

# Why You Really Want to Become a Churchman

of the American Church of the Future,  
the Protestant Episcopal,  
or, Protestant Catholic Church.

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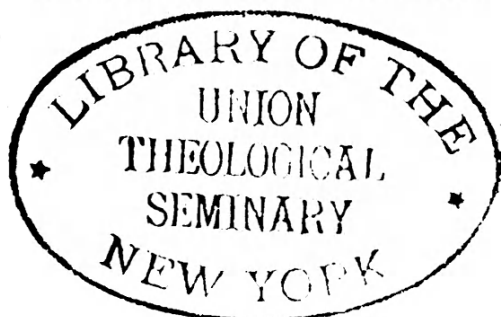
*Hymns to the Universal Divinity*



## Foreword

It may perhaps be as well to state the history of this book. It was originally written in 1908, and a typewritten copy was sent to my brother, the Rev. William Norman Guthrie, then at Sewanee, Tennessee, in hopes that he could place it for publication. I received from him appreciative acknowledgments, but nothing definite was done; and when finally last year I decided to do something myself with the book, the manuscript in his hands was not to be found. Therefore I rewrote it from the original notes, and submitted the chief chapters to Bishop Gailor, who gave me kindly, prompt, and valuable criticism. Later I read it to the Rev. Dr. Alsop of Brooklyn, and later still, to the Rev. Dr. Manning of Trinity Church, New York City, receiving further suggestions and comment. Finally therefore I have sent these pages out myself, to accomplish the work for which I personally might not perhaps have the opportunity.

It is a source of sincere satisfaction to the writer to have seen in the public prints that the Very Rev. Dr. Inge, Dean of St. Paul's Cathedral, in London, had come to the same conclusion as is found in this book as to the cause of the Socialist canker within the Church.



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## DEDICATION

To the Right Reverend Doctor

**Thomas Frank Sailor,**

Bishop of Tennessee,

and to the Reverend Doctor

**William T. Manning,**

Rector of Trinity Church, New York City,

Both of whom taught me at Sewanee,  
and who since, by the faithfulness of their  
Friendship, unchanged by many vicissitudes,  
have Instructed, Cheered, and Inspired me,  
these Pages, dedicated to the Church's Prosperity,  
are, by permission,

Respectfully, and Affectionately Inscribed.

1941  
July 3

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## Introduction :

# The Restoration of the Church

## Today's Urgency, and its Biblical Solution

THE census of the Church presented to the 1913 General Convention in N. Y. City recorded a falling off in numbers. As the seriousness of the situation does not seem to have been realized generally, it remains for us to inquire, What is to be done? Evidently, it will have to be something new, for the old methods are still being applied conscientiously, and we cannot expect any sudden improvement of results. In our perplexity let us consult the Bible. There we read of a Marriage Supper that also lacked guests; so that our present urgency is not entirely unprecedented. This enables us to discern what our Lord would have done to-day, under similar circumstances. What was his advice?

First, he did not make any alterations in the banquet itself. No. But he made a change in the methods of securing guests. No longer were the rich to be invited, but there was to be a compulsion of the lame, blind and halt from the by-ways and hedges. To an unchanged banquet came different guests.

The same conservatism is seen in the parable of the Tares and the Wheat, that is not to be injured, even by weeding. Likewise, the Ninety and nine that needed no repentance were left in the care of angels, while the Good Shepherd went after the lost sheep. It is the sick, not the well, that need the physician. Not even 'one of these little ones' is to be offended.

The Lord, therefore, advances two distinct teachings: the Church herself is not to be disturbed, but new missionary methods are to be devised.

### **Application to Present Circumstances**

The Lord therefore advises careful conservatism of existing church agencies, but to add to them genuine effort to gather in members of the modern cults that are so flourishing. If, in our eyes, Swedenborgians are uninteresting, if Socialists and Anarchists are 'impossible,' if Christian Scientists seem deluded, if Theosophists seem queer, and Spiritualists ridiculous, then these are the very persons the Parable directs us to invite. Though they be not fashionable, nor wealthy, nor easy to deal with, they surely have immortal souls, needing the privileges entrusted to the Church. Then there are many minor sects and communities, such as the Shakers, which are perishing away, whose rich endowments might be easily arranged for. The harvest is ripe.

### **The Task Not Impossible with Suitable Methods**

Many will think such a gathering in practically impossible. Yet when we consider the shallowness of the grounds of belief of many of their adherents, how many of them stand in need of consolation, or turn hither and yon for the asking, it seems impossible that the trained, accredited ambassadors of the King, with the prestige and facilities of a powerful organization back of them, and bearing a catholic message of world-wide significance, should be unable to effect anything. But of course the bait would have to be adapted to the fish.

As to the work, it might be necessary to put it in supreme charge of some one responsible bishop, under whom each field, like that of the conversion of the Hebrews, would be under the immediate charge of some arch-deacon, with separate supporting societies, books, pamphlets, magazines, and forms of service. The special methods that had produced each cult would have to be imitated. There would have to be a self-supporting Home, temporarily to shelter converts. Arrangements would have to be made to obviate parochial jealousies. What the Church most needs, is successful work, and not parishes that survive chiefly because protected by artificial breakwaters; these do indeed keep out the swell of the ocean, but the harbor-waters grow rank and foul, and all their self-respecting fishes turn over on

their tails and die. A small endowment to start with might be necessary.

As to the workers, it might be well to revive for them the minor orders of the Church. There would be need of both sexes. Preferably they should be converts, trained at a special school under the bishop's direction. While the support of their families should be guaranteed them at the Home, any income above that should be proportional to the success of their labors; no business concern can be run without efficiency methods. All those cults were formed on a self-supporting basis, and it should seem that Providence would support their reclamation at least equally as well.

### **The Task is Not Over-Comfortable**

Such a standard of efficiency would indeed not be over-comfortable; but then there is nothing exhilarating about the present urgency, either; and as to the last decade's palmy days of inefficiency, they are gone, never to return, for the reason that the business world has entered upon the era of cost-systems. No more flowery beds of ease; no more aviation with captive balloons, no more swimming on a bench. No more will clergymen be the best insurance risks. No more can we let well enough alone, and risk a few sheep to be hung up in the brambles, or to be gobbled up by the wolf.

This discomfort is not only financial, but intellectual. It forces a man to think. It would be much easier to go along in the same old routine. But to combat these cults, one has to learn something about them. That is the chief value of controversy; while the warrior is striking, he exposes himself. Hard thinking may not be comfortable, but is a tonic. To deprecate honest discussion, indicates secret uncertainties. To treat doubts with opiates, is to alienate honest searchers after truth, to make them withdraw from further guidance, without which the unfortunate drift further than they need have done.

### ***Comfortable Missionary Perpetual Motion***

By a stroke of genius, however, an entirely comfortable solution of the difficulties has been accidentally worked out by many fervent spirits. Everybody knows the story of the old clergyman who had prepared a sermon against the evils of intoxication, to convert some old toppers, who were invited to be present. But on the appointed evening these were, rather naturally, conspicuous by their absence. None were present but some eminently respectable temperate old ladies, to whom, nevertheless, the sermon was preached, merely because the clergyman had none other ready. So also teachers, irritated at neglectful pupils who are absent, scold those who are present instead. Even angels minister to the ninety



and nine who need no repentance, but only a Good Shepherd goes out after the lost—and there are few Good Shepherds! It is so much easier “to bring the Church in line with Socialism,” than to bring Socialism into line with the Church!

But this comfortable procedure is none other than sawing off the branch on which one is sitting. It interferes with already established congregations by driving away Church members of differing views. Therefore the church itself is not a place suitable for any of this. Like the Salvation Army, the missionary should go out and find his converts wherever they may happen to be—Socialistic forums, Christian Science classes, in Spiritualistic meetings, in Theosophical lodges, in Swedenborgian circles. Let him bring back the errant members of traditionally Church families. Let each parish have its hall where this aggressive missionary work may be done. This reforming zeal should be gauged and judged by the resulting number of candidates for confirmation, not by letters dimissory of the more substantial members. Physicians are needed by the sick, not by the whole! Not by contentions from within will churches grow, but by additions from without. Let not the enthusiast make Swedenborgians, Socialists, Theosophists, Healers or Spiritualists of his faithful flock, but bring Swedenborgians, Socialists, Healers, Theosophists, Masons and Spiritualists into the Church. He need not worry his soul that the Church mem-

bers do not sufficiently sympathize with "strikers;" it is more important that strikers be brought into the Church.

It is this reason which explains why the Rev. Dr. Worcester has succeeded at Emanuel Church in Boston, while many of his followers lost their parishes. He never allowed his Healing propaganda to interfere with his parish work, while his followers tried it on their regular congregations. The Socialist clergy have been especially indiscreet in this respect. They establish new tests of orthodoxy on socialistic lines, and little do they care how many members leave. Like blind Samson, they reckon not of the ruin of the temple, so long as they exhibit themselves; besides, their parishes will last as long as they do—"and after us, the deluge!"

This topic has been mooted here in the Introduction because the writer wishes it understood that nothing that he himself proposes should be understood as interfering with any existing Church activity, but only from outside to add new spheres of achievement. None of this is for the pulpit, but for the public hall, or magazine.

### **Importance of Home Missions**

Although home missions appeals may not be so picturesque as yarns about cannibals, there is an increasing part of our communities which will contribute far more liberally to home than to foreign mis-

sions. For these home conditions affect the tone of our own children, if not of ourselves. It is here that our lot is cast. How will we see to pull out the mote out of the eye of our brother, if we do not take the beam out of our own?

Even if we can ignore these surrounding influences, the foreign missionary cannot. He is asked uncomfortable questions by his converts who are assailed by missions of those same cults. Most of the idols for the Orient are being turned out wholesale by factories in our own Christian land. The same ship that carries the missionary in the cabin, is carrying liquor and gambling outfits in the hold.

But the matter has gone still one step further. Vedantists, Buddhists, Behaists are sending missionaries to our own land, and nobody is saying a word. The writer is therefore offering definite proposals to meet this movement, whose success must eventually wither up missions at their root — and those pagan missionaries have not been without success!

### **Propaganda should be Constructive**

This propagdanda, of course, should not be destructive, but constructive. It would demonstrate to the wandering sheep that the principles enunciated by their own cult are much better, because more sanely, represented within the Church, which offers, in addition, unique guarantees and advantages. It

would show that the Church, far more than their own cults, responds to the legitimate aspirations of their hearts. Within the Church, there is room to-day for all the preferential methods and aspects which, in the distant past, existed within it, before their votaries lost sense of perspective and proportion, depriving themselves of every complementary advantage within the bosom of their spiritual mother, for the specialization of their pet hobby. All that is true in Swedenborgianism is found in the Church, which therefore becomes the ideal 'New Church' of the New Jerusalem. All that is true in Socialism is to be found in the Church's treasures of the Communion of the Saints, so that the Church is the ideal Socialist. All that is true in healing the functionally sick, once existed within the Church; therefore the Church can again become the ideal Healer. In Alexandrian times the Church contained all that is true of secret doctrines; so that the Church is the ideal Theosophist. Last, all that is true of Spiritualism existed within the Church as the veneration of all the best and noblest, holiest and most helpful among the faithful; therefore the Church is the ideal Spiritualist.

But the Church is the ideal Millenarianist, chiefly because, at the same time, she is also the ideal Socialist, the ideal Theosophist, the ideal Healer, and the ideal Spiritualist; restoring thus the true perspective and proportion of each of these elements.

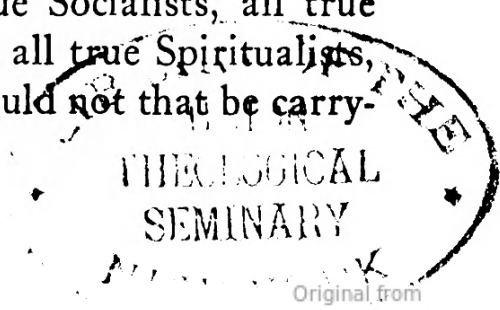
In a really catholic church these exaggerations are restored to the condition of truths. All these ideals take their place as parts of a comprehensive summation, the salvation of the soul; but the soul's life remains greater than any of them. It can survive them, as it has indeed done in the Church, where gradually one after another of them faded out of her, leaving her indeed bare, but alive. When, however, they shall, within her, be restored to pristine vigor, her pallidity will give place to ruddy surges of the glow of health, and her rejuvenescence will seem almost a resurrection. Her testimony to the complete man will once more allure the masses of humanity, bringing to each heart all the messages which, in her early days, imperiously commanded popular devotion. Not by bread alone does man live, but by every word that proceeds out of the mouth of God. And how many different words of faith, hope, and aspiration there are! Let us restore to the Church her ancient heritage, and watch her again use it with sacred enthusiasm of social passion, and the mystic orgy of healing rites. Let the priest remember he is a hierophant, who should initiate neophytes, as well as a prophet, to preach the winged word. Let the dreams of the various successive ages, like rain-bow flashing jewels, scintillate on her holy crown. Let her remember that she is the bride of the Divine Lamb, and that if she is to allure him, it must be with the beauty of holiness.

### **Not Reformation, but Restoration**

With ferocity, almost, many of her children are hanging on to the "Reformation." How much more sanifying and educative, edifying and inspiring would it not be, if, instead, they sought the "Restoration!" Restoration, not indeed to scholastic theology, but to every helpful memory! Things which, when exaggerated, were labelled heresy; things which, when alone, become absurd, narrowing, degrading, irrational; but which, when reduced to their proper proportion, resume the sanities of health. There are mirrors whose curves distort natural objects into monstrosities, and call for the perfect mirror which restores those night-mares to the divine image.

This is what might well be called a true Restoration. Instead of childishly quibbling about her legal appellation, let the Church's children zealously restore the inner source of vigor; then the name, or names, will take care of themselves. The Church should be so many-sided that it would bear not one name only, but many; people would find it difficult to classify it, to label it. They could not put it aside in a pigeon-hole. It would be too vital, too individual, too original to be dealt with except by reverent study.

Let us then busy ourselves restoring to the Church all true Millenarianists, all true Socialists, all true Healers, all true Theosophists, all true Spiritualists, and all true Masons, also. Would not that be carry-



ing out the King's command to go out into the by-ways and hedges, and bringing in new guests, that the marriage supper of the King's Son be once more populous and popular?

### **Restoration of the Minor Orders**

The suggestion that the workers in this mission to the modern cults be endued with the minor orders which existed in the ante-Nicene Church is not accidental; for in a very real sense those orders indicated functions representing those aspects of truth exaggerated in these modern beliefs. The door-keeper no doubt did physically what parables do mentally: keep off the uninitiated. So the restorer to the Church of all that is true in the analogies of Swedenborgianism would in a very real sense be a door-keeper. The Exorcist or Singer (and did not David, by singing, exorcise the evil spirit from Saul?) relieved energumens of diseased conditions which in those days were called possession by evil spirits; so that the modern Exorcist would revive in the Church all that is true in Christian Science, and other forms of faith healing. The Reader is of course the missionary to the Gnostic Theosophist, while the Acolyth is the missionary to the Socialists.

### **Reflex on the Church**

Thus we would be restoring to the Church forms of activities which, in the vicissitudes of the ages, have faded out from within her. But it must ever

be remembered that what is here suggested is no direct change of the modern Church. It is entirely a mission to the unchurched, which, if successful, must eventually, by reflex action, revivify the Church herself.

Our object is to increase the numbers of the Church, not to decrease them. Simplify your non-essentials to the last degree, as in the Lambeth Articles, and go out and bring in converts on that basis, while leaving the Church members their present spiritual home intact. Then gradually the new elements, like leaven, will raise as much of the old loaf as may be desirable. Within the Church's font, the sacred water will find its level. Let us welcome accessions from any source, as long as they are transformable into the Church's pattern.

Gradually, by the influence of all the genuine *residua* from all these various sources, new healthful life will throb within the sacred body, and the Lord's presence will become more real as there are more to receive it. "Where two or three are gathered together in My name,"—that is the promise and benediction of this restoration of the Church!





**Part I**

**The Church as the Unrealized Ideal**  
**of the Swedenborgians,**  
**of the Christian Scientists, and Faith Healers,**  
**of the Theosophists,**  
**of the Spiritualists,**  
**and of the Socialists.**



## Chapter I

# Why Swedenborgians Really Want to Become Churchmen.

Even though they themselves do not fully realize it, the Swedenborgians, or "New Church" people, desire nothing so much as to become Churchmen. Indeed, we might almost say that they were already instinctive Churchmen, both in character and expression.

In character, the Swedenborgians are cultured, devotional, spiritual, peaceable. Not less than St. Clement of Alexandria or Origen, do they look upon the natural as a symbol of the spiritual, a method of instruction most attractive to children, even those of a larger growth. They long for a newer dispensation of holiness in the world, to be achieved by prayer; and this is the very substance of S. Bernard's hymns on the New Jerusalem.

In their ecclesiastical architecture, they are also instinctive Churchmen. Without any sacramentarian doctrines, any definite limitation of ministry to historic episcopacy, they build chancels, and place within them altars, and even lights. Their yearning for a beautiful liturgy has revealed itself in liberal borrowing from the Prayer Book. Indeed, their people often attend Church services, especially at times when their own church holds no service; chiefly because there is no other body within which they find themselves as much at home, as their real, even if unrecognized, spiritual mother.

Third, the Swedenborgians are reverently orthodox; they are Trinitarians, and staunch supporters of the Divinity of our Lord. They hold to the creeds. Not one in a thousand either understands or holds Swedenborg's Sabellianism, which their ministers take good care not to emphasize; modern congregations will not permit heresy-hunting, or hair-splitting. After the Lambeth Articles, and our own overtures for union with other bodies, nothing is left but to seek the essentials of agreement, ignoring obsolete points of discord.

Fourth, common business prudence has already developed among them superintendents of certain districts, who are bishops in everything but official appellation; indeed, they already call them so familiarly.

Fifth, they believe in angels, or helping ministers of divine grace; in a living ministration of the prophetic word, by sacrament and predication.

Why then do they not in a body immediately come home? Of course, an organized Church possesses certain elements of stability; real estate titles, personal associations, the immediate financial career of its leaders, its literature, and local advantages. Therefore we can look only for a coming home of individuals, of the younger, and therefore still inquiring members.

For the benefit of these, chiefly, therefore, we may consider more closely the arguments that operate as a bar to their seeking a permanent home in the historic Church. Later, we may show how much they need the Church, and how much the Church needs them too. The result of these considerations will be a few concrete suggestions looking towards a satisfactory adjustment of these unsatisfied longings on both sides.

## THE PERSONALITY OF SWEDENBORG.

Common sense would remark at once that it savors of idolatry for a Church to label itself by the name of any man, however wise, good, or holy he be. This fact has not escaped them, and they betray a marked reluctance to bear their true title, preferring to call themselves members of the "New Church," or, the "Church of the New Jerusalem." But these titles are not distinctive, for their Church is no longer new, and as to the New Jerusalem, we are all looking for it earnestly. However, if you should desire to unmask this evasion, just enter their Theological Seminary at Cambridge, and see if you will succeed with them without recognizing as paramount and final the revelations of Swedenborg. Moreover, no discussion about any spiritual question closes in any way other than by quotation of Swedenborg's views on the subject.

So keenly do they feel the impropriety of this personal idolatry, that these same ministers, who could not have graduated without this entire subservience to Swedenborg, carefully keep this point in the safe region of obscurity among their congregation; realizing that they would alienate their most intelligent members by uncomfortable precision of statement on the subject.

What, therefore, the ministers very sensibly evade, we, for the sake of their own flocks, will have to study more carefully: namely, the inerrancy of their eponym leader.

In the first place, we cheerfully acknowledge, and honor ourselves by acknowledging, that Swedenborg was one of the supremely great men of the world. Above all, he is a "poets' poet," a great man of great men. Only careful students realize how much our

age owes to him. His is the mine from which most of the modern forms of mysticism have been clandestinely quarried. This was a comparatively safe proceeding, as Swedenborg was dead, little known, and his followers too refined to be very aggressive. So each later reformer did not scruple to borrow all he needed, while posing as a critic of Swedenborg, as Mrs. Kingsford's "Christian Occultism," the more successful Wesleyan movement, and all modern Kabalistic vagaries. On the contrary, the greatest poets, preachers and philosophers have not failed to express their reverence for him—among them are Balzac, Goethe, Carlyle, Kant, Emerson, the Brownings, Wesley, Whittier, the Tennysons. Their views have been printed in tract form, and this is distributed gratuitously by their publishing house. It is indeed striking.

His life was blameless. He was honored by all the noble and great of his generation. His health was so good that he lived to the age of 83 years. Though his verifiable visions were all substantiated, he took no money for the exercise of his gifts, and wrote a monster library of not less than 20,000 pages in the then scientific language, Latin.

Personally, Swedenborg was a pre-eminently sane man. A mathematician, who wrote on algebra, and on longitudes. A military engineer who won high recognition at the siege of Stralsund. A minister of State who organized his country's mining interests. A naturalist and physicist who anticipated one of the discoveries of chemistry by fifty years. One of the promoters of the decimal system of coinage and measures. A great traveller, honored by the scientists and statesmen of his day. He was even admired by Kant, the philosopher. His sanity, therefore, cannot be questioned.

At 57 years of age, however, his scientific activity closed, and his "inner sight" was opened. It is not necessary to carry over his reliability in regard to external things to the internal realm; and we must ask, what objectivity have these his "inner" experiences. We will confine ourselves to such as were verified: his vision of the burning of Stockholm in 1759, two months before the news reached Gottenburg by usual channels of information. This convinced Kant, and led him to write his book entitled "Dreams of a Spirit-seer." Then Swedenborg told the Queen of Sweden something known only to her and the deceased Prince of Prussia. There was a similar incident with a merchant of Elberfeld, the Dutch ambassador Martville, and many others. To John Wesley he prophesied the hour of his death, six months ahead.

It will be readily granted that this was no ordinary life; either in point of good fortune, scientific attainment, political preferment, or personal ability. He challenges consideration. He stands most of the tests of sanity: success, permanency, progressiveness, fruitfulness. The only question that obtrudes itself upon us is, How far may we credit his visions of the spiritual world with objectivity? Of his visions those that were verifiable, were mostly true. How then about the unverifiable ones? Must we accept the latter on the strength of the former?

We may remark that this is by no means a necessary or logical step. It is perfectly conceivable that Swedenborg's mind, getting the habit of roaming around in the sphere beyond the senses, indeed caught things which were in the sublunar realm; but that when it was directed to supra-lunar spheres it deceived itself, or occupied itself with its own con-



ceptions of these supra-mundane affairs. In matters where no objective, physical facts existed, his fancy may have played him false. His visions may be true—but for himself only. Such cases have existed, as with Dante and Milton. That this was also the case with Swedenborg, we are justified in assuming, from the following reasons:

1. He added no scientific fact that was not known in his day. His description of the inhabitants of the planets, for instance, are poetical adaptations of the facts of our own life; some have heads smaller than ours, others have other variations. But there is no discovery of a new organism. On the contrary, he ignores what scientific facts have since that time been discovered by the telescope:

(a) The canals of Mars.

(b) The existence of two planets beyond Saturn, namely Uranus and Neptune, which were discovered only a short time after his writings. When brought to book for this fatal omission, Swedenborgian ministers remind us that Swedenborg described “other earths in our universe.” But, unfortunately for this argument, Swedenborg divided his tract on the “Earths in the Universe” into two divisions: the planets, and “other earths”; and in paragraph 123 he definitely states that these “other earths” are “out of the solar system,” and in 102 and 104, where the heavens are viewed outwards from Saturn, nothing appears of the two further planets.

(c) Then Swedenborg asserts that the Moon is inhabited, and has an atmosphere, which is denied by astronomy.

(2) Leaving scientific facts, we come to moral judgment about his views.

(a) His “sectarian heavens” are quite grotesque,

and chiefly in eighteenth century taste. The Quakers appear in the form of pigs. These religious bodies are taken too seriously. Most of them exist only because of lack of precision in the teaching of its tenets. Human nature is the same, all the world over, and religious leaders are frequently lunatics. If it were true, what a Tower of Babel heaven would be! In other words, it would not be a heaven, which is a union of all who love, in the interest of all who suffer.

(b) The idea that in heaven people would continue their earthly avocations would indeed be alluring for such clergymen whose occupation consists chiefly in imposing their fancies as gospel on other people, making social visits (or perhaps in *not* making them!), and drawing a regular stipend. But what of the great majority whose occupations are torment to them, who are misfits, who have had a number of different occupations, or who were engaged in occupations left behind in the march of progress? What about invalids, the deformed, criminals—is there to be no reform or improvement for them? What about teachers, when there will be no more children, but adults?

3. As to Swedenborg's interpretation of the Scriptures,

(a) Few of us approve his repetition of Origen's belief that there are certain portions of the Scriptures which bear no historical meaning, or even a mistaken meaning, merely to express some spiritual truth.

(b) Swedenborgian ministers state that Swedenborg's spiritual interpretation allows for any critical discoveries that may be made; in other words, it is so elastic as not to oppose any justified statement. But Swedenborg was ignorant of the Semitic entour-

age in which the Bible was produced. Of course he studied Hebrew, and knew Greek, but it was not his fault that he lived before the day of Smith's "Chaldean Genesis," and the whole Higher Criticism. With our present knowledge of the Assyrio-Babylonian literature, we can no more speak of "exclusive" expression of the Divine Word, and we prefer to remember the apostolic belief that among no people has God left himself without some sort of witness. Wherever it suited Swedenborg to do so, as in the New Testament Epistles, he did not hesitate to deny in them the existence of the spiritual sense. Evidently, this, like Luther's treatment of some of them, amounts to a confession of failure to interpret the Bible as a whole, as well as in part.

4. As to Swedenborg's originality, we must not forget that his doctrine of spiritual correspondences is merely a re-statement of Origen's four senses of the Scriptures, the natural, the moral, the mystical, and the anagogical. Indeed, Swedenborg taught also Origen's explanation of unsatisfactory passages as errors written purposely to inculcate some spiritual truth. Swedenborg's originality then must be restricted to his personal visions; and we have seen reason to hold that where they are not poetic interpretations, they may not be objective.

#### THE LAST JUDGMENT.

Like all well-meaning reformers, Swedenborg considered his own day the crucial age of the world, the last Judgment. Since the Crucifixion, hardly has a year passed but some fanatic has announced the end of the world. Even to-day the newspapers report such announcements. These gain credence generally because of our own interest in the im-

mediate future; but the Swedenborgians have a slightly more difficult task in interesting us in a crisis which is supposed to have occurred so far back as A.D. 1757. Our modern educators are even desirous of banishing history from the schools, so that the general interest in such a past claim is not likely to set us afire. There are a dozen dates in history which can be considered as important turning-points, and the writer humbly suggests our Lord's life and death as one slightly more important. Moreover, the sense of humor must be lacking in any person who claims the birth-date of so restricted an organization as the Swedenborgian Church as the establishment of the New Jerusalem. However, we should not find fault with Swedenborg, for a philosopher as famous and as able as Hegel seriously considered his own system as the eventuation of the travail of the philosophy of universal history. Indeed, few of ourselves rectify our own perspective by a consideration of future ages.

Such, then, are the two chief positive bars which restrain well-meaning Swedenborgians from returning home to their unrecognized spiritual mother. To such as have been moved by these arguments, we might add a few positive criticisms of the Swedenborgian system, as it exists.

1. It sets up a merely human personality as a divine personality or a divine being, and ultimate revealer; it savors of idolatry. We are ourselves too divine to worship anybody but the Divine Person.

2. It closes all thought. In "New Jerusalem" circles every discussion is closed by "Swedenborg says so and so." Some thinkers feel that the 39 Articles are already excessive in definition; the

Presbyterians have had to "interpret" the Westminster Confession by a poetic "Shorter Statement." Imagine what it must be to have a whole library of definite final revelations on every conceivable subject, including anatomy. Logically carried out (and no Swedenborgian ever does) this principle would absolutely paralyze their minds.

3. Swedenborgianism has always been barren, except of poetry. If Swedenborg walked with spirits for 25 years, it is unorthodox for any Swedenborgian to have any revelation himself,—necessarily so, if Swedenborg said the last word on every subject. If they have any revelation that differs, it must be false; and indeed, many false revelations have there been since then by men who followed Swedenborg's footsteps on the boundaries of another world.

4. It is here that we meet the most damning argument against Swedenborgianism. We have already mentioned above a pamphlet containing the high praise of Swedenborg by an amazing crowd of the world's noblest and best. But this pamphlet is really the strongest possible argument against Swedenborgianism, because not one of these poets or religious leaders whose very praises the Swedenborgians advertise, ever became ministers of the Swedenborgian Church. Had John Wesley been more than poetically allured, the great Methodist movement would now be Swedenborgian. They all left Swedenborg; not indeed the same as they came to him, for no one who has ever known Swedenborg has been able to, or wished to shake off his magic spell; but they left him, perhaps for no definite, or assignable reasons;—except that they continued to live, and their minds were progressive, and could not be holden by paralysis. His revelations are so

long-winded, so deadly interminable, without a single palpitating fact, that they seem impossible; if they are not, we may well fear for our future!

Indeed, it is for our present that Swedenborg's example affects us. It demonstrates the ultimate unreliability of human sanity. If ever there was a sane man, in things of this world, it was Swedenborg, who surpassed even that favorite of the Deity, the serenely fortunate Goethe. Where Swedenborg failed, who shall, on the strength of his sanity in worldly affairs, lay claim to reliability of his individual visions? Shall we not do better to take refuge in the Church, and believe what has been held by all, and everywhere, at all times?

#### HOW MUCH THE SWEDENBORGIANS NEED THE CHURCH.

We have seen that the Swedenborgians are already instinctive Churchmen, in character, order, and doctrine. We have seen that they are held from coming back home only by the doubtful claims of the personality of Swedenborg, and a Final Judgment in 1757; we have advanced several positive criticisms of their organization. Now we must add reasons why, even though they do not always realize it, they need the Church, into which they could step as easily as from the exposed porch into the warm living room, without sacrificing a single one of their genuine interests. They need

1. The Church's connection with Historic Christianity, which gives union with the great hosts of saints, martyrs, and heroes. What is the use of this union? It fortifies us in time of stress to know that other brethren, of the same beliefs and associations as we, did so well under similar difficulties.



2. Supposing for a moment that the value of sacraments was doubtful, would it not be well to give them the benefit of the doubt? The Church can show an historic continuity in ministration and service which it offers freely to all who are willing to accept them; hence, to all but separatists and trouble-breeders.

3. The Protestant Catholic Episcopal Church is so much larger than the Swedenborgian, that whatever immediate prominence (due to their bodies' smallness) might be lost by any minister or layman in coming back to their spiritual mother, it would be more than compensated for by the wider opportunities in a body with so much wider, and so much wealthier, and more socially prominent connections. Our modern times are times of socializations, of throwing down of needless barriers, of greater interchange of emotion, thought and activity. Absorption would therefore mean promotion and increase of opportunity. It is in that direction that the signs of the times point. In that direction lies the future, and progress, and salvation. How much wider audience would not the Swedenborgian ministers gain? What impetus would not the Episcopal Church's larger appropriations for missions and church building not impart to their activities!

#### WHY THE CHURCH NEEDS THE SWEDENBORGIANS.

First, the Church needs the Swedenborgians because of their membership, which would help the Church at a time when its numbers are not increasing as rapidly as desirable. It would add quite a number of most churchly buildings, and groups of peculiar social prominence and influence.

Second, the Church needs the spiritual influence

of these unworldly, reasonable mystics, with their fervent devotion, and assertion of all that is beautiful in the significance of our own liturgy and ritual. We need modern St. Clements and Origenes, St. Bernards, and poets.

Third, their distinctive doctrine of correspondence is a pedagogical method we need for our Sunday Schools, and for the young people's search after poetic, mystic interpretations of life, for ideals, and imitation of Swedenborg.

Fourth, the mutual encouragement of new friendships, of successful cooperation, and consociation.

Fifth, it will remind our own clergy that they must be intellectually active, and become attractive enough to lure back these delightful strayed children of the Church.

#### HOW THE CHURCH MAY ATTRACT SWEDENBORGIANS.

In the first place, clergymen need not be afraid of Swedenborg. Attract Swedenborgians by preaching about him, showing the good example he is to all of us, and bring out his humanity, a side which is generally neglected. Add him to the roll of Church heroes, and quote from his writings all that is lovely and beautiful, and that has attracted so many of the poets ever since his times. It will sweeten and consecrate our own Church message.

Make parochial opportunities for Swedenborgians, where they specially will always be welcome to come and share in the parish's social life.

Revive the too long neglected works of Clement of Alexandria, and Origen. Publish a cheap tract on either of them, showing the best they wrote, and what they mean to our modern days. How many brilliants of the first order they contain! What



sermons could not be made up out of the "Paedagogue," or out of the "Shepherd" of Hermas! Indeed, the "Paedagogue" might well be re-written for modern times.

Have always ready for judicious circulation suitable literature which will properly appreciate all their good points, and show how they can find their full realization only within the affectionate embrace of their true spiritual mother, the Protestant Catholic Episcopal Church.

Sometimes, alas, the Episcopal clergy are personally the greatest bars to the influx of many strayed lambs hungering for the spiritual food dispensed by the Church. The clergy should pray to be so guided as at least to offer no hindrance to many of the weak brethren, even if they are not endowed with sufficient grace and apostolic zeal to go out into the high-ways and hedges to bring home the wandering sheep.

## Chapter II

### Why Christian Scientists Really Want to Become Churchmen

If Swedenborgians are invited to enter the Church, and if Socialists are shown how suitable a home the Church would be for them, the Healers, on the contrary, are to be recognized as belonging within the Church, from which they never should have been allowed to stray. For in the first place the Gospels contain more instances of healing than of any other kind of redemptive activity, and the early Church possessed for them a special ministerial office. In his pastoral epistle, St. James gives us even explicit instructions how to anoint the sick with oil, "and they shall recover." St. Augustine, in the closing book of his "City of God," tells at length of a number of cases of ecclesiastical healing which had come within the range of his personal observation. All these instances are entirely within the range of orthodoxy so that no one can even question them; and in view thereof, arises naturally the question, How did healing ever die out from within the Church? Who ever allowed it to do so? Why does the Church not revendicate her ancient privilege, prerogative, and power?

In our own days an uneasy realization of these questions has agitated even the most comfortable clergy. The Bishop of London, on a memorable

occasion, being appealed to by a simple hearted believer in the Bible, responded nobly, performed the rite of anointing with oil over a sick person, with happy results. However, it is not recorded that he repeated the operation; and thus it remained an isolated deed.

Since the time of the Bible, however, scientific medicine has accomplished many definite results, one of them being a distinction between organic and functional diseases. The former remain under domain of the physician, while the latter's cure demands cooperation of the moral nature. It is in this latter realm that the Rev. Ellwood Worcester, of Emanuel Church in Boston, has established a systematic clinic and for which he has published a whole library. Of course, as he was in Boston, he had to meet the Christian Scientists on their own ground, and offer a spiritual or metaphysical foundation for his practices. The system he advanced was based on the German mysticism illustrated by writers such as Rueckert.

It will be seen therefore that healing cannot be practiced in modern times by any charlatan, without regard to our modern knowledge of medicine. Demoniactal possession for instance, is now-a-days explained as a form of hysteria, and would be treated by suggestion. Any future rehabilitation of divine healing within the church, therefore, will have to be based on this new distinction of the organic and functional, respecting medical achievements, in which it would henceforth be quackery to intrude.

It is the lack of this distinction between the legitimate domain of medicine, and of physical therapeutics which is still lacking in the majority of even our modern healing cults, and which has vitiated

their undeniable achievements, relegating them to the domain of mediaeval superstition. It has misled them into claiming too much, with the result that many of their claims are absurd, many are false, and many imposture. For instance, the leader of one of the cults of divine healing was born with one arm shorter than the other. His followers do not hesitate to state that he "treated" this arm mentally, with the result that it grew out several inches; which of course is simply untrue. Again, a Christian scientist healer in Cincinnati was said to have gone out of her apartment without her latch-key. On her return, finding the door locked, she proceeded to treat the door mentally, with the result that it opened of itself. Again, we have in the newspapers continual accounts of Christian Scientists who undertaking to treat contagious diseases meet with the death of the patient. To credulous people such cases are as easy to believe as genuine ones; and yet to reasonable people, they vitiate indiscriminate healing claims. It is a great pity that these well-meaning healers have not had education enough to feel the necessity of this distinction, for it has created some unnecessary confusion, much contention, and more despair in the case of people who might have profited by their ministrations, but were too educated to be deceived by such assertions.

Of course, as far as any of them do actually heal, they heal only within the functional domain. If they could be educated enough to recognize this, there would remain hardly any bar to their entering the Church, and doing their work within it, as they should. What hindrances retard this?

There are many; but, as usual, the chief bar is the personality of their leaders, and second the mental irresponsibility which is engendered by ex-

travagant, and therefore inevitably mistaken claims. Let us examine both of these conditions a little closer.

FIRST BAR:  
THERAPEUTICS OF ORTHODOXY.

The first bar to a fusion of all healers within the Church has always been the traditional claim that these works of healing were proofs of the correctness of the orthodoxy of the healer. Mrs. Baker-Glover-Eddy charged from \$500 to \$1000 per course of twelve lessons, on the ground that curative power depended on the correctness of the pupil's views. Alexander Dowie, of Zion City, Ills., did not charge as much money, but was as insistent on obedience to himself. There were many teachers of "Divine Healing" who, in exchange for smaller fees, turned out accomplished healers in a short course of lessons, with a parchment diploma as testimony. Again, the miracles at Lourdes in France depend on faith in the operation of the Virgin Mary. In India, miracles are annually operated by the Tooth of Buddha, in those whose faith in Buddha is perfect. Not even a whole volume would suffice for enumeration of the various shrines of different cults where miracles testify to the particular shade of orthodoxy there in favor.

Now it is evident that any one of these systems is perfectly satisfying, when it is considered as the only one. But when we compare them, noting that all of them produce identical miraculous results, it must follow that, as they all differ in orthodoxy and methods, their healing must depend, not on the correctness of the differing statements, but on some one psychic power implicit in all of them; which, of course, can only be suggestion, or hypnotic influence.

This is passionately denied; but evidently there is no other possible conclusion.

All personalities of leaders or teachers may therefore be relegated to the realm of superstition, and healing be carried on psychologically within the Church.

Why not outside of the Church? Because suggestion demands a certain amount of faith; and unless it be centered on an impersonal organization, like the Church, to which the Lord committed in trust his sacraments, it will inevitably rest on the personality of the operator, and result in some form of idolatry.

The fault of the clergy then has been not extravagance in sacramentarianism, but lack of authority in their claims. They have hesitated to believe the divine words in connection with the sacraments. Of course in the middle ages the doctrine of transubstantiation made divine claims for it, but its definitions made it impossible for the more enlightened. The theory of the Real Presence, however, is unexceptionable, and may be made the means of divine healing, saving the patient from all danger of idolatrous regard for the person of the healer.

Experience, therefore, has shown that if the clergy of the Church do not exercise its historical right to healing it will be exercised anyway outside of the Church, for we have the sick ever with us. This ministry must therefore be resuscitated within the Church, but in the modern rational shape in which Dr. Worcester has done so in Boston.

#### SECOND BAR: MENTAL IRRESPONSIBILITY.

The saddest part of all these personal delusions

has been the resulting mental irresponsibility. After persistently denying palpable facts, and asserting equally palpable untruths in the course of healing, the mind becomes incapable of discriminating truth or falsehood, white or black. As a result, we meet with dishonest claims, and disgraceful practices, which otherwise would be inexcusable. Yet even this moral hippodrome would not be so bad, if it did not result in the withering of the individuality. As direct result of this mental irresponsibility, New England, once the home of enlightenment, has become increasingly Roman Catholic, and devoted to all modern superstitious fads. Having lost its pilot, the mind floats with the tide, and is stranded with the ebb.

Repulsive as it is to relate all these delusions, it is necessary to do so to gain a realization of the results of this mental irresponsibility. It may be illustrated by the success treatments, and the Christian Science cult.

These healers, encouraged by the impunity with which they could make their wild assertions to the uneducated, though idle and fashionable women, began to offer treatments for success in business. The country was flooded with advertisements of silent absent 'treatments' promising Golcondas, on payment of monthly instalments.

The writer has met persons who asserted that such success treatment did work efficiently for a limited period of time. Of course, this may have been merely coincidence, or it may have been the result of auto-suggestion. The most crushing disproof of these claims, however, has been the repeated reorganizations forced on the magazine called "Success," whose very mission it was to promote it. Business disaster has also finally driven



from the field the great majority of those vampires.

In fact, all this "success treatment" was nothing but the great American game of poker, applied to business affairs. It was sheer American "bluff," or a "confidence game," on which America has on the whole prospered, and which was the animating principle of a great political party whose sole principle of success preserved it in power for a generation, and would have continued to do so, had it not been for the personal ambitions of one of its favorites. The bank failures of recent years show that high finance is managed on the same principles; but of course this sort of thing is subject to periodical collapses, to bursting of the bubble, followed however by a repetition of the process. Still, we must not forget the element of truth that underlies this show of confidence; even Virgil knew of it, when he said of the rowers of a race that they succeeded because they seemed able to do so.

For instance, one of the foremost schools of healing advertised "treatments" in return for money. That is, they received the fees, accepted them, and wrote back an elaborate letter describing how the patient should cooperate with the treatments. But they gave no treatments, confining themselves to mailing another similar letter, when the next month's fees came in. Their argument was that the patient was thus given the suggestion he was being treated, which was all-sufficient. In the case of Mrs. Helen Wilmans it was brought out in court that she was often out taking sea-baths at the times she had given distant patients appointments for receiving treatments at fabulous rates. Yet she received daily bushels of letters describing the cures that had resulted from such auto-suggestions.



As to the Christian Science cult, mental irresponsibility is the most charitable explanation of the dealings of its founder, Mrs. Mary Baker-Glover-Eddy. Although in earlier years she had repeatedly in print acknowledged having derived Christian Science from Dr. Quimby, (the evidence can be read at length in the pamphlets of Dresser and others), yet she did not hesitate later to assert she had invented it. She used to make annual fortunes out of the sale of souvenir spoons, and a fifty-per-cent-royalty on her "Science and Health." Yet she claimed to be a benefactress of the human race. She used to visit dentists; yet why should she do so, if by her 'mental treatments' she could stop caries of the teeth? Of course, the dentist promptly denied that her teeth were in any way decayed; but if so, why should she visit him, and pay him princely fees? She herself was married thrice, yet she required that her healers remain unmarried. Later, although she taught that death could be avoided, she inconsiderately died. Her followers are no less inconsequent. Although, while healing, they "deny" the existence of pain, matter or sensation, yet they wear furs, and have heater-fires in winter, and do not scruple to wear handsome jewelry. When they are hungry, instead of denying 'mortal mind,' convincing themselves that they are not hungry, thus saving much time and money, they eat just like other unsanctified folk. The kindest thing that can be said is that they have so warped their minds that such contradictions do not exist for them.

As to the reliability of Christian Science exegesis of the scriptures, it is evident that, like many other fanatics, its radical error was its being founded on the King James Version. Even Calvin and Luther,

as well as Swedenborg, went wrong though they consulted the originals, because in their day only limited lexical means were at their command. The Church is yet the safest interpreter of the Book it produced, and what sanity, holiness and grace does it read into it, in contrast with these vulgar systems!

#### WHY THE FAITH-HEALERS NEED THE CHURCH.

So much do the faith-healers need the Church, that the Christian Scientists have, in desperation, formed their own. Dowie formed a whole hierarchy, using all available attractive vestments. The Divine Scientists formed their "Homes of Truth," and "Centres of Divine Ministry." Wealthier healers formed their colonies, or sanitariums. The need for organization was shown everywhere, and sanctuaries of all kinds were formed and kept up.

The Church's book, the Bible, has, of course, been their chief prize; but their lack of adequate exegesis, such as they could have found within the church, hampered them, and led to all sorts of eccentricities.

Their assurances to their patients would have been immeasurably strengthened by the healings related by St. Augustine, and other Church Fathers, with whom they would then have been in organic union. They would then have been spared the necessity of inventing a variety of grotesque cosmogonies and metaphysical systems, spun out of their smatterings of education.

Above all, they needed touch with the sacramental means of grace, by which their suggestions could potently have been objectified and realized.

It would give them holy places in which to carry on holy cures, free from the vulgarity and meanness of their daily abiding-places.

Moreover, they would receive wise counsel from the clergy, the bishop, and the medical profession, enabling them to remain in touch with sanity and common sense.

Their own spiritual life would have been fed with the bread celestial, spiritualizing their whole efforts, and purifying it from personalities and sordidness, being transfigured by the devotional, self-sacrificing spirit of the ages of devotion.

#### WHY THE CHURCH NEEDS THE FAITH-HEALERS.

The Church needs these devoted faith-healers to revive within its breast, under wise episcopal control, the minor orders, especially that one of exorcist or healer. It is not enough for the priest to take the Holy Eucharist to the sick; those who are functionally affected, who are overcome by evil habits, whom the physician cannot touch, should be gradually rehabilitated by his assistants. Attendance at Church should be transformed into an energizing treatment. Health, consolation and cheer should ooze out of every clerical ministration. Not in vain should any one attend a divine service; there should be such a curative atmosphere that none could leave without feeling the divine presence meeting with him, and going out with him.

To accomplish this, the priest cannot work alone. He needs many assistants to pray with him over those in trouble, and distress, need and pain. It is said that whenever Spurgeon preached he had his twelve deacons in his vestry praying for the spirit-

ual success of his effort. In a modified form the Church's ministrant needs such assistants, to keep the spiritual power of his work at its height. One man alone cannot do a whole parochial work. If he had a number of assistant exorcists or healers for this, he could really make his sacraments instinct with motive power for good. They could each remember some person in trouble, and gradually draw down mercy from Heaven where dwells He who did not scorn being moved to spare Sodom should there be found even only seven righteous men in it.

#### HOW THE FAITH-HEALERS COULD BE BROUGHT INTO THE CHURCH.

In the first place, the Gospel lessons descriptive of healing should be read as if there was some meaning in them.

Then the minister should from time to time preach about the mighty deeds of healing which the Lord has operated through his Church in by-gone ages; the last Book of St. Augustine's "City of God" might be issued as a tract.

It would be well to revive a liturgy for the anointing of the sick, and invite faith-healers to attend, and help the sick with their prayers.

They might be invited to a weekly meeting before which would be brought the names of the various shut-ins or invalids of the Parish.

The minister might, if possible, organize some clinic such as Dr. Worcester of Boston, holds, although he would have to remember never to let it interfere with his work for the well, from whom he receives his salary. It might be well to have this under the charge of an assistant, so as to avoid

any possible objections by vestry or dissatisfied parishioner.

The minister should remind his congregation that the chief object of the services was to help the distressed, rather than to flatter the well and happy. He must ever remember his chief office is to imitate the Redeemer and Savior, with redemptive zeal striving to strengthen and uphold, bruising not the reed, nor quenching the still smoking flax.

Most of all, he should ask for the prayers of the well and successful for those who were sick, or in need.

It has been the experience of Dr. Worcester of Boston that this sort of redemptive work interests the rich young people considerably more than mere selfish enjoyment of the Church's privileges. It has lighted in many of his parishioners a sacred fire of zeal and helpfulness that has been a beacon of encouragement even for himself.

## Chapter III

### Why Theosophists

### Really Want to Become Churchmen

Theosophists represent another phase of early Church life which for one reason or another disappeared from within it, and has ever since led a disorganized existence in various parts of the world. It would be fortunate for both the Theosophists and the Church if they reintegrated into their ancient home, and under wise guidance resurrected that aspect of the primitive Church. Probably no single group of persons contains as many well-meaning, able, efficient, wealthy, and fearless reformers as the Theosophists. Every one of them is a philanthropist, a believer in universal peace, a promoter of union of all nations, an organizer of universal knowledge, a devoted follower, a servant of humanity. The crowd that gathered around Mme. Blavatsky in New York was one of extraordinary power, influence, and ability; practically all the reform work accomplished since then has in one way or another been due to their immediate or remote influence; for instance, crematories are now found all over the nation, and survive because of their inherent utility and cleanliness, not from any sectarian support. Had the Theosophists been under wise ecclesiastical guidance, they might have accomplished more farreaching foundation

for a wider future than we dream of to-day. Of all the unchurched groups, the Theosophists are the most worth capturing by the Church, and for whose capture, therefore, the strongest efforts should be put forth.

If somebody should suggest that their capture would be impossible, because of their independent natures, it might be answered that on the contrary no group is more capturable, for with the exception of the exoteric circles of hangers on, who would drift along with them, every man and woman of them who belongs to their esoteric circles is accustomed to operating under the orders of a chief, to whom they are bound by an oath of personal obedience. Accustomed therefore as they are to personal service, they might, by mere transference of this loyalty, to the worthier impersonal Church, become most efficient means of accomplishment of the rejuvenescence of the most holy, beautiful and disinterested organization the world has ever seen.

Indeed, it would be a charity to them, to capture them, and to free them from the curse under which they have been laboring since the death of their first leader, Mme. Blavatsky. Their organization was a marvel of ingeniousness and thoroughness, not excelled even by the Jesuit. But unfortunately, there was this difference: the Jesuits were employed in training others to obedience, while the Theosophists were employed in laying dynamite under every existing institution and organization. Consequently, when the leader to whom they had sworn personal fealty died, like the generals of Alexander, every lieutenant claimed the fealty of his subordinates; and ever since, their organizations have kept on splitting away at a lively rate. Disorganized as they are, the conditions for capturing them could



not be better, and it would need only a wisely conducted periodical, reviving the holy gnosticism of St. Clement of Alexandria, applied to present conditions, to gather them in in goodly numbers.

The Church could offer them full gnostic privileges without the secret oath of fealty, and thus improve the terms exacted from their neophytes.

Although in their exoteric terms of membership they profess not to antagonize any church, desiring to draw members from all creeds, nevertheless they are at daggers drawn with the Jesuit Roman Catholic forces. "A Jesuit in disguise" is their favorite bugaboo, unless it be a "black magician," a term all the more convenient as it is less defined, and can therefore be bandied back and forth with less risk of having to state definitely what is meant. Personally, the writer states his private opinion that both of these bugaboos are myths, that there are no Jesuits in disguise, and as to black magicians, he yet has to meet anybody who has enough mental power, let alone evil intention, to accomplish any "black magic."

The Church, being both Protestant and Catholic, can offer them all the beauty and holiness they lack without danger of Jesuitism on one hand or black magic on the other. They can, in the Church, enjoy the beauty of the ritual, and fervor of devotion, the grace of the sacraments, the religious interest, with perfect freedom from personal domination. Because the Church is Protestant, research is wide open, and none more gladly than the Church strategists will welcome Theosophical activity in gleaning the helpful and holy from ancient religions and out-of-the-way corners, and in promoting actively the universal brotherhood of the nations, and the



world-wide peace movement. Within the Church itself they would strengthen every agency for good and for progress. We would receive a host of trained speakers who would be invaluable in campaigning either in founding new missions, or in extending our influence before national charitable bodies. If the Brotherhood of St. Andrew should turn out to be too narrow a sphere of activity for them, a Church secret order of St. Clement for the men, and of St. Mary of Bethany for women, would not only draw strength from the Masons, but also give the Bishops of each diocese a powerful means of furthering progress of all descriptions.

What hinders such a happy consummation? Lack of clear realization of their true condition. This we will try to supply in condensed form, so that as soon as possible we may turn our attention to the more definite means by which so auspicious a fusion might conceivably be effected.

#### FIRST BAR: PERSONALITY OF MME. BLAVATSKY.

As with almost every other group, the chief obstacle to its elements fusing with other parallel workers lies in the personality of the founder. That she was a remarkable, powerful, rare personality, no one will deny, any more than with Swedenborg. But the question that engages devotion to her is that of her inerrancy. How far was she right or wrong? While it seems cruel to dismiss so vigorous and rich a career, in words so few, lack of space forces us to condense our whole attention on a single point: was her message genuine? We will pass by her smoking cigarettes, the ridiculously petty nature of her test miracles, of transporting teacup saucers, or restoring them to wholeness.

We will pass by the nature of the language used by her on occasions, and restrict ourselves to the main point: was she trustworthy, did she deserve the loyalty of her followers? This is settled for us by the results of the psychical researches of Dr. Hodgson, who unmasked her supposititious messages from imaginary "masters," as can be read up in reports of the Society for Psychical Research. She was unable to deny his conclusions; both she and her followers limited themselves to the observation, that it was her bad "karma" that was responsible for the fraud.

This answer, however, is only an adroit bid for pity, or sympathy; it does not meet the issue of deceit. A moral obligation might have resulted in a misfortune, such as returning a fortune to somebody from whom in some former incarnation she might have abstracted it; but to say that a moral debt resulted in her purposely planning and executing a deceit, or fraud, bears no significance. It leaves the chief issue unanswered, and acknowledges that at the very end of her career, when there was no longer any need for self-defense or for making of money, she deliberately committed a fraud that was calculated to increase her prestige.

The sinister significance of this crime is supported by a recurrence of the same sort of a misdeed, when Col. Judge, her successor, pressed for power, forged "mahatmic" messages, which unfortunately for him—or rather, fortunately for his eventual spiritual career—were unmasked by his own followers. Indeed this forging of messages became a joke or pastime among his followers, and has often been done since, in less important connections. Indeed, it has become a venial offense, the discovery of which was considered amusing. The matter of

genuineness or trustworthiness of Mme. Blavatsky's utterances have therefore been decided adversely.

This, besides, is supported by the nature of her references in her monumental works, "Isis Unveiled," and the "Secret Doctrine," which are not entirely correct or trustworthy. It would have been a physical impossibility for her to verify them all; she must have gathered notes of occult students and merely strung them together, which would account for their disorder, which will be noticed later.

#### SECOND BAR: PERSONAL FEUDS.

We have already explained why the Theosophical organization went to pieces on the death of the leader. Personal fealty to the leaders' lieutenants naturally developed into vituperation of their rivals. The result has been a number of rival organizations: Mrs. Tingley's at Point Loma, Cal., Mrs. Annie Besant's in London, Mr. Percival's in New York, also Col. Johnston's, in New York; there was the "Temple," in Syracuse, the "Order of the Fifteen," etc. Nor does there seem any end to the splitting process, for they continue the identical methods. Far be it from us to ask anybody to forswear themselves, but no doubt there are enough of them who are disgusted with this eternal battle of all against all, this Donnybrook Fair, this Kilkeny Cat struggle, who would be only too glad to transfer their allegiance to a more peaceable organization with the same general objects in view; gathering of esoteric knowledges, and promotion of universal brotherhood.

#### THIRD BAR: FAKE ORIENTALISM.

Another unfortunate aspect of Theosophy is its

fake Orientalism. This appears under two forms: the use of a Hindu jargon and its supposititious Hindu origin.

In the first place, the Hindu jargon. This has made a great impression on the unsophisticated natives in England, America, and Germany. As Goethe says in his *Faust*, if you only use a word, people imagine you must mean something by it; and so we have Western ranchers who glibly descant on "linga sharira," "the akasha," "the astral" world or body, devachan, kamaloka, kamarupa, kshiti, avalokiteshavka, manasaputra, etc., until you think he must be a Sanskrit scholar from birth up. But no, they got it from little hand-books, which got it from other manuals, and so forth. The first requirement to make when a Theosophist assaults you with such vocables is to ask him kindly to restrict himself to the Anglo-Saxon lingo. Then watch the picturesque turreted Temples crumble into every-day common-places, that is, if your fake Oriental happens to remember the significance of those imposing symbols.

In the second place, its supposititious Hindu origin. The Hindu jargon has of course with perfect innocence put everybody under the impression that Theosophy was a missionary movement of the Hindu, to conquer his English masters. But no: Mme. Blavatsky had to go to India to plant the first Theosophist mission, and even now there is practically nothing of Theosophy there except a single house and its immediate connections in Adyar. All the more reason therefore for getting rid, at the first opportunity, of the misleading Hindu jargon.

FOURTH BAR: PRETENDED PREHISTORIC  
KNOWLEDGE.

Mrs. Blavatsky, in her "Secret Doctrine" taught the whole scheme of creative development, consisting of seven races, each with seven sub-races. As there was no one to say her nay concerning those far-off times, she could spin out her theories to her heart's content. Ingenious it was, and only those who live in the mystic atmosphere can understand what remarkably apposite approximations can thus be made. But it is the cloying sweetness of chloroform, leading into perverted drug-universes. It is much wiser to confess our ignorance, nay, even that we shall never be able to escape it, than to flatter ourselves with perverted arrangements, that twist all our attainments into hopeless confusion. Much better is it to study such works as Keane's "Ethnology," which has indeed achieved a sufficiently extended view to give us a comparatively connected insight into our origin.

## FIFTH BAR: INCOHERENCE.

Just as we tried to form a judgment about Mme. Blavatsky's trustworthiness, so may we evaluate this monster scheme of the world-evolution from the only indications on which we can base a definite judgment. What were her mental habits of thought, judging from her two chief works? If even her own followers, to whom her every word is a mine of esoteric wisdom, have been forced to publish a systematised abstract of the Secret doctrine, it must be evident in what a furious confusion that book is. You have to try it to be convinced. Where there are contradictions, or apparent errors, the faithful find that she was deliberately poking fun

at her followers. With such principles of exegesis, which constitute an advance upon even Swedenborg's admissions of purposive exoteric errors in order to teach some esoteric truth, it is evidently useless to argue. Hopeless as it is to find the sources from which Mme. Blavatsky (who was no book-worm or library-devotee) gathered this pot-pourri, (all her assistants must be dead by this time), we can only appeal to the sense of humor of the Theosophist. After studying Keane's two books, let him return to the nauseating Blavatsky 'olla podrida,' and use his native common sense, to decide which is more likely to be a genuine product of a thinking mind. Or, set him the task of making a detailed index of every proper name, and compare their different uses, and the best accurate information to be had on the subject. But this would take ten years of bootless study, and end in disappointment equally derivable from judicious sampling of the salad. The result would be an unshakable conviction that a mind capable of such incoherence was untrustworthy in revelations of such monstrous import, especially where her mentioned sources are not available. Where are the originals of the verses she pretends to translate? What is their history?

#### SIXTH BAR: TERMINOLOGY.

The name "Theosophy" is by no means a new one. It was used by most of the Christian Fathers, in one form or another. Proclus first used it in this particular form, and is therefore Neoplatonic, so that we see it agrees with the Neo-Platonism of the sevenfold division of the soul and the universe. In other words, "Theosophy" is only a revival of Neo-Platonism in Hindu travesty. For what they call

their doctrine of 'Karma,' Plotinos had suggested the name 'Adrasteia' (3.2.13).

If Theosophists were to be asked to enter the Church, they would have practically nothing new to learn. The life of Jesus they accept, also that he was divine in nature. As a "master," he was of divine sonship. To persons who were forced to accept such monstrous nostrums of prehistoric history, the simple creeds, embodying as they do no more than spiritual common-places, would hardly be an effort.

#### ELEMENTS OF THE THEOSOPHIC TREASURE.

Fortunately, however, the personality of their leader can be entirely removed from the Theosophic treasury of ideas, and these can be examined in themselves. These consist ultimately of

1. Universal brotherhood.
2. Assertion of absolute justice in the circumstances of this world.
3. Secret knowledge ("gnosis") communicated only to the worthy (initiate).
4. The Neoplatonic seven-fold division of psychology and cosmology.
5. The Unity underlying all Religions.
6. The existence of unseen helpers; whether called "masters," "saints" or "angels." There is not a single one of these ideas which are not perfectly familiar in the Church, and welcome to all Churchmen. The Theosophist within the Church would not have to abandon any of them, but would be invited to keep them alive to his heart's content.

#### WHY THE THEOSOPHISTS NEED THE CHURCH.

We have seen, that the great need of the Theos-



ophists is some form of impersonal polity which will bring to an end their suicidal splitting up and internecine feuds. This the Protestant Catholic Church alone can supply. It is practically a republic, without even a single executive head, except for complimentary purposes. Their House of Bishops is a Senate and their Convention a House of Representatives. Each parish is practically independent, and with good judgment, they could have all the individuality that was good for them, together with a solidarity to a historic body joining every past age to the future. No other body has fewer definite tests, nor a greater yearning for universal brotherhood; witness the repeated overtures made by the Church to other bodies for Church unity. Thus would be permanently laid all those disgraceful feuds that have done more to retard the mission of the Theosophist cause than any other single obstacle.

Notice besides that there would be no other way of laying them, than by a merging into a neutral, reverend, friendly organization, where all members would meet as brothers. None would be willing to yield to the other; all must equally lay down arms in fraternal mutual assistance.

#### WHY THE CHURCH NEEDS THE THEOSOPHISTS.

We have already remarked on the extraordinary quality of the Theosophist members; and they would bring to the church a vigor, a thirst for spiritual knowledge, and an internationalism hardly dreamed of as yet.

They would besides revive the Church's interest in the spiritual knowledge, and thus restore that part of our Church which has gradually been growing atrophied.



They would thus offer an inestimable benefit on the Church by coming in it, and reanimating it with new vitality and hope.

HOW THE THEOSOPHISTS MAY BE BROUGHT INTO  
THE CHURCH.

In order to attract the Theosophists it would be necessary to carry on work similar to their own: a Magazine of spiritual knowledge and universal Christianity, to begin with.

Then there would have to be a secret society, in two departments, one for men, and one for women, to avoid all scandals such as have occurred within the Theosophist groups even recently.

The "Stromata" of St. Clement of Alexandria might be reedited cheaply, or even brought up the date.

It would not be out of place to give separate sermons on each of their particular doctrines, as specified above.

They should be encouraged to form a library, and form the nucleus of mystic inquiry in the parish.

They should be given something to do: assignments to speak, on the streets, or in suitable halls, for crowds.

They would take charge of the parish paper, and make it of permanent value.

They would have a weekly meeting, when they would discuss various topics of spiritual interests.

There might even be, under direction of the Bishop, a parochial or diocesan school of mysticism, in which suitable writings would be discussed and annotated.

They would thus restore one of the most precious departments of the early Church, founding as it were a Catechetical School.

## Chapter IV

### Why Spiritualists

### Really Want to Become Churchmen

The Church has always been interested in the faithful departed. Their names were inscribed in the diptych-tablets in the church, and remembered during the Eucharist. A martyr was remembered on the anniversary of his or her demise. The holier were gradually considered Saints, and in the Roman Church at least, they were considered patrons, and deserving a modified form of reverent honor. The English Church still has on its Calendar the Feast of St. Charles the Martyr. There are a number of British Saints, such as St. Augustine the Missionary, of disputed memory; St. Columban, St. Ninian, St. Patrick, and many more who, at the Reformation were relegated to the annals of history.

In short, the Church forces on no one the worship of any saint, although the Church celebrates the Festival of St. Michael and all Angels, and all Saints. Yet the Church is willing to entertain eucharistic memorial of the holy deceased, and to pray for their peaceful progress in the favour of the Lord, as a pious wish. It was Calvin who put in prison a woman for having "Requiescat in pace" carved on the tombstone of her husband; the Church would have allowed such a sentiment.

The Church therefore stands midway between the Roman Catholic Church, whose canonization of Saints is entirely limited to the hierarchy, and which permits of the worship of such as are approved, and on the other the Reformed bodies, who honor only the heroes of their particular communion. Therefore it would be the Protestant Catholic Church which would most sympathetically welcome such people as preserve pious memorial of those who were near and dear to them. Into their private unobtrusive regard for their relatives passed beyond, no clergyman is likely to pry with unsympathetic scrutiny, or critical meddling.

All the best instincts of the spiritualist really draw him or her to the Protestant Catholic Church. They would appreciate the reverent devotion, and a certain amount of toleration of individual differences. There is enough gossip in every parish, Heaven knows! Still there is probably less assurance and malevolence in it, than in other bodies, where the minister has less authority, or certainty of tenure of office.

They would also find in the Episcopal Church more safeguards against extravagances of various sorts, and more regard for their personal culture and refinement.

They would find there less non-essentials demanded, and a greater insistence on the essentials of Christianity.

#### STUDY OF SPIRITUALISM.

Spirit-communion is a matter of ridicule to the thoughtless who indeed have good grounds for it, in the exposure of professional mediums. Spiritualism, however, takes on a very different aspect

when some loved one of yours has passed beyond the veil,—some revered father, some benevolent mother, some lovely child, some husband or wife, the companion of half a century. If it were true that some word or greeting could pass the Veil in either direction; if they had something on their mind, the communication of which might turn their disquiet into serenity; if it be true that they could foresee some yet preventable catastrophe, at least by warning; then would it certainly be worth while to try to reach beyond, however repulsive the method, or the medium. The young do not care for spiritualism; why should they? All their interests lie here below. They are yet capable of enjoyment and of growth. How could they be expected to care for the beyond? But with gradual age that realm looms nearer and more real. When the majority of our youth's friends have preceded us, there are few of us who can restrain entirely the longing for the touch of a vanished hand, and the sound of a voice that is still.

So Elisha grieved for the departed Elijah, and, in his extreme need Saul longed for Samuel's advice, even if it had to be through the witch of Endor. Among the most charitable miraculous works mentioned in the Bible were the restorations to bereaved families of their beloved departed.

Only those who have not read or pondered the amount and kind of proof gathered by the Societies for Psychical Research are able to deny the possibility of appearance of the departed to their friends at the hour of their death, or the communication of real names, and verifiable data which the medium could not possibly have known. As to levitations, much of it has been done in full light, and photographed.

But the possibility of much of this does not necessarily imply its desirability. The cruel frauds practised with apparatus purchasable in the open market; the repeated exposures of such fraudulent mediums has turned all right-minded people against such practices.

Of the more salient characteristics of sanity, Spiritualism possesses but few. It never achieved great success. There is little or nothing of the permanent about it. The phenomena can but rarely be duplicated under test conditions at will, except by fraud or collusion. Its trend is not towards the higher aspects of life. It does not sufficiently comport with facts as they are, to attain accuracy in its results. Worst of all, it is sterile, beyond what comfort may be extracted from conversation with the departed.

One would think that if it be true that these spirits can see the real inner aspect of things, that they would reveal something novel and useful. Yet this is the trait most markedly absent from spiritualistic commerce with the beyond. Discoveries and inventions have been made in the laboratory, by hard-headed men of science; never in the darkened cabinet. That is the strangest part of all, if these spirits do see more than we do. Although they will likely persist, as they have persisted for thousands of years, it is not likely that they will grow more fruitful, even if they become more definite. Still they may persuade materialists of the persistence of the soul.

But there are aspects in which spiritualism is a positive influence for evil:—for the medium, the departed, and the living. The mediums are deprived of their vitality by their trances. Most of them become seriously ill, and grow repulsive and

deformed. Many begin sincerely, but later eke out the lagging phenomena with tricks. None of them are preeminent for character; and, strangest of all, it would seem as if the invisible world showered its benefits preferably on the ignorant and vulgar. Why, would be hard or unpleasant to say. As to the departed, they are kept back near their old earthly haunts. Unless it be chargeable to the mediums, to these spirits must be attributed a low cunning, a tendency to beg the question, and frequently absolute falsehood, or error. Besides, the ignorance of the medium usually stands in marked contrast with the eminence of the persons they claim to impersonate. For the living, it is not an unmitigated blessing that they should rely on other people's advice; it would be better for them to develop decision and judgment. It may also not be well for the living to keep alive the past with too much fervor, however worthy or beloved the departed. To solve to-day's problems God sends us to-day's grace, so that it seems His will that we live in the present, even if we do not entirely forget our beloved departed.

#### THE CHURCH'S ATTITUDE.

The Church's attitude toward this problem is the safest. Let us call in her consolation and instruction at the solemn saying of the farewell. Let us even pray for the departed among all the saints of God at the Eucharist, at our bedsides each night, and at the feast of All Saints. Then let us leave them rest on the bosom of their Heavenly Father who loves them more than we do, who is wiser than we, and who alone is all-powerful. Moreover, if we believe in the salvation of the Christ, shall we

not trust them to His power, love, and wisdom after the first bitter hour?

When God takes away from us any beloved person, it must be best for both. If unexpectedly he permits some touch from the dark beyond, let us accept that also gratefully, as bread at sacrament; but the wisest is to love those near us while they are alive by deed as well as word, so we shall have no regrets after they have left us for the further shores.

It is indeed conceivable that with persons who were taken away suddenly, they might have something on their minds which it would be a great relief to them, and perhaps a justice to us, that it should be talked out;—just as we frequently find we had something important to say just after we have hung up the telephone receiver, or sealed an envelope. No doubt such a straightening out of affairs might in God's Providence be permitted, in the way He thinks best; but we might safely leave it to His guidance.

There is however one further method of communing with the departed which the Church approves and recommends. One that demands considerably more self-control and exertion than to let oneself drop into a trance. That is study, honest research of history and biography, poetry, and the artistic fancies of the great dead; admiring and emulating or surpassing their paintings, their tone poems, their lays, and their deeds. Such communion with the departed is an education, and deepens our culture. It must cheer the departed, also, to know, if they are conscious of it, that their exertions were not in vain, and that even if indirectly, they contributed to the progress of posterity.



Another helpful connection with the departed is to live as if in their presence; to say to oneself, after some deed of self-sacrifice, "My father must be proud of this my effort, if he is aware of it." "I shall never do anything of which he might be ashamed." "I will try to become as helpful, and useful as he was."

Other entirely helpful forms of that good thing of which spiritualism is an excrescence are loyalty to your family, patriotism and devotion to your race's ideals. Chinese ancestor-worship, of course, is a reprehensible extreme, but there are also not unworthy elements therein. Perhaps we may need them more in America where we have no traditions, than they might be needed in over-legended Europe. At any rate we may pray to be guided to find in the Church's historic connection all the inspiration, guidance and assurance that we may need to live our lives worthily.

Indeed, there is one aspect in which a modified ancestor-worship is of considerable blessing. It is one thing to be conceited, it is another to think too meanly of oneself. Depressed, outworn, we might be willing to sell our birth-right for a mess of pottage; and we need to remember that we are princes, sons of the Most High King of Righteousness to keep us safe in the hour of temptation. Lodging here but for a night, we cannot afford to let temporary discomforts soil our princely robes. We are but crusaders, making a pilgrimage towards our long home. If any form, method, or fact of spiritualism helps us to realize this, well and good; at any rate let us remember this, even without it.

There are probably no genuine materialists left; but if there are any, the facts of Spiritualism must



convince them of the survival of the soul. The Church does not need this demonstration, believing it already. Therefore the Church does not need Spiritualism; but Spiritualism needs the Church, for Spiritualists will find in it all the noblest elements of their belief, purged from their dross. In other words, the Churchman is what the Spiritualist would like to be, intends to be, and thinks he is. With tenderness the Church opens her arms to these mistaken children, offering them the realization of their noblest ideals.

## Chapter V

### Why Socialists

### Really Want to Become Churchmen

Of all modern systems of thought none is more really desirous of returning to the embrace of the Church, none is hindered therefrom by less bars, none is in greater need of her guidance, than Socialism. Of course, it is only the thinker that realizes this; and it is to assist the well-meaning zealot to understand this important fact, that the following lines are written.

On the other hand, this effort is not made in order to promote making converts to Socialism, among the Episcopal clergy (the mistaken object of a certain "Christian Socialism"), but to bring Socialists to the Episcopal Church.

In order to accomplish this more satisfactorily, it may even be necessary to define more clearly what is to be meant by Socialism, and by Churchmanship. This will enable us to discover what bars if any, exist, to the fusing of Socialism into Churchmanship. From this, it will clearly appear how far the Socialists need the Church, and how far the Church needs Socialism; and finally, it will become evident what steps should be taken to effect a happy reintegration into the Church of Socialism and its adherents.

## SOCIALISTIC YEARNING FOR CHURCHMANSHIP.

Is it conceivable, let alone possible, or even probable, that a person could really be yearning for something he either neglects, ignores, scorns or antagonizes? Such things have been, in the history of the world. Most of us are taught such lessons by the hard knocks of Providential circumstances. St. Paul once persecuted the Church of Him whom in reality he had been all along searching for. St. Augustine, again, became a Christian, after heaping contempt on the Church of his praying mother. We have the Protestant Henry IV of France achieving his destiny as a Roman Catholic. We have the Republican Napoleon trying to found a dynasty. It is therefore not impossible that the Socialists, even when denouncing the Christian Church are in reality longing for what they could find in its most perfect form in the Episcopal Catholic Church.

In the first place, they would find in it the most practical form of human brotherhood. In no other Church do young men of the poorer classes find a freer career of social entrance among the cultured, the refined, and the artistic, whether as clergyman, or layman. At the altar rail all classes are levelled. In entertainments all are introduced to each other. In the Choir rich and poor join in the praises of God. In the Sunday School the nicest young ladies teach the most lively boys. The clergyman visits all manner and conditions of men. In the Sunday School we generally have coeducation. In the congregation men, women, and children sit indiscriminately, pass each other prayer and hymn books. What better opportunity for the socially obscure to come in and take part in the Church work? The needy are helped. To the fit is opened the way into settled

positions into banks, offices and work-shops. All who long for greater culture and refinement have here the greatest opportunities in the land. Even the fraternal orders demand heavy initiation fees, which here in the Church entrance is open to all who desire it. Besides it is represented in every state and city in the land, and furnishes a fraternal association with all the best among the nation.

Second the socialist is a poet. He has always delighted in pictures of a New Jerusalem: Plato, Bacon, Campanella, More, Morelly, Owen, Saint Simon, Fourier, Cabot, Considerant, and Louis Blanc. It is only in the Church that this great ideal is kept alive in emotionally practicable shape. Besides the hymn of Bernard of Clairvaux, the Church builds in the middle of city and country attractive edifices to form islands of ideality in a sordid practical world. Here the future is imagined and taught, and the verities of the ideal are kept alive.

Third, The Socialist ideal of a community of Social justice and divine permanence is taught by the Church's doctrine of the Kingdom of God. Here is a city without temple, where the worker is protected in the enjoyment of the result of his labor, where justice is established, and happiness without end the portion of all. Here on earth, the coming of the Kingdom draws attention to all the elements of social hope, and welds together all who love in the interest of all who suffer. It is prophesied by the establishment of all manner of relief societies, and labor unions. The freedom of speech and of the press educates the young in the methods of the future development. Popular education is free to all. There is universal suffrage, and universal free libraries. All these facilities will be extended; but

it is the Church's work which leads the way in this social progress.

Fourth, a tempestuous social revolution, which may be at will represented by the Church's millenarian Day of Judgment, and end of the Age.

While the Socialist might grant that the Church embodied these four ideals dear to his heart, he might ask why he should seek them in the Church. The answer would be, because the Socialist ideal cannot be established in the political government before fifty years, according to the most sanguine, while the great majority of adults will have died before that time. If they are to enjoy any fruition at all, and not merely wander around in the desert without entering on the land of promise, they will have to come into the Church where they will find it now, during their lifetime. Here alone may they actually enjoy it for a few years before passing away.

Besides, enjoying these four ideals within the Church would have this advantage, that it would save them the disagreeable results of experiments which are sure to be more or less uncertain. To judge by the former failures of communist societies [Platonopolis, the Anabaptists, (More's Utopia); Paraguay (Campanella's City of the Sun); the French Revolution (Rousseau, Morelly's Basiliad of Pilpai); New Harmony (Helvetius); the Phalanx (and Philanstery of Fourier); the Icarians (Cabet); the Shakers (Mother Ann); Brook Farm, and Amana,]—the future is quite uncertain, in respect to establishment, while here in the Church the complete organization is to be had freely.

If it is objected that in the Church these ideals are only theories, and not politically established, it

may be answered that perhaps these ideals are not susceptible thereof; and that perhaps the part of wisdom will lie in accepting them during this present life, and in their accessible form, rather than to deprive one's life of any satisfaction whatever, in view of a time that may never come.

The Socialist might further remark that granting that these four chief Socialistic ideals were best represented by and established in the Christian Church, no grounds had yet been advanced for choosing the Protestant Catholic Episcopal Church from among all the other forms of Christian polity.

In response to this, it will be seen in the following section, that the Protestant Episcopal Catholic Church is the most favorable to dreamers of social justice. It holds the Catholic, universal, world-wide historic Christianity, without the absolute, irresponsible power of the Pope, who opposes Socialism, as his competitor. On the other hand, it is Protestant in that it is open to all modern influences, to individual conscience, and individuality, while it holds enough authority to protect its ministers from too great tyranny by its laity. Alone it is both most aristocratic, and democratic, opening to any and all of its members access to the most refined and cultured circles, anywhere in the land. Indeed, while its ministry is the most conservative, it already holds a number of outspoken Socialists. Its Book of *'Common Prayer'* is socialistic. Every prayer begins with "We"—the priesthood of the laity is recognized. This unique strategic position makes it, in practice, the best shelter for all reformers who have not lost sight of the Narrow Way of the Golden Mean. It unites the capitalist with the laboring man, the producer with the consumer; the theorist with the practical man.

## MISGUIDED EPISCOPAL CLERGYMEN.

There are already avowed Socialists among the clergy, and even among the chief shepherds. These of course have not scrupled to bring their propaganda into diocesan conventions, and into parochial work. Thus, socialism has become a living issue, and it figures in the calling or rejection of men to parishes. It cannot be neglected, or ignored. One young clergyman, barely advanced to the priesthood, in a position of influence, publicly insisted that Socialism was so important a question that after studying it, a man must either take his stand for or against it. In other words, it is presented with the full sectarian animus, and were men of that stripe to become the majority of any convention, they would not scruple to rend the Church, and introduce socialism as a test of orthodoxy. For the present, it is yet possible to ignore it; but the least reflection shows the likely result of negative resistance on one side, and of positive aggression on the other. Non-socialists have no definite campaign of defense; most of them, being just as disinclined to think out the problems, as the socialists are to analyze their own views, are uneasily afraid of mooting the question. They have no literature to make use of, no books to study up. The phenomenal growth of the socialist vote makes them pass unchallenged the claim that the future belongs to the socialists.

Another misfortune is for clergymen to preach socialism instead of the Gospel. The least reflection should have convinced the official strategists of the Church that the way to increase the Church is not to split congregations by socialistic propaganda within the already existing parish, but to create new socialistic parishes, (if they can). If they cannot, then



this is proof positive of the sterility of socialism as a Church method of propaganda. Let them point to a single parish acquired to the Church because of their socialist preachment, and merited respect will spontaneously flow out to them. On the contrary, it is not difficult to point to a number of parishes struck with blight from a forcing of socialism on a class of people who neither want nor need, nor can accept it. The lambs of the flock go home still hungry for spiritual sustenance; they perish, or stray. The more robust members are antagonized by having to listen to common-place strictures repeating what the daily newspapers retail, during the week; and it not infrequently happens that these members, studying the newspapers more carefully than their pastors, are already better informed than they, and from mere literary stand-points are bored by second-hand rehash of articles written by reporters, and paid for at so much a line. If even this kind of drivel were popular, it might be excusable from the stand-point of expediency. But this sort of socialism is forced down the throats of cultured people to whom socialism has no benefit to bring, no revelation to impart. Because of the Christian dialect in which it is served up, the faithful Churchman suffers in silence, and though he himself may remain a communicant, he will hardly be enthusiastic in proselytizing. If these socialistic clergy were sincere, they would be so incandescent for the cause as to volunteer without salary to form new parishes among the socialists themselves; but the flesh-pots exert over them an attraction as strong as they do over the Christian Scientist. The latter at least has the excuse that his principle is a religious doctrine, but these Socialistic clergy are preaching the doctrines which would ruin the men from whom they are not



slow or diffident in demanding and reiterating a conscience-claim to liberal financial support. The writer has in mind definite cases where such clergy, after doing all in their power to alienate faithful vestrymen, when facing financial ruin from their heedlessness, were not averse to letting their wives go on their knees to these same men to finance their problems, and to accepting its beneficial results. Let them renounce a salary given for promotion of Church interests, and turn to honest labor in the sweat of their brows. That is a far more honest Socialism, than joining local labor unions, while continuing to accept a salary without doing any correspondingly genuine physical labor in return for it. If preaching of Socialism is an occupation genuine enough to deserve a salary, then why are Socialist workers perfectly satisfied to earn their living by some productive labor, and promote Socialism at the same time? Why do they also not claim financial support from Christian organizations? If the Socialist clergy wanted to, they could gauge their efficiency by the growth of their parishes; but they excuse themselves on the grounds that they themselves are martyrs to their own conscience, and their congregations are prejudiced. If they feel a mission to preach Socialism, let them go out among men and devote their whole time to it, and incidentally give up the privileges accorded to Christian clergy, and expose themselves to the hard knocks the world is not slow to administer to the converts they strive to make. Not till a man has left the ministry does he realize of how much character-amendment, and practical self-discipline he stands in need; in other words, does he get a sane perspective of the condition of economic problems. On the contrary, only on the assumption that the clergyman wants to

devote himself to spiritual attainment, and to become a spiritual expert, a religious example, has the world, by common consent, accorded him certain privileges and exemptions, which too often are misused. But at least the clergyman might be sincere in his efforts to give a fair equivalent therefor, and not to make use thereof to promote interests foreign or hostile to the Church.

Let it be clearly recalled, however, that these clergy are sincere enough. The trouble is not that they are dishonest, but that they are afflicted with "oratoritis," or the habit of preaching. As long as they talk about the devotional life, about which they are supposed to be experts, they will and should be listened to with respect. But while doing so, they acquire two habits: that of talking confidently, and about general truths. When therefore they turn to any other subject, they are liable to be just as enthusiastic over generalities about things in which they are not experts, but mere amateurs. The respect accorded to pastors of the Church's flock preserves them from attack and contradiction; and so they insensibly work themselves into hysterics over humanitarian common-places unpractically applied to conditions foreign to them, but easily discussable. That is usually the history of "Christian Socialists."

How is it that they go wrong? Is it their fault? This question will be discussed more minutely under the heading of the "Object of the Church." It is sufficient to state here that they would not have been misled by that error were they not fundamentally good-hearted, and philanthropic. The heart over-developed, lacking a guidance of the head, which in their case needs to be abnormally powerful. People with little motive force will do but little harm if they

run amuck. But the generous fanatic is peculiarly dangerous, and needs extraordinarily powerful throttle and brakes. And these their good intentions form another danger to them. On this account, their eccentricities will be borne with, and forgiven them, where the genuine socialist orator is repudiated. Then the misguided cleric misinterprets this long-suffering in tacit approval of his views, and thus takes encouragement in his self-delusion.

It will be seen that it is no accident that so many of the clergy have become rampant Socialists. There are peculiar temptations in the path of the Episcopal clergyman, which allow the disease to spread far more rapidly than in other religious bodies. Notice the difference in this respect between the Episcopal and the Reformed Churches. Although naturally the Episcopal Church is more aristocratic, nevertheless it shelters far more Christian Socialism than the Presbyterian, the Methodist, or even the Salvation Army. Why? Because these organizations, dealing with classes of people far more suitable to Socialism than the Episcopal constituency, bring their pastors far more efficiently to book for divagation and inefficiency in Church-increase. The Episcopal organization's strength for spiritual objects becomes its weakness when invaded by the socialistic virus; and its very fitness for spiritual momentum makes it a favorable ground for the festering of the ulcer. The Salvation Army deals with the very class to whom Socialism would be of most benefit, yet there is less Socialism there, than in the Episcopal Church.

For this, there is still another reason. In the Salvation Army, Socialism would be a malign cancer. In the Church, it is, from the nature of the conservative constituency, an academic question, a pastime, a

rhodomontade, a pose. It is, in a word, harmless. These Episcopal Socialists are in reality Don Quixotes fighting wind-mills. They are even treated with amused scorn by the practical Socialists who mean business, and who earn their living in the sweat of their brows. For they never fail to draw fat salaries, and to clamor for more. If they do not, they grow indifferent to the regression of their parishes, and the sterility of their endeavors.

It would therefore appear that these Socialistic clerics are really more of a hindrance to the Socialistic cause, than a help. For they diagram for the community the theoretical nature of the Socialistic cause. Though they may not think so, the time will surely come when Socialists will look back on the present day, before their theories have received practical refutation, as the most beautiful and self-confident stage of their cause. It is not a dawn, but a sunset that we are witnessing. When they are forced to apply their views, to testify to their own unworkability, to execute antics as undignified as socialist mayors have done, it will not take long for our national common-sense to repudiate the whole extravagance, and travesty of genuine progressive democracy.

In Winston Churchill's "Inside of the Cup" we find as usual an entire ignoring of the personal spiritual life, which should be the chief purpose of Church life. There remains, therefore, nothing but dogmatic orthodoxy, represented by the vestryman, who, for dramatic purposes must have been a scoundrel, and have stolen a railroad. On the other hand, the clergyman, seems to be perfectly easy in ignoring the objects for which he received his call, and had been paid a comfortable salary, and in stealing his Church. The honest course for him would have

been to resign the charge, and build his own church outside. But then that might have proved rather more uncomfortable.

#### DEFINITION OF SOCIALISM.

The chief difficulty in studying Socialism is that it is so difficult to tell what Socialism is, so many kinds thereof are there.

Rousseau: The land belongs to no one, and its fruits to all.

Saint Simon: Two powers: one spiritual, composed of philosophers and artists; the other temporal, or industry (Gregory VII, *Le Play*). The way to grow rich is to make others work for one.

Leroux: Supplements Christianity by the religion of humanity. He invents "mutual solidarity," and "socialism." He worships a psychological triad of sensation, feeling and knowledge. "Capacity remunerates itself by duties, and imposes duties. Labor completed remunerates itself by leisure. Necessity is satisfied by production, natural or artificial, artistic or scientific."

Louis Blanc, 1839, forms the "Organization of Labor." "To live working, or to die fighting." The State is the banker of the poor. Machines cause lowering of wages. "Out of individualism arises competition, and out of this instability and inadequacy of wages." He teaches the "right to work."

Proudhon: "Property is theft." "The proprietary right of the worker to his produce." "The worker cannot purchase his produce." "The government of man by man, and the exploitation of man by man." (1848). "Every man is a socialist who concerns himself with social reform."

Ricardo: Labor is the measure of value. The

price of labor is that which provides the laborer in general with the means of subsistence, and of perpetuating his species without either increase or diminution. Profits decrease in proportion as wages increase.

Lasalle: His "Iron Law of Wages" is only Ricardo's second maxim.

Rodbertus: Normal time of labor, includes the maxims of St. Simon and Ricardo.

Marx and Engels repeat this as the law of 'Surplus Labor.'

Marx changes the term "labor" to "labor-power." A commodity's value consists of the quantity of labor and its working-time. Surplus value is equal to surplus labor divided by the necessary labor. Capital consists of three kinds: Fixed, as establishment or plant; constant, as rental, raw material, heating and lighting; variable, representing wages. But he is at last forced to acknowledge that "The profits of an undertaking are independent of the quantity of capital employed in it, and are not in proportion to the quantity of unpaid labor," because, as Yves-Guyot (*Socialistic Fallacies*, Macmillan, p. 126) shows, Profit is derived from the management of the undertaking; a factor neglected by Marx.

Communist Manifesto of 1847, is called by Marx and Engels the starting-point of a new era. The whole history of human society, to the present day, is the history of the struggle of classes. Human decadence begins with the introduction of private property. The Terra del Fuegians and Australian bushmen still enjoy the blessings of communistic anarchy. The two hostile camps are those of the Bourgeoisie, and the Proletariat.



## THREEFOLD MARXIAN SOCIALISM.

1. Scientific Socialism. The Social Revolution is the "natural necessity" of the struggle of the two classes, the increasingly numerous and wretched proletarians, on the one side, and on the other, the increasingly numerous and rich capitalists.

2. Theatrical Socialism. The Revolution, which is to call forth a volcanic explosion.

3. Opportunist Socialism, promoting a limitation of the hours of labor, minimum wages, weekly day of rest, etc.

Schoeffle (Quintessence of Socialism) tries to reconcile collectivism and private property, in collectivist organization. Later he recants: "Democratic collectivism is impossible and is unable to realise a single one of its economic promises."

The result of this review of the various definitions of Socialism by its chief exponents is that we see that there exists no authoritative definition thereof, and that it varies with every leader who attains prominence. In the future, therefore, it is likely to change as much as in the past.

## OBJECT OF CHURCHMANSHIP.

From an attempt to define Socialism, we must pass to a consideration of the object of Churchmanship.

The Socialists do not hesitate to assert that the Church has none. Mr. Ellis D. Parr, of Chicago, was lecturing in three Episcopal Churches in New York City, in the winter of 1913 on the subject: "Socialism Needed to Save the Church." On September 16, 1912, Rev. Rob. A. Bakeman, left

the United People's Church in Schenectady, N. Y., to engage in the Street Cleaning Department of that city, in his parting statement saying: "We have no need for professional ministers. It is time the ministers got off the people's backs, and went to work. The atmosphere of truth is not in the pulpit. A great majority of old ministers are bending over with the burden of trying to retain their influence." He excepted to the preaching of the Church to-day, as "unproved." He sought "a religion founded on individual conviction."

Would to God that all other Socialist clergy had the manliness to follow in his foot-steps! The writer with his own ears heard a young priest of the Church, in a conference preparatory to the General Convention of 1913 make an identical statement; but instead of honorably withdrawing from the Church's emoluments, he proposed to use the Church as propaganda for Marx, Engels and Schoeffle.

Socialists, therefore, import Socialism into the pulpit chiefly because they fail to find any object for Churchmanship. As to theological disquisitions, nobody will be in our day and generation anxious to rehabilitate them. They have been threshed out until nothing remains but wrecks and ruins, ground to powder which is so noisome as to nauseate our modern men and women. Is anything left? The Socialists seem to think not.

They they think so is a commentary on the blighting effect of logomachies and disputations. Formalism is so deadly that the modern heart, mind and soul revolt. If the Socialist considers nothing is left after Formalism is cast out, then it is a commentary on the prevalence and noxiousness of Form-



alism. The Socialists are not to be found fault with, entirely. At least they are manly and modern, and with unhesitating assurance revolt against Formalism. The fault is with Formalism, which so thoroughly has cast out prayer, devotion, healing, and the salvation of the soul, that when itself is rejected, it leaves the Church's temple empty, and bare, without even a tradition of the original purpose of the Church.

A good example of this ignoring of the spiritual life is Winston Churchill's "Inside of the Cup," which consists of a duel between a theological vestryman who steals a railroad, and a socialistic clergyman who steals the church. Between them they have certainly, like St. Peter, succeeded in denying their Lord.

While, therefore, the Socialists are excusable, they however appear ignorant, untrained, entirely innocent of the reality of which these theological disquisitions were the petrification.

The first element of this, is salvation of the Soul. It is all well enough, in its way, to sneer at "other-worldiness"; but it remains that if we do believe in another life, we should prepare ourselves for it. In other words, we have to face the Judgment, whether it is a special day, or only our present valuation of the quality of our lives.

There is still another object of the Church, one which not only survives the changes of Socialism, but is even increased thereby: and which is definite and actual for the present existence, even if the future one is denied: consolation in sickness, distress and indecision.

Both of these elements fuse in the personal life of our Lord, and surely the "Christian" Church can-

not ever entirely break loose from its chief foundation-stone.

However, let us for a moment grant the contention of the anti-Christian Socialists, and ignore even the personality of our Lord. Even on such grounds it is possible to show the increasing inevitableness of the Church's ministrations. For Socialistic institutions result in social slavery. Spencer had foreseen this in his "Coming Slavery." Let us grant even that he was mistaken. We can, then, point to all communistic experiments that have ever existed, down to the present day. They failed chiefly because people refused to stand this terrible servitude. The poor Paraguayans on whom the Jesuits forced Campanella's "City of the Sun" were in such despair that they refused to reproduce offspring, though a Church bell called them to this duty every evening. The wretched Anabaptists likewise abstained from having children destined to the furious miseries resulting from More's "Utopia," and spent their leisure excommunicating each other. The personal feuds engendered by community life are well exemplified by Browning's poem on the monk's hate for his superior, and by the life-long feuds among the peaceable Shakers, who also manifest the same despair of reproduction. It is true that Marx and Engels carefully avoided these Communistic experiments, and pretended to limit their activities to capturing the whole State. Yet even here the same symptoms have reproduced themselves. The slavery of the teachers in the New York School System is not due entirely to the inherent slavishness of the teaching profession, that has never deserted it since the days of the Greco-Roman paedagogues, but to the effect of inhuman administrative systems. Their experience can be duplicated in all large govern-

mental administrations, either in Europe or the United States, and can hardly be described; it must be experienced to be appreciated. However, further socialising of our government will only increase this slavery, so that there will always be an increasing need for Christus Consolator, to bind up the broken hearted, and inspire them with courage to continue the unequal fight. Moreover, if we are to judge of the future from the past, a Socialistic era would not be one of peace but of continual strikes, anarchistic mob violence, and oratorical Donnybrook Fairs. There would be ever more need of the Church's pacifying influence not only between Socialists and outsiders, but between Socialists who disagree with each other. Now this is not merely in connection with Socialistic "forums" where speech too free sometimes degenerates into personalities, but from the basic fact that every Socialist has a different doctrine. Till the present time, the history of Socialism has been one of new statements by new leaders. Evidently none will agree. And even while the Socialists were in the minority, and when it might be supposed they would make common cause against the enemy, on the contrary, there have been everywhere two rival Socialistic organizations that hated each other more bitterly than they did the enemy. Imagine what we may expect when they are in the majority!

Besides this factor of slavery, which will inevitably increase, there are practically constant factors: the slavery of married or common life; the pain of child-birth, sickness, and misfortune or accidents; not to mention punishment for crime. Indeed, out of every ten persons assembled in a church, you may be reasonably sure that seven out of every ten are in some sort of distress; and the worse it is,

the less will they betray it. Who will console these, but the Christ? Who will open for them the springs of healing for pain, guidance for indecision, prayer for achievement of desires, and devotional worship for divine aspirations? Whether therefore Socialism succeed or fail, even for this life only, the Church is increasingly indispensable; and when we take into consideration the future life after death, we begin to feel the full import of the Church's ministrations.

We cannot leave this subject without asking ourselves an inevitable question. If then the Church's message of soul-salvation is as indispensable as here represented, how comes it that so many Socialist clergymen have entirely forgotten it? Is it the fault of the General Theological Seminary, or of the other Seminaries? Hardly, for they turn out many consecrated men. The answer must be, that these men have positions so easy that they forget the distress of humanity. They have not enough to do. Start them visiting the sick in hospitals, the starving and the intending suicides, and no doubt they will begin to suspect the existence of deeper problems, of diviner solutions. Let them marry, have many children, and try to educate them into God-fearing men and women. Or let them follow the example of that assistant of Dr. Lunn's Church, and go out and earn their living in the sweat of their brow, like the people to whom they preach, and whom they profess to guide.

#### BARS TO REDINTEGRATION OF SOCIALISTS.

Why do the Socialists not come over to the Church? On studying their principles given above, there appears no definite reason why they should

not; there is nothing conflicting with the Church's real objects. They are all perfectly compatible. Yet, the Socialists do not come over in any numbers. Why not? Evidently because the

(1) Socialist clergymen have themselves forgotten the chief message of the Church: salvation and consolation. If they taught and practised this, imagine how successful they would become, possessing influence with the socialists because of their affiliation with the labor unions.

(2) The clergy of the Church generally should avoid formalism, and not allow their Socialist clerical brethren in all honesty to forget the chief message of the Church, by unremitting emphasis on the essentials of life here and hereafter.

The fault does not, however, lie wholly on the side of the Episcopal clergy. The capital misfortune lies in the psychology of the kind of people who frequently become socialists. They are as good-hearted as they can be; but they lack mental discipline and education. Let them study the works of Yves Guyot, for instance, and see for themselves the "Socialistic Fallacies." Further education in history and science would supply them with other life-interests. Art, music, and poetry would lead them to salutary self-discipline. Family responsibilities would steady them considerably, but first and last the Church's refinement of the sensibilities would widen their horizons, and sanify their instincts.

#### HOW MUCH THE SOCIALISTS NEED THE CHURCH.

For what do the Socialists need the Church?

1. For consolation for personal problems.
2. For salvation of the soul hereafter.
3. For continual inspiration in the sacraments.

4. For socialization and friendship.
5. For education by personal contact with the "capitalists" whom they pretend to abhor. This of itself would wipe out all the nonsense about "Social revolutions."
6. For acquirement of proper "respectability," sanifying and sanative as it is.
7. For conversion of their partisan socialism into disinterested sociology.
8. To supply them with the peace that passeth understanding from spiritual benediction, both here and hereafter.

#### HOW MUCH THE CHURCH NEEDS SOCIALISM.

On the other hand, the Church needs Socialism, also.

First, to centre the attention of its ministry on the essentials of life, not to unessentials, which have till now so successfully kept the centre of the stage.

Second, to infuse into the life of the Church the "social passion" of which Markham tells us, which will yield that interest in social activities which many parishes need so much. Nobody should be able to leave the Church without being spoken to, welcomed, and interested. Every person should be assigned to some social activity; every class of confirmation should have yearly meetings, and banquets, and walking excursions, if possible.

Third, the Church needs large accessions among the kind of people who formed the primitive groups of Christians: people in need the essentials of consolation here and salvation hereafter.

Fourth, the Church needs to establish sympathetic touch with every class, especially those least represented in her membership.



Fifth, the Church needs to establish sympathetic communion between the capitalists and the proletariat within its gates, fusing all the faithful around the communion rail.

Sixth, the Church's effort to attract the people interested in the future of social evolution will develop new organizations within it, and render it responsive to every modern movement; it will fill the Church with pulsating life and interest, the basis of growth.

#### HOW TO CONVERT SOCIALISTS TO THE CHURCH.

To convert Socialists to the Church the one chief and supreme method must be centering all activities on the essentials of Christianity, consolation here below, and salvation beyond.

Then it may be well to show how Augustine, in his "City of God" presaged the reintegration of humanity into the Church. The book needs to be set forth in a tract, and even brought up to date. Most of all, cheap editions should be issued, so that every social thinker may possess his copy of it. The "Confessions" might be added, and would add that note of personal devotion the Socialists need, as much as any other class of people. Indeed St. Augustine is the ideal Socialist, interested both in the present and future worlds, praying for the descent from heaven of the New Jerusalem in his own time and day.

The clergyman's affiliation with the local labor union would no doubt increase his influence with them; but he must not forget that his chief object is to make Churchmen out of Socialists, not Socialists of Churchmen. His business is to add Socialists, not to drive away more conservative pillars of society.

To inquiring socialists he should be able to point out the fallacies of their groups, and to point out the realization of their ideals within the hallowed precincts of the Church.

After all, prayer must remain the clergyman's chief sword, shield, hammer, nail, anvil, and net. The clergyman is to be a Fisherman; but unless the Lord himself be in the boat, and tell him where and when to cast his net, he will fish all night in vain. With the Lord, on the contrary, he will catch so many as almost to strain his net; and when he shall have landed his catch, he will have reason to fall down on his knees, and cry out, "My Lord and my God!"





## **Part II**

### **The Church as the Spiritual Community**

**Sanity, and its Main Tests.**

**Sectarians as Extremists.**

**The Church as the Golden Mean.**

**The Church Actual and Ideal.**

**The Church's Three Chief Treasures :**

**The Fatherhood of God, Redemption, and**

**The Church's Communion of the Holy Spirit.**



## Chapter I

### Sanity, and its Main Tests

To begin with, Sanity is success. You never heard of a successful maniac, did you? If the Austrians at Austerlitz thought Napoleon insane, they scrupulously concealed it; it was only bruited abroad after St. Helena. In spite of all the vagaries of the metaphysicians, common sense concedes that contact with the facts is the keynote of sanity. This is the kernel of that famous (or rather infamous) maxim, that "might makes right." Expressed more definitely, it reads that "might makes sanity." No one, indeed, ever seriously intended that might arouses conscience; it was intended rather to convey the impression that successful assertion constitutes sanity; that sort of objective health of mind we imbibe with the water of the forest-spring, with the feel of the dewy grass, the rustling of the trees, and the music of the birds.

Contrast with this the defeated dreamer, the morose quibbler, who bores you with his scruples, which he misrepresents as the sacred term of "conscience." Short shrift, indeed, does the healthy world accord them. As long as they are not too obstreperous, they are allowed innocuous desuetude, much from the same motive from which the Greeks, and the Bretons, sheltered the insane, as being, in polished parlance, inspired by some undefined divinity.

Among these "idiots," as the Bretons affectionately called them, are the poets, artists, and lovers, who indeed with unerring instinct segregate themselves in asylums of their own choice: libraries, studios, forests and unfrequented glens. This is an instinctive, but palpable confession that, for the time being at least, they are out of touch with that holiness (that is, wholeness) of sanity, that keeps the world young, vigorous, and in the best sense, divine. The only sane painters are those whose works sell high, the only sane lovers, are those who achieve happy marriage.

It is this element of sanity that we revere in the infancy of Jesus. Resting in his mother's arms, he represents primarily the typical sanity of mother's love, of baby's cooing, and reaching out for the moon, as something beautiful. Sombre reflection may indeed later force some starving mother to kill her child, but, for the time being sane nature is asserting herself, as she has for countless ages, even among despairing peoples whose sorrows were greater than their joys. These basic, elemental instincts laugh at Malthusian rigmaroles and Hegelian sophistications. Berkeley may be right that the world exists in our sensations only, and Kant may exploit this view with ponderous terminology; but the mother loves her child, and the baby cries and coos. What rhodomontades philosophers have indulged in! And yet sane, successful nature keeps along her beaten way, singing with joy at the scintillations of the stars. The first element of sanity, therefore, is successful existence.

But for sanity to be successful is not sufficient; it must also endure. Between the world of dreams and that of reality obtains this chief distinction: as we awake each morning, we find in our rooms the

same furniture, while the world of our dreams changes even as we look at it, and this even though it imposes itself upon us with so much verisimilitude that we are not shocked by its incongruities. The trouble about the hallucination is that it does not correspond to the objective reality.

Thus success is not much. Everybody is successful at some time or another; but few are there (not even Napoleon!) who can continue to be so, and increase therein. This is the very core of sanity: to detect the currents of the universe, and to hoist the sail, and steer accordingly. Whoever has that knack has married fortune.

This, also, is the condemnation of lies, deceit, and wickedness. Liars, as is well known, need good memories. Either here or beyond injustice demands adjustment; murder will out, and be avenged. Only honesty and mutual satisfaction yields permanency.

But this life is not all. Death is an universal factor. True permanence, therefore, must weather that storm. Success must therefore be not only permanent for this existence, but for any future state. Youth flies, and success in youth's prerogatives can be no more permanent than the roses in the cheeks. Even counting this life only, to retain success till age implies success in activities normal till age. When we reflect further that even the wizened body falls at last, success would have to inhere in activities of the mind, soul, and spirit, to last even into the Unseen.

It is evident, therefore, that the death-defying spiritual success, and the temporary physical success of youth must often clash. So this contradiction in the affairs of the world, this eternal riddle of the Sphinx is a most important further element of sanity:

the wisdom to compromise between the temporary and the permanent.

Not for one single moment could either of these alone subsist. Youthful unbridled license is punished by immediate death as surely as the monk's rigorous asceticism, if rigorous enough. Essentially, life is a compromise. In scientific jargon, it is a perpetual adjustment between the individual and his environment. Any consistent one-sidedness results in disease, insanity, or death, just as a ship or a bicyclist that topple over. The bicyclist, indeed, is the very best example of the compromising method of life. The only thing that keeps him steady is the onward direction; if he kept still, he would fall, and at once. The ship sails only as a resultant or compromise, between the resistance of the water, and the power of the motor. It is therefore entirely within the facts to say that no decision is wise which is not a compromise of conflicting interests: without it, there could be no success.

This of course will not please the fanatic, who will insist it minimizes the "voice of conscience," but let him hark back to Tolstoi, who was enabled to continue his vagaries solely because his level-headed wife held on to the estates (in contradiction to his garrulous theories), and supported him with food and clothing. Conscience run amuck ends in solitude, as in the case of Ibsen's "Brand," and as in that Scotch kirk which, by continued divisions, had run down to a membership of two, of whom each doubted the orthodoxy of the other. The "conscience" is sacred enough when it is educated, enlightened, and socialised, as Jesus who could not exist without apostles, nor the apostles without Him.

So far, therefore, our definition of Sanity reads, that it is a compromising, higher, permanent success. But not even this is sufficient: for Sanity must not be

sterile. "By their fruits" shall ye know them! Merely to avoid evil is not enough. The etiolated tree that bears not fruits shall be cut down and thrown into the fire. The ship that is steered perfectly will not founder on a rock; but it may decay in the desuetude of the Saragossa Sea. It is useless without the coal in its furnaces, so that its engines drive it to the heaven where it is destined to be. Results, and valuable ones at that, must be the only excuse for this painful and problematical human existence of ours. Mothers, in the pains of labor vow they will never undergo them again, until the joy that another man is born into the world makes them willing to suffer again.

Sanity, therefore, is fruitful, compromising, higher, permanent success of a human soul; and this definition should help a man to face the most momentous practical decisions of his life, his religious beliefs, which are the keystone of his temple of life, the string on which are to be strung all the jewels he earns. It should help him to decipher the hand-writing on the wall, to puzzle out the riddle of his circumstances, and to think his way through the various forms of religious belief that may be presented to him for profession, adherence, and practice.

The blending of all these various colored rays, individualized by the spectrum of our analysis, fuse together into the beautiful proportion of sanity. So, during the last few centuries, the word "wholeness" has become "holiness," and the beauty of proportion proclaims the classic representation of beauty. So well-proportioned religion is a work of art; and it is from this stand-point of classic, organic proportion that we will resume in a few words, our former discursive criticism of the several individual aspects of religious aspiration.



## Chapter II

### Sectarians as Extremists

During our review of certain modern forms of belief the reader must have become convinced that most of their elements were not false, but wrongly emphasized; elements which as sole rule of life become monstrosities, but which, reduced to the function of members of an organism, are true, useful, and desirable, nay, even indispensable. A good example of this is physical healing, which, while the basis of health and poised thought, is after all less important than honesty, virtue, and learning.

Speaking quixotically, the root evil of human life, the "original sin," the hereditary contamination of leprous damnation is still, as in the time of the Greeks, disproportion, or excess in any one direction. As in the Greek ages, the maxim "nothing in excess" is still the secret of civilization, refinement, and wisdom; and only inasmuch as they appear to us the classic exponents thereof do we still reverence them.

For instance, the beautiful principle of analogy was such a favorite with our Lord, that "without a parable spake he not unto them." Pilpai and Aesop, whose voices have penetrated every human heart for ages accomplished this chiefly by their stories. It is the language of all dreams, visions and revelations, in and out of the Bible. The Seer in Patmos used it to represent to us our eternal home. Tennyson wrote about the "flower in the crannied wall,"

which, if understood, would reveal the whole universe. This loveliest of poetic methods Swedenborg mistook for scientific demonstration, and from it evolved all his grotesque heavens and hells; it imposed itself upon him to that extent that he felt nothing revolting in picturing the Quakers as swine, or in believing that God in the Bible purposely wrote statements literally false, but "spiritually" (!) true! Were analogies scientific demonstrations, we would be in an evil state, as every man sees different analogies. We would have to despair of universally valid objective facts, as basis for sanity in the world beyond for no two seers have seen, or even will see the same heavenly vision. Necessary as analogies are to each one, the common experiences of the race are greater, and must form their basis.

With all its limitations, the Church is still wisest on this point. Let each use the telescope of analogies as far as they promote his spiritual efficiency; but the Church offers a solid, if limited basis of objective formulations to form the basis of social union, even if each man interprets them differently.

Again, there is the teaching of the Communion of Saints. The Church loves to dwell on the great cloud of witnesses encompassing us, celebrating ferial commemoration of a limited number of saints, and eucharistically commending them to their divine Parent. The Church also encourages the study of the lives and writings of her noblest and holiest sons and daughters. Does Spiritism accomplish as much? Divorced from historic and literary continuity, their benighted spirits afraid of the light of day, whisper mystifications and promulgate platitudes, assuming names unidentifiable, or presume to use names of geniuses, who would faint at such drivel. The Church has never hesitated to believe the experiences

of her saints, when at times, under the providence and dispensation of the Divine Will, the departed have appeared to them, to bless humanity by their comfort and instruction. But of the spiritistic phenomena, not all have been verified, how many were evanescent, and unsatisfactory! How many have sheltered fraud! In any case, it is not well that any soul remain attached to earth, but rather as soon as possible be encouraged to progress. Interchange between the two worlds may therefore be left to Providence, but not be reduced to business or machinery.

Another instance is that of holy asceticism. The Church's saints have left an admirable record of self-denying lives, and of resignation of worldly honors, which stands in marked contrast with the intellectual dishonesty and self-indulgent lives of Christian Scientists. Herself thrice married, Mrs. Mary Baker-Glover-Eddy requires of her devotees and healers that they remain unmarried. Yet the proper element of their ascetic doctrines, is an eminently laudable protest against self-indulgence to one's feelings, and against materialistic pessimism. Recognized by the Church in the lives of her saints, and preached as far as is consistent with science and sanity, this proper attitude is by them stretched to such Brobdignagian proportions, in applying Berkeley's and Kant's metaphysical speculations into physical relations, as to become bald misstatements of palpable facts, leading to mental paralysis, to acceptance of white for black, and black for white.

Further, lies the instance of Occultism. Paul was a Gnostic, but a Christian. Even he taught secret doctrines and mysteries reserved to the initiates; but he restrained these to such wholesome proportion of the faith as to retain his hold on tent-making as a

means of support while residing at Corinth. It is this legitimate hidden wisdom of godliness that the modern Gnostics (Theosophists, palmists, phrenologists, astrologers, etc.), have so engrossed that they finally represent an entirely misproportionate, grotesque, vulgar, and misleading tendency, fatal to the gullible, and not one agreeing with any other.

In due proportion of faith, therefore, the Church admits all these various principles, of which any one, when over-emphasized, ends in monstrosities. The Church therefore, as she has ever been, remains the sanest, most faithful, and wisest exponent of Analogy, of the Communion of Saints, of Healing Stoicism, and of Occult Gnosticism, and of Social Passion; and, just because she recognizes and teaches them in a sanctified form, she remains the only hope of benevolent cooperation and ultimate unification of the exponents of all of these various partial aspects of the Divine Life,

### Chapter III

## The Church as the Golden Mean

Having applied to the various modern forms of belief the criticism of classic proportion, we may apply to them negatively first, and to the Church positively later, the separate elements of the definition of Sanity which we had discovered.

The test of success applies favorably to Christian Science, both financially and socially. To Swedenborgianism, it applies also, but chiefly among the more aged. To Spiritualism, but very little, at the present day, although its persistence for ages in some form or another points to its solid foundation in human nature. As to Socialism, it has always flourished most among the vulgar, and such as had little of ideal balance to lose; and as this clientèle has always been in the majority, evidently, it has always flourished measurably.

The Church has at times succeeded notably; her message has been heard in all lands, and her noble structures in every village attest her civilizing and cultivating pervasion.

But it is when we apply the test of permanence that the Church can point to a continuousness marked in contrast to the fate of personal movements. Even before the death of Mrs. Mary Baker-Glover-Eddy Mrs. Stetson and the innumerable "Mental Scientist" cults had split off. The Salvation Army had

split up among the members of the Booth family. In Chicago Dowie had succeeded in dazzling success-worshipping Americans; but at his death his Zion went into bankruptcy, and his son has been ordained to the Episcopal ministry. Movements and colonies have risen and fallen without end. The Shakers are etiolating away into dust, with satisfied suicidal contentment. The Koreshites did not survive their leader, and with grave inconsiderateness Mrs. Florence Huntley belied her own claims to endless survival. None will indeed deny that the Church has had to pass through many occultations, but in the Providence of God reasonable continuity has been preserved historically to hallow its courts with the lives and devotions of faithful generations.

Nor can any doubt that the influence of the Church has always made for the higher interests of her children. She was the preserver of education through the rude Mongolian and Teutonic shocks of the Middle Ages. It appeals still to-day to the better elements of the community. Its liturgic worship has infected even the Unitarians, and Presbyterians; to whom, within the memory of many still alive, organs at one time were abominations. The Methodists belong to its sphere of influence, from which they never should have separated, in defiance of their founders' requests.

As to the test of fruitfulness, ill would it beseem her to boast of her plethoric missionary appropriations, and projected cathedrals; of her educational institutions, and splendid systematic charities. Here is room for all, without distinction of doctrine, and perhaps the highest form of fruitfulness would seem to be inclusive sympathy with all other efforts at benefactions.

It is however in the realm of compromise that

the Church asserts undisputed preeminence. So far from it are many of these "Original United Seceders" that they even pride themselves on their scrupulous insistence on definitions sharper than the difference between tweedledum and tweedledee. Heresy trials were the spice of their existence. The manufacture of more exact definitions was in those days what among us is baseball, football and golf. Buckle records the fact that Scottish Covenanter ministers would preach for seven hours at a stretch, and be so zealous that during the course of these charming chats they had to change their underwear repeatedly. On the contrary, the Church is tolerant in nonessentials. There are parishes with simple, and parishes with more elaborate ritual. There are bishops who are strict constructionists, and others who are more inclusive in their interpretation of what constitutes the essentials. History tells how the Church met the various forms of paganism. She adapted their festivals, symbols and names, reinterpreting them in higher senses. Instead of being a blemish, it is a glory; it is just what St. Paul would have wished her to do, he who desired to be all things to all men, if only thereby he might save some. Of course we do grant that the Church has had her fanatics; but even these have fortunately been numerous and diverse enough to introduce precedents and authority to supply ample freedom of choice for many imitators. Moreover, the Reformation supplied the Anglican Church even with a name, to witness to undying democratic liberty of interpretation and expression, enabling the best enemies to join in the same prayers, hymns and sacraments.

Similar are the Church's doctrines. Even in-



telligibility has at times been sacrificed to achieve a happy union of extremes, each undoubtedly true. So our Lord's nature is both divine and human. Again, in the eucharist, we have neither the mediaeval transsubstantiation, nor the Zuinglian memnonic opinion, but a real presence, which we refuse to define further. So, in the churches, the place of honor is accorded to an altar, as a sort of meeting-place for the human and divine. Fortunate, indeed, among others has been our own Church in thus preserving the "via media" in practically every respect.

If some lewd fellow of the baser sort, some son of Belial should here interject that this "happy family" was due less to any passion for tolerance than to the fortune imposed on her by events, we may still see even in these the divine hand of Providence. True, this compromising catholicity is chiefly due to the Anglo-Saxon race's tendency to do everything by "rule of thumb." We will grant, likewise, that the nightmares of the systems of Augustine, Anselm and Calvin must be blamed not so much against these estimable gentlemen, as to the fatal fondness for logical consistency of the Latin races, which indeed has eventuated in the Papal dictatorship. So it really was the providential mission of the Anglo-Saxon race to furnish just this element of sanity, this compromising wisdom of benevolent expediency, which, even if humorous, is still far more comfortable for people capable of thought. And so it has come to pass (whether we rejoice in it, or deplore it), that our Anglican communion manifests characteristically the catholicity of toleration. Why the Church is so sane that it cannot make up its mind for or against a change of name!



But this broad-minded catholicity is no mere chimaera. We need it more than ever in these last days, when the Lord is knocking at the gates (for those able or willing to hear) in the unfamiliar garb of strangely new sciences and arts. Unless we turn our backs to the dawn, we must prepare to receive them, and all newer revelations of research. Why the sects which most boasted of having turned back the clock of progress have become liberalized, and substituted for the Westminster Confession a prose poem by Dr. Van Dyke. But the Church leaves room for every fossil and troglodyte, though ready to climb up with the aviators, and feel the wireless pulses of the universe. This genuine catholicity constitutes a strong claim to at least one element of sanity, that of successful compromise, of conservative judiciousness, of sanctified common-sense.

Fortunate indeed is the Church that she stands not on the life and lucubrations of any one man, such as the Burner of Servetus, nor even on dictators elected by a close corporation; she does not stand on the King James version of the Bible, and its translation of "baptize." No, she is based on the generous influences which formed that Book. She exercises, therefore, more freedom of interpretation; there is more variety of permissible authorities; more impersonality. There is a better guarantee of faithfulness of such of her children as are able to think, or desirous of thinking. These constitute the progressive element who guarantee the existence of the Church in the unimagined future, by present growth and progress, material, mental, and spiritual.

In view of all this, the Church may well lay a privileged claim to sanity; if not the sanest, as one, of the saner forms of Christianity, and, at the very least, to deserve the sympathetic cooperation of all well-disposed and rightminded people, and promoters of human progress.

## Chapter IV

### The Church Actual and Ideal

In thus comparing the various forms of the "New" thought, testing them by the most prominent aspects of Sanity, and contrasting them with the Church's attitude towards their exaggerations of legitimate expressions of the inner life, the writer is conscious of the danger of judging the worst side of one school of thought with the best of another. True, such a process enables almost anybody to prove, to his own satisfaction, at least, that his is the best form of religion.

This, of course, is a misfortune; but it is inherent in human nature, for none can look except through his own eyes, and cannot possibly look through his neighbor's. So we must plead that this is unavoidable; nay, we may even claim therein the advantage that it contributes somewhat to a man's firmness and stability.

Still, it is a misfortune; and however conscientious the writer may have been in advancing both desirable and undesirable aspects of each school of thought, he must have erred, to some extent. Nay, he is even willing to acknowledge that the kind of Christian Church which he has contrasted with each successive system is an ideal one; one that he would call the "true" Church, as opposed to the actual, as it may be found to-day in any one, or even in any of its divided branches. No doubt but that few clergy-

men appreciate any of these religious principles of which each separate cult is an exaggeration. Why, to those clergymen's undervaluation of those normal elements of the religious life may in some measure be due that deplorable and obtrusive sectarian exaggeration. Let us even, for argument's sake, grant that none of the Episcopal clergy listed in the Annual realizes those six principles together, and would hence measurably represent a classically catholic, wholesome and sane, ideally "true" Christianity.

None of these exaggerated argumentative admissions, however, would hinder us from realizing that a tolerantly "catholic" Church ought to embrace all of them, and to see that at various times and in varying proportions, they have actually formed part of the Church's heritage. Origen and St. Clement of Alexandria were occultists; the writer of the works named after St. Dionysios Areopagite represents analogical method. The writings about St. Anthony, and the two Gregories represented healing and stoicism; and the apologetic efforts of the Ante-Nicene period represent the sanest sort of communion with the great ones of all ages. We therefore have a right, nay, a duty, to claim these as jewels of the Churchman's crown. Hence it is not unjust to contrast with religious excrescences this true, ideal, and for argument's sake, non-actual Christianity; for sanity demands a resultance or combination of all these partial aspects of the truth; and this is a prize worth attaining, worth any efforts to realize.

In thus contrasting true, ideal Christianity with the actual, repulsive forms of religious exaggeration, we are not doing a favor to the Church, (as her opponents might say), but to ourselves who belong to her, if so we profit by our knowledge. It is for our

own interests we are working when we see, in an existing religious institution, admittedly poorly vindicated by her own spokesmen, the ideal, true gathering-place of all well-meaning and sane persons. Thus we are gaining an ideal place to work in, desirable companions, and are promoting the "Kingdom Come," the restoration on earth of the New Jerusalem, the communion of all right-minded people. We are saying to the outsiders who have an ideal, "Come in, and help us make of our beautiful, and providentially practicable Church, the true ideal

For argument's sake we admitted that no clergyman at the present time realizes these six principles together. We admitted even that the actual Church is not the ideal Church, nor all that the Church shall some day be, when she shall have amassed the future's holier saints, learnt the future's wider knowledge, and sung the future's yet more moving hymns and sublimer prophecies. Much indeed have we admitted, for argument's sake; showing that even on that limited basis communion with the Church is the sanest relation into which a man may enter, even if he intend to remain by himself a special student, so to speak, of some single one of these several aspects of religious truth. Let the confirmed Swedenborgian still trace analogies between the natural and the spiritual worlds; let the Spiritualist still keep in touch with the great and good of the past; let the Christian Scientist still impose on himself (not others, mind you, unless at their request!), the wholeness of holiness, and thus enforce on his own consciousness the goodness and existence of the Living Deity. Let the Gnostic puzzle out hidden knowledges, and seek initiation in every fraternal and social order in the land; let the Socialist still orate before his own mirror about the solidarity of the

human race. Good; but let them all, in addition to these activities, also gather around the eucharistic altar of the communion of the saints. Let them first of all become one, in the Church; to insure their sanity. Then they are welcome to labor in whatever field towards which they feel the call of the Spirit.

More: it is not only true that each sectarian should sacrifice enough of his individualism to insure sanity; but not until this is accomplished can he hope to bring his own specialty to a perfect culmination. Not only will he recognize the golden mean of his own specialty, by observing and imitating the Church's way of teaching it, but he will find so many sympathetic cooperators, and gain an assured standing which will permit him to study his subject dispassionately, divorced from the subtle mercenary influences, which embarrass and sophisticate, however single-hearted a man may be, as long as a man makes his living by the promotion of any special doctrine. Moreover, as long as a man combines his teaching with finances, so long as he has a career to achieve thereby, enemies to overcome, opponents to circumvent, or to teach personal doctrines of some one leader, such as Swedenborg, or Ballington Booth, or Mrs. Mary Baker-Glover-Eddy (and often to promise personal obedience to them!) just so long will he be unable to search out the truth for its own sake, and to arrive at impersonal objective results. Then only will he have enough "detachedness" and be in the proper attitude, and be thrilled with the satisfaction of that heart-hunger for sympathetic co-operators natural to all normal, sane persons.

After showing that, even on their basis, reason and expediency both recommended a primary union with and in the Church, let us return to the prodigal admissions we made. May we not now say that we

granted more than was necessary, not only in the light of the Church's past, but also in that of her present and future? Are there not many holy and broad-minded men in the Church? Are they not increasing in number all the time? Is the Church not, indeed, leading the way (for a moment casting aside modesty, in the interest of juster perspective), in many social, philanthropic, and educational methods? Does she not represent the beauty of holiness so obviously that many other forms of Christianity are adapting her services and methods? Has she not had a controlling influence in the training of the Anglo-Saxon race to its modern eminence? Has she not held out before the world an ideal of Sunday proprieties differing entirely from the "continental Sunday," with its beer-gardens? Is there anybody who has done more for the young in her Sunday Schools, and her impressive, elevating services? Has she not kept alive that sacredness of the marriage relation, preserving it as far as possible from becoming a mere contract, or legalization of prostitution? Has her influence not been generally, in modern times, on the side of preserving, and enforcing temperance? Most of all, has she not kept alive in the midst of the world's urgencies the belief in the Fatherhood of God, and the Brotherhood of Man?

Take it all in all, in spite of many only too evident and too obvious lapses in practical application, on the whole, the Church has been the supreme force for good in our civilization. As such, and even on these grounds alone, she deserves both support and active cooperation from all sane and right-minded people.

There are, however, some people, who always insist on following some bell-wether. For them,

therefore, it will not be out of the way to quote Prof. Royce, of Harvard, who says that no man can be saved from individualism but through his loyalty to the spiritual community. Left alone, he becomes self-conscious, which state develops into self-assertiveness, and eventuates in egotism. This can be escaped only by expanding into true religious life by the sentiment of loyalty to the spiritual community of which he forms part. This spiritual community, again, as we have said, is best represented by the Protestant Catholic Church which holds a unique strategic position between the historic bodies, and the modern thought of the Reformation. It therefore best represents the universal spiritual community.



## Chapter V

### The Church's Treasures

#### Fatherhood of God, Redemption, and Communion of the Holy Spirit.

At the risk of some common-places, it may be well to discuss some general aspects of the Trinity, as misunderstood by various forms of modern religious belief.

For instance, in connection with the Fatherhood of God, the New Thought man (or woman) is never prouder than when he declaims his scorn at so antiquated a view as a personal God. He descants on Law, which is supposed to be wise and just. He thinks he is really saying something, and that he has dealt a staggering blow at Christian belief.

But, on the contrary, what a fool he has made of himself! Just as if it were possible to deny the existence of the human organism, and yet talk of a foot, or an arm, or a head, or a digestive system, or a heart, without implying their relation to a complete organism! Surely wisdom or justice mean nothing except as attributes of an intelligence; and we could no more imagine wisdom hanging around loose apart from the Sage, than sweetness apart from sugar or honey. How sensible would it be to deny the existence of sugar, and to replace it by sugar-less sweetness? For it is sugar that is sweet, as it is an intelligence that is wise or just.



True, we will grant with Herbert Spencer, that the Divine Being's nature must be so far further developed than a man's, that we may with right hesitate to apply to him the term personality, as we know a human one; but not because He is less, but that he is more. Do not deny him personality, at least, but attribute to him infinitely more, if you wish to be so exact. Speak of him as of a personality beyond our power of comprehension.

It is here that the religious dialect proposes a convenient term, that of Father. A father bears the same more developed relation to a child that "ultra-personality" may be supposed to bear to human personality. Moreover in prayer, in the exigencies of life, we cannot go into all such philosophical refinements, and the simple, expressive, instinctive, beloved term "Father" lies near at hand, and would deserve to be used, even if it did not bear immemorial associations among all races. The "Fatherhood" of God is therefore a felicitous and desirable term. So, allowing for difference of religious dialect, the New Thought man, the Theosophist, and the Spiritist, as well as the Socialist, may without fear use this hallowed and beloved term.

Its special virtue, however, lies in this, that it expresses clearly the main idea to be conveyed, without asserting anything about debated and debateable problems about the divine nature and operation. It is thus sufficiently vague to allow full vigorous use of the understanding, and yet is sufficiently precise for use in emergencies.

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Another question which deserves notice is the need of a savior or helper. People say they need none, nor want any. They have the "law" of

justice, by which they learn through experience, from natural punishments and rewards; and, whether in this fleshly existence, or in some other, all will adjust itself without need of any extraordinary interference.

While this so-called "law" of justice assists materially in the up-building of character, this doctrine has frequently been misapplied by Theosophists and New Thought people. It has been adduced to justify abstention from helping the sick, in emergencies, and the most cynical disregard of other people's necessities, on the ground that these were deserved, and that the unfortunate needed that experience. Moreover, the greater number of Theosophists deliberately put away present-day improvement and attainment, on the plea that they have plenty time for it in future incarnations. So the "law of justice" is misapplied to the promotion of selfishness and laziness.

As a matter of fact, however, this impartial law of justice can never be divorced from efforts of divine salvation. Even on Buddhist pretensions, who announced this "karmic" law, if not the Buddha, who had incarnated for that very purpose? Nay, is it not the Buddhist who prates of holy Beings ("mahatmas") who, from time to time, save the race by incarnating at its darkest hour, to shed around knowledge and certitude of the Divine, and to manifest divine compassion? So the Buddhist himself turns out to believe in a Savior, in compassion to the poor or afflicted.

The Christian does not claim to know as much as the Buddhist of a thousand incarnations in various wild animals, and so forth. He is satisfied with what constitutes the only really certainly known kernel taught by Buddhism, that the Divine, from compassion, incarnated to bring man light, life and

knowledge, with the love and justice of the Father. So this ferocious divine justice is incomprehensibly intertwined with divine mercy, which incarnates gladly in human sorrow and pain to save the lost; and to educate the latter by justice to where it may earn the divinity the Savior came to give men on these conditions.

While indeed the redemptive work of the divinity is both mysterious and complicated, it is fortunately, for practical use, condensed in Christian form in such a simple story that the suffering, and the dying can be comforted by the knowledge of the Savior's coming to rescue them from themselves, sometime, somewhere; and that, for the present, they can show their appreciation thereof, and thus hasten their appropriation of its benefits, by resignation to the Will of God, at the present exigency, howsoever hard or bitter it be.

This doctrine is, after all, the only practical one with ignorant people, in the emergencies of suffering, and with children; and alas, how many grown up children there be! Let the wise, in hour of reflection, puzzle it out as Buddha, or Origen, or Anselm did (and as satisfactorily?); let this comfort however remain available for those in the vise of need and pain.

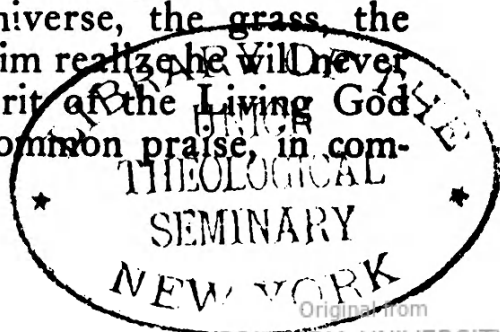
For those who are not immediately in such a predicament, however, it surely ought not to take a great deal of persuasion to reach out the hand in a philanthropic action. The Redemption is only a supremely specialized form of the simplest kindly deed. Prof. Eucken of Jena says, besides, that beyond peradventure there must come a lift from above before a man can get hold of the true spiritual life. And from Harvard speaks Royce, by no

means a teacher of dogma, who insists that a man cannot get above his individualism into loyalty to the spiritual community without some lift from above.

Even Plotinos, the great Neo-Platonist, who did not consider himself a Christian, spoke as follows about human need for a savior (2.9.9): "Though one should attempt to become as good as possible, let none imagine that he would be able, alone to become perfectly good; for whoever thinks that, is not fully good. The better a man is, the more modest is he; one should boast of oneself with moderation, and not like rustics show pride, whereas one has gone only as far as is possible for one's nature; to allow no room for an unrealized ideal is to deprive oneself of the possibility to become divine as far as this is possible for a human soul. This is however possible, under the guidance of the spirit; and to transcend this guiding spirit is really to have lost touch with it." In short, those who deny the need of divine salvation are really those who do not care for self-improvement, or who lack an ideal higher than their own accomplishment.

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Only one word as to the practical significance of the Holy Spirit. Let no one be content to stay by himself, and get a selfish salvation. Let him realize that sanity demands his cooperation with other people for charitable and devotional purposes. Let him remember that thought is a social product. Let him realize that sanity means compromise,—self-sacrifice, touching bottom, so to speak, with the natural actualities of the universe, the grass, the flowers, and the stars. Let him realize he will never be inspired by the Holy Spirit of the Living God till in common prayer and common praise, in com-



mon eucharist, he take his due place in the body of all faithful people. For the eucharist is the sacrament of fellowship, human and divine, a practical demonstration that the Presence of God is love of our fellow-men, that men cannot unite without God, nor God be reached without union with others; that life is neither men without God, nor God without us; that our life must be lived "on the top of the spire," being in the world, but not of it, thus incarnating that compromise which is the characteristic of sanity.

Being gathered together with them in an upper room at prayer, cloven tongues of fire will fall down on his head, and he be given some gift of the spirit,—the gift of tongues, or of interpretation, or of prophecy. Then only is he assured of sanity;—and sanity here means divinity beyond, resting on the breast of Him whose touch is peace, and whose sight is wisdom forevermore.

