet exists everywhere, whether in the form of motion, of gravitation, of light, heat, electricity, nerve force, we can see, I say, that this impalpable force can influence solid matter more easily in its infinitesimally divided form of molecules than in bulk. Now, if human action is determined or shaped by the arrangement of these molecules in the cerebral or nerve centres, and if force has, as it actually has, power to dispose these molecules at the dictation of intelligence, we can see that if a person surrenders the natural power his intelligence has over the disposition of the cerebral and nerve molecules—surrenders this power to a universally present and powerful Intelligence, we can see how quietly and irresistibly that Intelligence could thus place His hand on these springs of human action, could gather the reins into His hand, could muzzle the bad, choke it off right at its fountain, could in fact catch the strength of human nature right at its weak spot and control it as easily as the engineer does the locomotive.

Now, let me first say that the ever present existence of a Universal Intelligence is philosophically in the strictest analogy with the facts of science. For instance, throughout every portion of the whole vast measureless

universe there is light except for a comparatively minute distance on those sides of the planets that happen to be turned away from the sun and stars. Again, throughout all this vast space there is everywhere present this ether (so-called), the waves of which carry the light. Again, there is everywhere present that mysterious and powerful something called the force of gravity. And about us in the day time are thousands of different kinds of light coming from thousands of different objects, going in thousands of different directions, yet never in the slightest degree interfering with each other or with anything else. Truly, it is entirely philosophic and in the analogy of science to posit thus the existence of a Universal Intelligence, since we see everywhere the evidence of intelligence.

But not merely is such existence a theory formed from analogy: it is an absolutely necessary postulate to explain the facts of nature.

Take the one fact of law. To one who knows the sciences, botany, zoology, chemistry, mineralogy, physics, astronomy, the one great fact that stares him everywhere in the face is law, working, powerful, existent everywhere, and holding everything in its grip, from which there is no escape, law in a myriad intricate and complicated forms. Now, the only possible way to explain law is, that it was fixed to be so by intelligence. A One Universal Intelligence is an absolutely necessary postulate to explain absolutely universal law: just as much so as the force of gravity is a necessary postulate to explain the motions of the planets and the natural motions of the earth.

But why was this process of this Universal good Intelligence taking control of the springs of action in human nature, called being born again? I will have to reserve the answer to this for another letter.

Yours truly,

JAS. A. ECCLES, B.A.

"SCIENCE CUM CHRISTIANITY."

To the Editor of the EXPRESS.

In our previous letter we advanced the position that it was quite in accord with science, that an everywhere-present intelligent spiritual power should be able, perfectly and easily, to dispose and control the arrangement of the infinitesimally minute molecules in the cerebral and nerve system, the arrangement of which is co-ordinate with human thought and sensation—the sources of human action.

Now, the question naturally arises, why should such a process of a spiritual power, merely superintending or controlling a certain disposition of affairs in a minute portion of the human economy, be denominated a new birth,—a name which, one might think, would be suggestive of an entire change of the whole nature.

Let us consider this, preliminarily. Take the case of the tree to which we referred as being grafted. Strictly speaking, the life of the tree is not in the large trunk, or the bark or the branches, but in the buds, the growing buds. Control the buds and you practically control the life of the tree; if you are able to determine the style of the buds, you can determine the fruit.

But, one says, there is no analogy between a tree and human nature—a human being don't grow into action as a tree's bud grows into fruit. Now let us see. Of the three kingdoms of nature, man belongs to the animal kingdom, and a tree to the vegetable kingdom, and these two kingdoms are very closely allied in their essential constituent qualities, however much they may differ in appearances. If you cut a branch off a tree, another one will grow on close by; in some of the primal forms of animal life if you cut off a limb another one will grow on, and this faculty of growing still actually survives in fullest vigor in the most complicated forms of animal life, however truly in appearance it may seem to be entirely absent.

For, every day and all the time, in the human system, as a result of brain work or muscular labor, there is a constant waste of living material, and also as constant a recuperating growth of new living materials or potencies.

The real life of human nature (as far as human action is concerned) is in this ever-constantly-forming new assemblage of powers or potencies.

And, for all practical purposes of human action, there is an actual new life started, when a new holy intelligent spiritual power takes control of the always-new-forming growth in the cerebral and nerve system.

Thus we see that human nature *can* be changed, and that too as easily as turning your hand over, when the proper power is applied at the proper place of appliance.

It may here be remarked that ever since the irruptions of Northern European barbarians swamped Greek learning and Christianity in the night of the dark ages for ten centuries, it has been the fashion to regard these things in human nature as too mysterious and sacred for the mind to attempt to touch.

But if any one will explore this region of science or speculation, he will see at once that it is exceedingly simple, just as simple and plain as any other difficult matter is seen to be, after it is well and truthfully explained.

For let a man go out into nature and attentively regard the everywhere evident evidences of vast and facile skill, recondite acuteness, simple and absolute goodness, majestic power; and it strikes him at once as very apposite and meet for him to be in close and perfect harmony with that intelligent and awful and far reaching power, and it is the most natural as well as the finest thing in the world for the man to surrender that natural spiritual control which he possesses over his own organization, to surrender this control into the keeping of the Infinite Spirit in whose keeping he is—to bathe his whole spirit in his influence, in other words, to be baptized (Greek word for bathe) in the Holy Spirit.

Yours truly,

J. A. LUCENTRE, B.A.

"CHRISTIANITY CUM SCIENCE."

To the Editor of the EXPRESS.

DEAR SIR,—Allow me further to offer some thoughts on the lack of antagonism or the presence of harmony between science and Christianity as specifically in one doctrine, that of being born again. The spectacle did seem a little hard of one person having to defend himself against several. The fact is, however, that when I saw various untenable (as I conceived) charges made against an institution and book that contains so many precepts of such great and indispensable value in every relation of practical life, I felt that I was picking up a gauntlet already thrown down, rather than aggressively throwing one down myself. I do not think it out of place to say that Mr. Pringle's frankness, his evident belief in the justness of his words, and his deprecating hostility to various evils of life, attract from me admiration and friendship. So I say (if he has no objection) I have a high regard for him. And I do not think it necessary to the furtherance of Christian truth to deal hard blows at opponents. The man who carries truth in his portfolio does not come to a man and throttle him and say, "You must read this book or I'll pound you," but he says, "Come, here is something fine I have to show you, just hear it." The man who is bursting with truth may be thankful if he can coax someone to listen, into whose ear he can pour the fulness of his thoughts, though perhaps he might sometimes have to, like the Ancient Mariner with the wedding guests, hold him with his glittering eye. He who starts out in the fruitful fields of truth, says, "Come along, friend, here are large tracts of fertile soil for you to appropriate."

This preliminarily—I now proceed more explicitly to discuss the actual subjective change in human nature from disease (physical, moral, spiritual) to health, from wrong ways of living to right, from bad to good. The prime Teacher of Christianity said (John 3: 5) "Except a man be born again of water and of the spirit he cannot enter into the kingdom of God." It may seem at first to be a singular expression, "to be born of water." Let us see. Travellers who have visited those Eastern

countries and seen their peoples say that it would naturally strike any one at first sight that it would be an extremely necessary and good thing for the people to wash themselves. Often we hear a person say, after having a lovely bath, "I feel like a new person." It is more than mere feeling. He is physically to a certain extent a new person. The real life is in the ever constant momentary growth, and in that has begun an actual change. Those who know the physiological effect of a good bath (when needed) on the epidermis, will tell that it allows the minute epidermal organs to cast away poisons which if retained in the blood, would have a far-reaching effect for ill not only on the corporeal essential organs, but also on the emotional intellectual and spiritual character. So that when such bad poisonous influences can be taken away and rendered inoperative, a distinctly new style of life at once commences. So that the phrase "born of water" is an apposite one, especially so in the case of those eastern peoples who suffered not only from "matter in the wrong place," but from actual epidermal and perhaps verminous diseases. It may be noted that being "born of water" is put first. The old maxim says, "Cleanliness is next to godliness." But this pronouncement puts the type of physical reformation first before that of spiritual. Likely he saw as regards the mass of those people, it would be hard for the inner man, the spiritual nature, the character, to be renewed fully, as long as the corporeal nature continued in such a dreadful condition. For the state of the physical nature in man is a powerful factor in determining the style of a man's thoughts, feelings, disposition and general spiritual life. However, the great Teacher put together the two agencies for the rehabilitation of the two sides of human nature, the corporeal and the intellectual—"being born of water and of the spirit." I think that this latter—being born of the spirit—is sometimes supposed to be a process of too mysterious a character for investigation. Yet the juxtaposition of the two, "born of water and of the spirit," and the similarity of phraseology in each case seem evidently to point to a similarity in the working or process, and in the result. And the former, on consideration, seems easy of explanation, and so, I think, will be the latter. You bathe the body in water, you bathe the inner man, the

conscious personality, the self, the soul, the mind, in the Holy Spirit. In the former case, obstacles to the correct and proper working of the epidermal organs are removed; in the latter, obstacles to the correct and regular working of those things that make for spiritual health (such as readiness to do duty when it is seen); obstacles to such are removed, and the spiritual nature becomes pliant, free, unhindered, ready to perform its functions, and to do its work (really a new man is born, vast powers of which the man was never before conscious in himself, spring into conscious existence, while the man is amazed and delighted in the felt conscious possession of them). Now, every effect, must have a cause and the fact that such a work is done shows that there must be an agent to do it; but no human power has ever been discovered that could give back to man his rightful spiritual power, or put him in possession of spiritual life and powers of which he never even dreamed before. And as it is in response to a trustful prayer to the holy spirit of God, while bathing the spirit in that spirit of Jehovah that this new life comes; we can do no other than conclude that it is a truly scientific fact that this change is and was brought about by the Holy Spirit. Further on, I shall show that there is not in this necessarily any interference with natural law.

Now, to go back a little: We have seen that the unbathed corporeal system has poisonous elements thrown back upon itself, interfering with the healthful working of its essential organs. Now the spiritual life or spiritual effort have also to be subjected to the experience of feeling poisoned. The dust from the struggle and turmoil of life becomes encrusted on the spirit, as the material dust on the body. For instance, the spirit (we'll say) wishes to be truthful; but a knotty tangle comes up, and the spirit says, "Oh, oh, oh, I can't be exactly truthful here!" Or the trader wishes to be honest, but the complicated competition comes in, and he says, "It is impossible to be strictly honest, what is the use of trying?" Or the farmer struggling hard, and seeing a thousand million (as they seem) influences against him, says, "What is the use of trying to keep my temper? Let her slide," and out comes the oath, the profanity, the bitter curse. And so, all over, in every relation of life, in every time of life, comes the bitter wail, "What

is the use of trying to be strictly right, or right at all, we can't do it"—and that thought, feeling or conviction is thrust back as bitter poison on the heart. It poisons spiritual effort, benumbs and weakens spiritual faculty; and often through long disuse the very faculty itself becomes inoperative or unintelligible; the spiritual nature becomes powerless to do its appointed work. But the work must be done, the world moves on, there is no time for the spiritual nature to stop and rest and recruit, the exigencies of social life and our own sense of right demand that the spiritual efforts must be made, and that the inoperative spiritual faculties must operate. And, in despair, the struggling heart cries, "Lord, help me," and he helps in as far as the spiritual sphere extends, for the spirit does not invade the province of physical remedial agency, nor the province defended by human personal spiritual antagonism.*

We are now in a position to consider analytically the definite relation between the power of the spirit and the molecular constituents of the nerve and cerebral system. And first, if the human spirit can influence or control these molecular constituents, there is no reason why a universally present powerful spirit cannot do the same (in the way of aid to the human spirit, or restoring to the human spirit lost powers, or powers belonging to the typical human spiritual nature).

Well, then, as to the relation between the power of the human spirit and the molecular constituents of the nerve and cerebral system: We can say, first, that, although science has not as yet found out the primal or fundamental or elemental constitution of force as such (whether in the form of electricity, the attraction of gravity, the vital force in plants or the nervous force in the human system), still we can very well conceive (as I said in my first letter) that force can (as it does) influence matter in its immensely-infinitesimally-minutely divided form, as molecules, rather than in bulk. Well, then, the nerve force influences or controls or can influence or control these constituent molecules of the nerve and brain system, so as to dispose them in any natural

* These beginnings of new or restored spiritual powers or faculties, being the beginning of a new growth, and so of a new nature (for we must remember that the life, the nature, are an ever-momentarily-changing growth) may very properly be termed a "new birth."

arrangement (proposition 1). Also the mind or intelligence or spirit (call what you will the personal agent) can control the matter of the muscles. It is interfering with no natural law in doing so, though we may not see how it can do it—just as we know that force of gravity (of the sun) can haul the vast weight of the whole earth around anywhere, though we do not see how it can do it. Again, I can direct my intellect, my reason, my imagination, my memory, on to one subject of thought rather than another, or I can withdraw any of these faculties from their attention to any one subject of thought. Here again analytically:* And the ego, the I, the spirit must have power over these brain or intellectual powers and through them over the molecular constituents of the brain substance and their various peculiar arrangements (and so far as they change their attitude to one another with the changing thoughts). Nor in this does the spirit interfere with natural law, it is merely exercising its natural power or potency. Or again we can control the emotions of anger, of pity, of despair, of hate, of love, of envy, of ambition, of aversion, of hope. Now analytically, what does this control mean? It means that again the Ego, the spirit, can control nervous power enough to despatch it to go and dissolve those peculiar combinations and arrangements of molecules that are the accompaniment or stimulating cause or result of the emotions in question. In other words the spirit can, through its agent the nerve force, control the disposition of those molecular constituents. But if the human spirit can do this, there is no reason why a universally-present powerful spirit should not also be able to do the same (as we have said) in the way of aid to the human spirit, or in restoring to it powers that it had lost, or that had become paralyzed or imbeciliated through spiritual disease; or in restoring to it (the human spirit) powers that naturally belong to the typical good human nature.

Now, Mr. Editor, I find that there are quite a number of other things I would like to say about this subject in order to elucidate it at all well, and that it will take another letter to hold them all. I have been as brief as I

* This means (to speak of the result first), that the busy intellect, the busy memory, the busy imagination, the busy reason, have power over the molecular constituents of the brain, to dispose them in all those peculiar combinations that present the differing consecutive changing thoughts and ideas to the mirror of consciousness.

possibly could, in order to at all do justice to what I had to say. I would also like to advert to the fact that it would seem to be easily evident from the expression "born," that the new nature thus referred to would be not mature, but at least infantile (as is the beginning of everything great in nature)—so that a man is not (in that view) changed from being a truly bad man to being a first-rate good one, at once (as Mr. Pringle seems to suggest is supposed to be the case).

I also wish to explicate that tough problem that has always been such a sad difficulty with most—how is it that evil (in so many forms) is so prevalent in a cosmos ordered and educed by a good creator. I also wish to make a more full and thorough disquisition of the idea that natural law (not the laws of nature) but the very fact of the existence of the law, universally, postulates necessarily universal intelligence.

Yours etc.,

J. A. DUCENTRE, B. A.



PARTING WORD TO MR. JARVIS AND REPLY
TO MESSRS. TIGHE AND DUCENTRE.

"'Bout creeds and faiths let graceless zealots fight ;
He can't be wrong whose life is in the right."

To the Editor of the EXPRESS.

SIR,—There is a wise saying to "let well enough alone" which crosses my mind as I begin to write ; and I pause whether to go on or not to go on. Just at the present juncture of this triangular fight, somebody appears to stand in the safe corner unhurt. No reasonable man would want a much better position, and the occupant of that corner claims to be a reasonable man. But—notwithstanding—yet—nevertheless ! the fact is, that while one able polemic has, I regret to say, stepped out of the ring, another, I am glad to say, has stepped in. This preserves the balance of numbers, and is an inducement to go on.

Now, I think the critical and impartial reader will agree with me in saying that the positions I have taken so far in this discussion stand unmoved. But a learned layman has entered the ring in a philosophic and scientific coat of mail ; and I am sure he would feel slighted did I allow his inviting glove to lie on the floor unnoticed. Albeit, brother Jarvis is, I think, mistaken when he hints that, whenever his erstwhile opponent "sees a head," he wants to "hit it ;" and that he might even stop to "argue with a sign-post." But it must be confessed that this polemic (who, it seems, is suspected of being "fond of a shindy for its own sake") has, in times past—say, thirty years ago, "in the heat of youth"—occasionally run up against reverend "sign posts" (basswood and badly decayed), and, as a consequence, knocked them over *sans peine* and *sans ceremonie*. But he happens to have fairly good timber to hew at this time, and is desirous of cutting away nothing more than the bark, knots and excrescences, and straightening out the crooks.

The new arrival, referred to above, who has just entered under the caption "Christianity cum Science," subscribed "Jas. A. Ducentre," appears to be a philosopher as well as a fighter. I therefore say Welcome—thrice welcome—here's my hand—I have occasional

philosophic spells myself, and I shall feel honored to pick up Mr. Ducentre's gauntlet presently, and endeavor to pierce the aforesaid coat of mail. But while the theistic philosopher enters the arena, the Catholic theologian leaves it, which, as already intimated, I very much regret. Mr. Jarvis did me the honor and himself the credit of leaving the field of battle with the grace of a gentleman, and, instead of consigning his opponent to Hades (see new version), extends a friendly parting hand, which I all the more appreciate as I have been so often consigned to that place (the hell of the old version, too, which is so much hotter) by the aforesaid "sign-posts" which I have had the misfortune to run up against and knock down (quite accidentally, of course). "A retreat courageous" shall not, therefore, be followed by a pursuit discourteous. The amenities of controversy would permit me to go on with the argument against my opponent, and amplify on all the issues already raised, so long as I raised no new ones; but I shall not even take advantage of that legitimate privilege when there is to be no reply.

Mr. Jarvis credits his Agnostic antagonist with "a lingering regard for the church Catholic." Mr. Jarvis is right. For two or three reasons, I have a lingering regard for the Church of England, and here are the reasons. The first is, that that church "never meddles with politics or religion,"—that is, hardly ever. The second is, that that church is broad enough to include the modern thinker, if he choose to stay, and has sense enough not to do what the other Christian denominations do, and that is, to turn out with a kick, if not with a curse, their brightest intellects as soon as they show signs of outgrowing the musty and moribund creeds. The third is (and this would be sufficient without the other two) that that church was the church of my mother, than whom a better woman never lived—better than her religion—and one of the few who are able to rise superior to that or any other creed of Christianity. My mother held what Mr. Jarvis calls the Catholic Faith in its broadest and noblest sense, consigning no mortal to a mythical perdition, but, with a philosophy and a charity as broad as the universe, held patiently and steadfastly to duty and right. I am pleased that Mr. Jarvis and myself are parting on the field in genial sunshine; and I promise him (and brother Tighe) that should I ever in the future

think of joining a Christian Church (and there is no telling what a man might do in his dotage), the Anglican Catholic Church shall first receive my "most serious consideration."

Turning our attention now to Mr. Tighe, he will excuse me for saying, what the careful reader already knows, viz., that he has done nothing in his last letter towards refuting my arguments except to "offer some observations."

Two or three matters however, in Mr. Tighe's rejoinder call for notice. He thinks the Bible and science are not opposed to each other. It would be presumptuous as well as superfluous on my part to set out here to prove that they are opposed to each other—seeing that the question has been settled by champions so much abler than either of us. I would refer Mr. Tighe and all concerned to the writings of Spencer, Darwin, Huxley, Tyndall, Haeckel, and Draper in general; and in particular to a work entitled "Order of Creation," which includes the controversy which took place some three or four years ago between W. E. Gladstone and Prof. Huxley. The latter shows in the most conclusive manner that Genesis and science are utterly irreconcilable, whether attempted with the new or the old version, whether with the English or the Hebrew, and whether the days of Genesis mean long periods of time or not. He shows a direct contradiction between the order of creation as given in Genesis and the order of creation or development as revealed by science.

Mr. Tighe says: "The statement that in the beginning God created the heaven and the earth would not be materially altered by saying that God 'evolved the earth out of nothing.'" Neither evolution nor science teaches that the earth was evolved out of "nothing," either by an "absolute and eternal energy," by God, or by any other power. The axiom *ex nihilo nihil fit* is as true in cosmogony as in philosophy. When anything has to be made, whether a world or a walking-stick, a certain commodity called "raw material" is requisite. That something can be made out of nothing is a purely theological doctrine, which has neither philosophy nor common sense to commend it.

Mr. Tighe has sympathy for those who "live in moral and intellectual darkness," who are "incapable of seeing

God," not having the "natural capacity or intuition to see or know God;" and he "hopes the day may dawn when he [that is, A. P.] may see light where it is dark now." This is a cool and complacent species of patronage which I am quite used to, and which is, I suppose, harmless, and well meant, but at the same time I sometimes feel like resenting it. Of course, Mr. Tighe more than hints his opinion that for such a benighted individual as myself there will be graciously provided room in "the many mansions," and this certainly is liberal and kind on his part; but really I would not care to occupy a berth there merely by sufferance instead of merit. And then, again, the Agnostics might not feel quite safe unless they had an apartment in the "mansions" all to themselves, for some of the saints might try to make it as hot for them there as they do here, and they might as well be in one hot place as another. The Scientists and Secularists would desire peace, quiet and an occasional rest after an earth life full of work. It might not, therefore, be as great a favor to let us in there as Mr. Tighe and many of our Christian friends imagine, though I certainly think we would have nothing to fear from the Anglo Catholics, or the Quakers; but how about the Jesuits, and Methodists, and Calvinists, and Salvationists, and Rev. Joseph Cook, of Boston, to say nothing of all those other good Puritan Christians who used to burn witches and hang Quakers—those who burned the Atheist Bruno, and even the Christian Bishop Servetus, and an innumerable host of "heretics." We should be in continual fear of our lives, and had rather not go, Mr. Tighe, unless you and your Catholic friends (being our friends) can manage somehow to have these good people "bound over" to keep the peace. At any rate, for myself, I must be excused from going in on the plea of "imbecility," or "natural incapacity to see God," or the soft impeachment of "moral and intellectual darkness," or any such pretext. I must take it straight or not at all. I must have as good a right as a Methodist, or even an Anglo-Catholic, to get into heaven or I do not wish to get in at all. And what is more, while I would not particularly object to go into the same apartment with the Episcopalians, Universalists, Pagans and Quakers, I would not care to risk the other apartments.

My friend, Mr. Tighe, will understand by this time

that I am not willing to take to myself one shade more of the "darkness" he speaks about than he is willing to take to himself; and the same with every other Christian. The avenues of knowledge and information (I shall say nothing about "intuition") which are open to him and them are open to me. So far as knowledge goes he knows, and they know, no more about the unknowable than I do. "Who can by searching find out God?" He knows, and they know no more about what they call God, and what Spencer calls "the absolute and eternal Energy from which all things proceed," and what Pope calls the "Soul of the Universe," and what Spinoza calls an "Absolute Substance," and what Fichte calls "the moral order of the world," and what Beecher called a "dim and shadowy influence," and Luther "a black sheet"—what the Turk calls Allah, the Hindo Brahm, and the Jew Jehovah—about this mysterious power with many names, Mr. Tighe knows as little as I. In reality not one of us knows anything about it essentially. We may all observe its manifestations everywhere, and each may draw his own conclusions. Mr. Tighe may believe (any Christian may believe) this or that about this Power, but I would just remind him that faith is not knowledge. As to the "darkness," my belief in the existence of this Power, or "eternal Energy from which all things proceed," is doubtless just as strong as his. No rational and honest man would think of denying such existence. The difference between us then is this. While we both admit the existence of the Power, Mr. T. goes on to invest it with personal attributes and calls it God. I refuse to do anything of the kind, because I have no warrant for so doing; nor has Mr. Tighe or any one else other than subjective fancy; yet because I refuse to accompany him and them into speculations and imaginings, I am, forsooth, in "darkness" while they are in a halo of light! They follow emotion, tradition and imagination, while we follow reason, common sense and science. That is the difference. And which of us is the more deserving of commiseration? Mr. Tighe sympathizes with me in my "darkness," while I commiserate him in his superstition. He, with other Christians, thinks I am a fit subject for pity; while I think just the same about them. The sympathy is cheap and the "honors even." So it

might appear at first sight, but I think the odds are on my side. Let us see. Mr. Tighe must admit that had he been born a Turk and brought up in the faith of Islam he would have been as zealous a Mahomedan as he is now a Catholic Christian, and his bible would have been the Koran. In that case he would have been extending his pity to the Christians as people in "moral and intellectual darkness," and wishing the day to dawn when they would "see light where it is darkness now." Or had he been born in India and educated in Buddhism he might have been coming over here to Chicago last autumn to the great Parliament of Religions as an Oriental priest, strong in the faith, and, like Dharmapala, extending sympathy to the Christians and all other religions present, and announcing to them the "good wishes and peace of four hundred and seventy-five millions of Buddhists," and his bible would have been the Shaster. The Christian, if he be reasonable, must, therefore, admit that religion or creed is mostly a matter of birth and education. As a rule the man is a Christian, or Buddhist, or Mohammedan because he has been born and brought up that way. This even holds good in the sects of these great religions. Born and brought up a Roman Catholic he remains one; a Presbyterian or Methodist, he remains one, and so on through with few exceptions. Everybody knows this, while hardly anybody sees the significance of it. What does it mean? It means that the creed instilled into the mind of youth, whether it be true or false, wise or otherwise, is apt to remain there to the hour of his death. This is undoubtedly true, and it, therefore, follows that a reasonable man ought to have a better reason for the faith that is in him than the mere fact that he has inherited that faith—a better reason than the fact that he was taught it and believes it, and that it agrees with his feelings. These are, indeed, no reasons at all so far as the proof or truth of the faith is concerned; they are only the reasons why he holds the faith.

Only a few people have the disposition or power to break the yoke of early education. Only the few can part with the faiths of their fathers, and especially of their mothers. Only a few can cast off errors which are fairly ingrained by birth as well as education. I claim to be one of the few. And herein is where I think

I have the advantage of Mr. Tighe and every other creed-bound Christian. I sympathize with him and them in their bondage. He is a slave unawares. I am a free man. He cannot throw off the early yoke of error. I have done so. So far I have the advantage of him. He cannot defend his faith, but still he believes it; nor can my departed friend Jarvis, not through any lack of learning or ability, but simply because of "no case," as the lawyers say. It is not a matter of reason with the Christian, but a matter of faith. He thinks his faith is reasonable and avers so, but it is not. The evidence is satisfactory to him but not to an outsider. The "wish is father to the thought" and that settles it. The evidence which the Christian persuades himself is good and conclusive would be ruled out of any court of equity as well nigh worthless. I am not surprised that Messrs. Tighe and Jarvis fail to defend the creeds (even the Apostles' creed); no man has ever been able to do it successfully on reasonable grounds. From all this it may be inferred that I do not feel that I need any more sympathy in alleged "darkness" from my respected Christian opponents than they need from me, and doubtless they think that is just none at all. I have found this patronizing pity proffered me so often in place of argument by well-meaning people that I have thus been at some pains to show them that while I appreciate their kindness their pity is not only out of place but misplaced, and that they themselves stand in more need of it. And I have this additional vantage ground: barring that "lingering regard" I have neither bias for nor prejudice against any religion, and am, therefore, in a position to judge them all fairly. Were I a slave to a creed (the Catholic or any other creed) impartial judgment would be out of the question. Like yourselves, I would then think my own creed right and all others mostly wrong. Is this not so? "Honor bright"! You see the point.

Now, Mr. Editor, allow me to pay my respects to Mr. B. A.'s communications, signed "Jas. A. Ducentre, B. A." On reading the two letters I have no doubt about the degree (the B. A.), but on looking over the Canadian Almanac and making some inquiry I have some misgivings about "J. A. D." However, as Mr. Bachelor of Arts appears to be "a gentleman and a scholar," the name is neither here nor there—not here, at any rate.

And, Mr. Editor, if I am occupying more space than any one of my opponents, you must remember that, as Artemus Ward said about the seventeen wives, there are several of them and only one of me.

Against B. A.'s science I have nothing to say. It appears to be all right; but his philosophy, I am sorry to have to say, is nearly all wrong. This is unfortunate for his argument, for his science properly interpreted is against him. I took the position in my first letter that while Christianity claimed to be able to radically and suddenly change the nature of man it practically failed to do so, and that no religion on earth could do it. *Per contra*, B. A. declares that "human nature can be changed, and that too as easily as turning your hand over, when the proper power is applied at the proper place of appliance," and he admits that this "actual change of a man's nature from bad to good" is the "fundamental doctrine of Christianity." Now, I admit all that, but when has the "proper power" (supernatural) been applied or when is it likely to be? There is no proof whatever that it has been or that it ever will be. B. A. offers none. He only argues that the thing is feasible. It is worthy of note here that B. A. does not claim that this change is effected, or can be, by "the blood of Christ" (which is the proper and orthodox doctrine) but it is to be done *secundum artem*, scientifically, as it were! But science alone in man's hand is not sufficient. A supernatural power is assumed, and made to work scientifically. A "universal intelligence" is postulated. And this intelligence can, B. A. tells us, change the nature of man "as easily as turning your hand over," that is, "if human action is determined or shaped by the arrangement of the brain molecules"; and "if force has power to dispose these molecules at the dictation of intelligence;" and if the person surrenders the natural power his intelligence has over the disposition of these molecules to this postulated universal intelligence. That is certainly a beautiful theory, doing credit to B. A.'s heart and head both, and might work practically were it not for the numerous "ifs," and the necessity of hypotheating the "universal intelligence." B. A. assumes that which is to be proved. I admit the cerebral molecules. I admit that every thought and emotion may be either the result of, or at least accompanied by a motion

of the molecules or re-arrangements of them. (The biologists think so.) I admit that "nerve force" is analogous to, and is the cor-relative of, the physical forces of motion, light, heat, electricity, etc., (and I am grateful to B. A. for this admission which is fatal to his main thesis). I admit that "human action is determined or shaped" (in part) "by the arrangement" (and character or quality) "of these molecules." I admit that "force has the power to dispose these molecules." All these of B.A.'s. propositions I admit. But I deny that a man's "intelligence has power over the disposition of the cerebral or nerve molecules." I deny that he can surrender to a universal intelligence" that which he does not possess, viz. ; this alleged "power over the disposition of the brain molecules." These propositions, which are fundamental to B. A.'s. position, I deny. No biologist or psychologist will agree with him. And while they are essential to his theologico-scientific theory of regeneration he offers no proof of them. As to the "universal intelligence" outside of, above, and operating on human intelligence, predicated by B. A., while I do not deny its existence, I deny that there is any satisfactory evidence of its existence. Here again the burden of proof lies with the B. A. who postulates or affirms its existence. True he adduces certain arguments in support of his assumption, the fallacy of which I shall show presently. And even were the existence of such a universal intelligence established B. A. would still have the impossible task before him of proving any interference by such intelligence with natural processes, whether in re-arranging brain molecules, stopping a holocaust, staying a pestilence, or checking a plague. The leading scientists of the world have told us that so far as the eye of science has reached there is not the least sign of any interference with the operations of nature by any supernatural power anywhere in the universe, either in the Macrocosm or the Microcosm, the phenomenon or noumenon, either in man's head or outside of it.

And, furthermore, however the proposition may appear to B. A., to my mind it would appear like "universal intelligence" stultifying itself to first (as the creator of them) make a botch of the brain molecules, and then have to rearrange and set them right in order to keep the unfortunate victim of a bad head from going

wrong. Why not make the head right from the start so that it would need no molecule tinkering afterwards? And if there be any such occult Intelligence guiding the hand of man by manipulating the molecules of his brain why does it not move to stay the hand of the assassin, of the incendiary, the felon, the patricide, the matricide, the fratricide, and the insane *felo de se*? When some bull-headed potentate is about to declare war which will entail incalculable misery, suffering, slaughter and death, even upon the innocent, why are not the molecules of that animal head righted at the "proper time" by this Universal Intelligence of "simple and absolute goodness" and all the dire results of bloody war averted? B. A. not only assumes universal intelligence for this Power but credits it with absolute goodness. Where the "goodness" comes in in the creation and management of a world so full of vice, crime, misery and evil of every description as our little earth is, I never could comprehend. But this is probably due to a "carnal mind," "benighted," or to "natural incapacity," or something of that sort!

B. A. says that the existence of this Universal Intelligence (which, remember, is also absolute goodness) is "philosophically strictly in analogy with the facts of science"; and that it is "an absolutely necessary postulate to explain the facts of Nature." No man who has studied Nature attentively and been able to free himself from his early theology will agree with B. A. in this. Some of the "facts of nature" are sensible and pleasant enough, while others—many others—are not only without rhyme or reason but exceedingly unpleasant to humanity. If B. A., instead of getting degrees in college, had been for half a life time fighting potato bugs, onion bugs, chinch bugs, wheat weevil, pea weevil, oat rust, apple tree borers, codlin moths, curculios, currant worms, tomato worms, potato rot, bee moths, country mosquitoes, black flies, blue-bottle flies, clover flies, horn flies, gad flies and bots, skunks, snakes, owls, hawks, crows, rats, mice, moles, grasshoppers, and a thousand other nuisances, more or less, his enthusiasm over "the facts of nature," and the wisdom and goodness thereof, might have been a little cooled. It will be of no use attempting an explanation by telling me the "ground was cursed" on Adam's account. I had nothing to do with old Adam—

am responsible for nothing he did or didn't do, and he was a myth anyway.

How many different kinds of insect pests, think you, Mr. B A., did the entomologist find in the grain and other vegetable products at the World's Fair? And, of course, the best of everything was taken there. Over one hundred. That is a fact—see report of U. S. Dept. of Agriculture. And not only is the fruit of the toiler's labor attacked and consumed, but himself is attacked and consumed with innumerable ills. Just think of the list of diseases which afflict humanity! The naturalists tell us that of the parasites alone which attack the human body inside and out (to say nothing of the microbes) sucking its juices and living upon it, there are no less than two to three dozen species—many of them not able to live in any other way, or on any other body but the human body. Of course they were "made" and "created" and "designed" to prey upon and torture the living human body! Think of that for a while! Think of the wisdom and "absolute goodness" of that! Is there any "intelligent design" to be discovered in that "fact of nature" or a thousand others like it? Or were these evils naturally developed along with the good by that "infinite and eternal energy from which all things proceed" and which appears to be utterly devoid of feeling, if not intelligence, having no more concern for man than the meanest insect which he crushes with his heel? There are thousands of birds and animals which live on other animals and on man and that is their nature. Men not only kill and eat the lower animals under them, but they kill and eat each other; and have done so throughout all historic time. Who but the blind slave to a creed can discover either wisdom or goodness in these things? Talk about mystery! Talk about the "absolute necessity" of postulating an all-wise and benevolent power to explain the facts of nature! In the face of the facts staring at us from every point of the compass, such a power would be a mystery a thousand times greater than all the mysteries of Evolution. We are told that, because we find intelligence in man, we must assume a still higher intelligence to account for it. If we must do that, then, to be logical and consistent, we must assume a still higher intelligence to account for the first high intelligence, and another still higher one to account for

that one, and so on. A single syllogism will suffice to coffin that theological assumption :

Whatever manifests intelligence must have had a creator of higher intelligence.

This assumed all-wise Power manifests intelligence.

Therefore this Power must have had a creator of higher intelligence.

B. A. adduces the "laws" of nature in evidence of the existence of this Universal Intelligence. Now, B.A., being a learned man, and something of a scientist, ought to know that there is really no such thing as "natural law" in the popular sense in the whole realm of nature or science. It is simply a convenient and popular term. By "law of nature" is simply meant uniformity of sequence, nature's invariable method of working in this direction or that. So says science, and B. A. doubtless knows it, and he ought not, therefore, to follow the theological practice of founding an *ad coptandum* argument on it. He says the only possible way to explain law is that it was fixed to be so by "intelligence." Well, then, "the only possible way to explain" intelligence is that it was fixed to be so by a Higher Intelligence, and the Higher by a still Higher, and so on. This is simply logical reasoning from B.A.'s premises. If he has the right to postulate a higher intelligence than man to explain man, then I have the right to postulate a still higher intelligence to explain his postulated intelligence, and so on. And if I have not that right, will B.A. tell me why not?

Yours, etc.,

ALLEN PRINGLE.

P.S.—I cannot see that my learned opponent B.A., in his third letter, has strengthened his position or met my arguments at all. He repeats himself, continues to postulate without proof, and reiterates that unique hypothesis of his about an assumed "universal intelligence" converting men and guiding them by manipulating the molecules of their brains, which performance is, he says, quite *natural*!

If this be so—if an extraneous power outside of us guides us in thought, feeling and action, and does it in strict accordance with our natural constitution—the power itself being the author of that constitution, whether

it be good or bad—if this be really a fact, will B.A. or some other moral philosopher tell us where his moral responsibility, free will, or free moral agency comes in? There would be no real freedom in such case, and the responsibility would all rest with the outside manipulator, where, indeed, it does chiefly rest (if it rests anywhere), whether we call the manipulator Nature or God.

Of course, under normal conditions, "I have but to will to do it, and I can move my arm;" and that physiological fact is what B.A. calls "proof" of his postulate that man has "power over the disposition of the brain molecules," because, forsooth, if I can, to a certain extent, control the muscles, I can also, by a parity of reasoning, control thought and emotion. Let us see about this: Aside from the *motive* to control being quite beyond the jurisdiction of the *ego*, the control over both (that is, muscle and brain) is strictly limited. We will suppose that B.A.'s maximum muscular strength is equal to the lifting of 300lb. avoirdupois. Here is another man at his side who can lift 500lbs. But B.A., according to his own doctrine, ought to be able to lift the 500lbs. If his theory were true, he could do it by simply "willing to do it," as there would be a sufficiency of nerve force "detached from the reservoir of nerve force by the natural power of the spirit." But B.A. cannot do this any more than the race-horse can draw as much as the Clyde. No man can ever get beyond the capabilities of his organism either in mind or muscle, and that is all I am contending for—always bearing in mind that he is not responsible for the kind of organism he has got, or for having any at all, as it was given to him quite without his knowledge or consent. His freedom is, therefore, limited by his constitution and environment. There is a Shakespeare or a Tennyson who is a natural poet, for "the poet is born, not made;" but he is no mathematician. Here is another man, who is a natural mathematician, but lacks poetical genius. Now, according to B.A.'s theory, the latter ought to be able to write good poetry by vigorously "willing" to do so, and thus getting the poetical "nerve-force" set free from the "reservoir" he speaks of. In like manner, the poet might get his mathematical nerve-force set free. But the question is, how can it be set free when *it is not there* in either case?

B. A. says: "We can control the emotions of anger, of pity, of despair, of hate, of envy, of love, of ambition, of aversion, of hope." Well, we (the rest of the world) cannot do it, and if B.A. can he has the advantage of us. Think that over a minute, my Christian friend. Were you ever angry or in love? Did you either originate the flame (of love, for instance) or control it afterwards? Have you not yielded, in spite of yourself, to some of those other emotions you name? did you have any desire to "control" them? And if you had, didn't the desire come up spontaneously? And if you called it up, the motive for calling it up came up unbidden from your constitution. You can no more get above yourself or behind yourself than you can lift yourself out of your boots.

Some people can and do, in a measure, *modify* and guide the emotions by superior reason and moral sense, but then some other people are almost, if not quite, without reason or moral sense; and the great majority of mankind and womankind are still governed more by their feelings than their reason. There is no such thing in actual moral life as absolute control of the emotions, which constitute the larger and stronger part of animal, including human, mentality. Will B. A. venture to say that the subject himself has anything to do with, much less any control over, the original "disposition of the brain molecules," which disposition is ante-natal as well as post-natal in infancy and youth, and which disposition is the chief factor in the formation of the subsequent character. Such a contention is absurd as well as unscientific. All the subject can possibly do is to use such "molecules" (faculties, tendencies) as he has, and he will use them in such a manner as his environment necessitates.

A. P.

REPLY TO "J. A. D.," B.A., CONTINUED.

To the Editor of the NAPANEE EXPRESS.

SIR,—Out of consideration for your space, I did not quite finish my argument last week in reply to B.A. His apple-tree argument was passed over, and as I never like to leave an opponent a leg to stand on, I would like, with your permission, to knock out the apple-tree prop.

B. A. cites the case of a vigorous apple-tree bearing inferior fruit, then grafted and afterwards producing good fruit, to illustrate "conversion" or "regeneration" in man. He says we can easily see how this assumed Universal Intelligence could manipulate the molecules of the brain and "choke off the bad," that is, "if" this is so, and "if" that is so, and "if" the other is so—three ifs—just as the tree, the horse, and the locomotive are manipulated and controlled by man. Yes, we could see it all easily enough were it not for the "ifs" and the absence of the manipulator. The difference in the cases is this: In the matter of the tree, the horse, and the locomotive, man, the intelligence, is present as a fact, and there are no ifs or ands about it. In the other case, there are no facts but the subject himself; the others have all to be assumed. The grafting is a natural process performed by man; as is also the crossing and breeding of stock to supersede "scrubs;" as is also the training of animals and children, thereby materially improving, if not changing the nature of the animal and the child. B. A. fails to bring forward examples of "change of heart" so-called, or subjects whose evil natures have been radically changed by this molecule process. Of course I am aware of the claims made by certain sects of "conversion," being "born again," etc., and I have been coming in contact with the subjects of these alleged changes, and observing them all my life; and I have never been able to discover that other than natural influences were at work on them. The fact that a person who has been leading what is called a "wicked" life, being brought under certain psychological and mesmeric influences, is led to change his course, is not at all strange to the student of human nature and mental science. It is all simple and natural enough. His passions and propensities have been holding "high carnival," and now his higher faculties are brought into play and gain the ascendancy over certain of his lower ones—all of them natural. At revival meetings the faculty of cautiousness, for instance, is powerfully wrought upon and fear of "terrible consequences" plays no unimportant part in "changing the heart" and conduct. Then, higher faculties may be played upon in other persons leading to much the same results. That these people have peculiar experiences (so has the somnambulist and

"trance medium") and actually believe they are the subjects of supernatural influence I have no manner of doubt; and do not for one moment question their sincerity or veracity. But as to the *rationale* of their extraordinary feelings, and the true origin of their peculiar experiences, they are quite ignorant. If B. A. or anyone else can bring me a case where a person with a criminal head on his shoulders, one "villainously low," indicating a low character, has been so changed in nature by "being born of water and the spirit" as to become permanently an exemplary and moral citizen I shall at least be led to look seriously into B. A.'s molecule hypothesis. No such cases have or can be produced. Barring insanity and abnormal conditions the character is as the organization every time.

I should like to ask B. A. and some other good people this question—can they produce a case of "conversion," or change from bad to good in the human, as striking as the cases we can show them in the lower animals where a Rarey or other horse trainer or "tamer" can "so change the nature" of the horse as to "convert" him from being vicious, ugly and treacherous to being tractable, submissive and well-behaved? The same with the lion, tiger and other ferocious animals. And now another question—Does the animal "tamer" pray over the animals to effect this change, or does he exert his will power and magnetize them into submission? He himself is the intelligence that manipulates their brain molecules (for they have the molecules). He converts them in a sense. The mesmerist subdues and controls his human subject. The hypnotist, by "suggestion" changes the thought of his subject and controls his acts.

While I have no faith at all in B. A.'s theory of a supernatural manipulation of the molecules, or "a fountain filled with blood," to improve human nature and human conduct, I have very strong faith in the possibilities of science in that direction. The science of Psychology is yet in its infancy. The "springs of action" in the human brain will, I believe, yet be reached by science through animal magnetism, and human conduct in a measure controlled and improved. A beginning has already been made.

Let Christianity as a LIFE stand. Let the creeds of Christendom go, as they must. Let Christianity do what

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it can in reforming human conduct. With the masses orthodoxy is, I admit, a powerful policeman. He stands over them with an excellent "hangman's whip" which is "the fear o' hell" for multitudes who unfortunately still need it. That policeman I would not take off duty yet for a while if I could. But I would hope and strive to make his presence in the world no longer necessary. I am not writing for the class of people who need him. They fail to understand me, and it is not perhaps desirable that they should. I write for those who are "a law unto themselves," and whose presence and influence in the world will, it is to be hoped, before many generations, render the aforesaid policeman's presence quite unnecessary.

Yours, etc.,

ALLEN PRINGLE.

PRINGLE *VERSUS* POPE.

"For modes of Faith let graceless zealots fight
His can't be wrong whose life is in the right."

To the Editor of the EXPRESS.

SIR,—It is to be hoped that Mr. Pringle knows more about science than he does about Scripture or literature. Mr. Jarvis exposed his ignorance of the former, and though it is pardonable for a Secularist to misquote his Bible, it is a shocking crime for him to murder Pope. This Pope, like myself, is not infallible but he would never have written such commonplace twaddle, or perpetrated such a mere truism as "HE can't be wrong whose life is in the right." A much better "various reading" was suggested by a Western Editor "He can't be wrong whose WIFE is in the right." The W.C.T.U. please make a note of this.

Yours truly,

POPE-JOAN.

A PICCOLO PEDANTIC "POPE-JOAN."

DEAR SIR,—In the last paragraph of my letter in last week's *Express* I rounded up my position so that my Christian friends would know just where I stand in relation to Christianity as a *life* contradistinguished from the creeds; and as I had the field virtually to myself, and do not believe in "crowding the mourners," I intended that letter to be my last in the present controversy.

But as a personal explanation is always in order, I rise to a point, not of order or argument but, of honor and fact. I admire courage and despise cowardice. That *patisserie* "Pope" in your last issue is either ashamed of his name or of that literary offspring of his. If it is the latter I freely forgive him for barking from behind the fence.

Mr. "Pope" (I mean Pope the Little, not Alexander) thinks that Alexander Pope "would never have written such common-place twaddle" as "He can't be wrong whose life is in the right." It may surprise Pope the Little to hear that the above was written deliberately and with a full knowledge of how Alexander had put it. Did this literary critic ever hear of such a thing as an *ellipsis* in literature? Probably not or he might have supplied it in the above, and thus avoided writing a "twaddle" criticism, and saved his credit for just a little learning. "He can't be wrong" (in faith) "whose life is in the right." That is what I mean, Mr. Pope, and that is what any *litterateur* with the merest modicum of learning or brains ought to have known. Let me whisper *sub rosa* to this sapient and astute "Joan" that I really prefer my own rendering of the idea about the war of Faiths to Alexander's, and shall stick to and stand by it. If the priests and Popes of Rome in the early centuries had the right to make a Bible (and they did it) for those little Methodist and Anglican popes of the present day (and they accept it, too), I have the right to make a Bible for myself, if I choose, out of Alexander Pope, Confucius, Buddha, Socrates, Bruno, Spencer, and a host of other sages, and I have the right also to

improve upon any or all of them. If the clergy of to-day—including these little popes—have the right to “revise” the “Word of God,” I have the right to revise Pope. And I have this advantage over them: while they still call their “revised version” the “Word of God,” I did not call my revised couplet Alexander Pope’s. That is the difference.

Now, a word about my “ignorance” of Scripture. “Pope-Joan” says: “Mr. Jarvis exposed his [my] ignorance of the former”—that is, of Scripture. When did Mr. Jarvis do this, and where? Not, certainly, in the published discussion between us in these columns: and if the thing has been done elsewhere (in the pulpit, say), I was not present, and the amenities of controversy would require that I be present.

Mr. Jarvis, in his last letter, says: “Titus 3: 10 (not 4: 9) is not pertinent. Titus is to reject or rather shun an heretic, not damn him.” Now, it is not charged here that I misquoted one word from the Bible. It was simply the “third and tenth” instead of the “fourth and ninth.” I did not turn up chapter and verse. But was there anything material to the argument one way or another about that? Is this and my revised version of Pope’s couplet all that my opponents have to catch at and carp at? That is all, and I ought to be satisfied, as my positions stand *intact*.

But because “Titus is to reject, or rather shun, an heretic, not damn him,” my selection of texts is “not very fortunate.” So says Mr. Jarvis; but I did not intend this text to convey more than it stands for, or more than Mr. Jarvis himself ascribes to it. To reject or “shun an heretic” is what I call narrow intolerance, and it was the intolerance of Christianity that I was exposing.

ALLEN PRINGLE.

P.S.—Since the above was written, one of my reverend opponents in this discussion has admitted that he himself inspired, if he did not write, the “Pope Joan” criticism. I ought to be satisfied, and I am satisfied. *Veritas prevalebit!* Selah!

A. P.

