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EDITORIAL

IT IS JUST FOUR HUNDRED YEARS THIS APRIL SINCE Luther appeared before the Diet at Worms. It is probable that, in the popular mind, this was one of the most important and decisive incidents in the great Reformer's career. From it we derive the saying attributed to him there: "Here I stand; I cannot do otherwise; God help me. Amen." Dramatic the scene doubtless was, and having much that was of importance; for one thing it called forth one of his most famous speeches. Yet Luther himself regarded the whole procedure as more or less a farce. It had no special legal bearing on his situation, and seems to have sprung from the political issues between the Emperor and the Pope. This is clearly pointed out in Professor Dau's paper, *Luther at Worms*.

This contribution to the study of the life of Luther has been made upon the basis of original sources. We have here shown, first, the causes which led to Luther's citation to appear before the Diet, which action was contrary to, and in defiance of, the canon law then in force. A second feature of the article is the great care with which the actual events connected with Luther's appearance before the Diet have been traced out and described. We are able to follow the Reformer point by point in

RELIGIOUS CURRENTS IN THE INTELLECTUAL LIFE OF PERU

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FOR very many intelligent Christian people Peru is little more than a geographical symbol, a mere term in the expression "from China to Peru." When they think of it historically it is as the *El Dorado* of romance, the Peru of Prescott's pages, where Spanish adventurers, lured by gold, plundered an ancient empire. If they are scientifically inclined, they may know that the Peruvian Andes are a New Jerusalem of mineral wealth; while, buried in ruined cities, and in the depth of trackless forests, lie treasures that are the envy of every museum on the globe. Should they, on the other hand, be commercially minded, then Peru instantly emerges from the region of romance and dreamland, and is awarded a leading place in a program of trade enterprise, as an immense virgin field for exploitation. It is the object of this article, however, to present Peru's claims to consideration by the Christian public, on other grounds than these.

One of the first and chief difficulties that a missionary writer on Peru encounters is to find a true point of contact with his readers. If he could found his plea on some recognised principle of strategy he might reckon on a fair hearing. But, unfortunately, the all but magic words, "strategy" and "transition," so potent in contemporary missionary writing, lose much of their fascination when applied to Peru. The missionary statesman

in Peru cannot appeal to the evangelical world to send him forces in men and money, on the ground that Peru is leading the lands of the Southern Cross as Japan is leading the Orient, and that consequently its conversion to Christ would be a matter of international moment.

The fact is that Peru, from the very temperament of its people, will never be a leader of nations, nor an initiator of movements. In other senses than the merely geographical is Peru a "terminal" state. She was the last state in South America to throw off the Spanish yoke, or rather to allow that yoke to be taken off her shoulders by others; for Peru was not ripe for, scarcely wanted, independence, when the Argentine, San Martin, defeated in her territory the troops of the Spanish Viceroy. She was the last country in South America to proclaim liberty of worship, which was done only in 1915. Never is a new institution, a new custom, or a new fashion introduced into Peru until it has first gained prestige elsewhere. Nor can it be said in any true sense that Peru is in "transition," as China, for example, and India are in transition. In spite of occasional gleams of political reform that presage the coming of a better day, and low, intermittent rumblings of social unrest that sound a warning signal to the old regime, the country is still riveted to the past. The goddess of Custom is still the tutelary deity of the central Andes.

But if there is nothing to suggest that Peru will ever occupy a signal position among the nations of America, there is much to indicate that Providence has destined this land to play an important part in the development of missions in the Spanish world. Peru, it may be said, is a great pathological laboratory, where phenomena that are more or less common to all the members of Spain's ancient colonies may be found in a specially

accentuated form, and where there is the possibility of reaching solutions that may prove invaluable for the guidance of missionary policy in sister republics.

In the first place, Peru is the most thoroughly Latin country in the Western Hemisphere. In consequence of this distinction it provides us with the best medium in which to study certain important traits and tendencies of the Latin American mind. For the Peruvian intellect is by no means an indigenous product; its texture has been woven of the warp and woof of Spanish modes of thought and French ideas. Its inner passion and verbose expression, together with a certain happy-go-lucky faith in Providence that things will, somehow or other, come out all right, without worrying much about them, is typically Spanish, while its crude positivism has been borrowed from France. There is not the slightest doubt but that the excessive imitation of French literary models has been fatal to the development of a truly national, independent intellect in Peru. It would have been much better for Peru, as for many another Spanish speaking country, had she adopted English or Italian models, on account of their greater depth and spirituality.

The Peruvian intellect possesses another trait, a delicate irony reminiscent of ancient Athens, a trait which is extremely rare in Spanish countries. The eminent Spanish writer, Miguel de Unamuno, states that only in one book published in Spanish America has he discovered real irony, the *Peruvian Traditions*, by Ricardo Palma, the grand old man of Peru. But deeper sounding than the gay notes of Hellenic satire and the sordid tones of Parisian positivism, are the tragic strains that plaintively echo the wail of Old Castile. For tragedy, blank tragedy and pessimism, are the dominant notes

in popular Peruvian thought, as they are in the thought of the Motherland.

There is a pathetic line in Spanish which says: "If one speaks ill of Spain, he is a Spaniard (*Si habla mal de Espana, es espanol*).” The absolute truth of this saying will be recognised by anyone who has the least knowledge of Spanish life and literature. It has been fashionable for Spaniards for at least a century to asperse the name of their country with every imaginable calumny. Let anything untoward happen between the Pyrenees and the Rock of Gibraltar, and there is but one reply, "Oh, just things of this country!" It is the same in Peru, only many degrees worse. There is nothing more common than to hear a Peruvian curse the Spanish inheritance of his race, calumniate the land of his birth, and add in apologetic accents, as if to atone for the misfortune of his nationality: "I am a Peruvian, but I think like a foreigner." Well might Mariano Cornejo, the great Peruvian sociologist, exclaim recently in the Senate: "We are a sick people!"

We are not surprised to learn that with few exceptions the products of the Peruvian mind are characterized by lack of national color, and do not in any sense constitute the elements of a national literature. In spite of possessing the oldest university on the American continent, and an amount of intellectual life and culture that rivals that of any sister republic in South America, Peru has produced only one great work that has found its inspiration in the country's past, and none that has expressed in literary form the needs and yearnings of her present. The work referred to is the Peruvian Traditions, of Ricardo Palma, a book which is acknowledged by all critics to be the finest literary monument in all Spanish America. But Palma has recently died, and,

after all, he has celebrated only the past. What the country really needs is prophets.

The writer enjoys the friendship of many young authors in Peru today. Their conversation on modern literature is a veritable education, and the breadth of their acquaintanceship with foreign authors often makes one feel ashamed of his ignorance. But their culture is all exotic, and not one of them is in travail for the land of his birth. Why is it that Peru has so few sons that love her with a poet's love, and speak to her with a prophet's fire? Someone may say it is because Peru has never been welded into a nation, because the country lacks a national soul and a determinate individuality. But that only puts the question further back. If Peru possesses none of the elements that constitute national greatness, it is because she has never been stirred to her depths on the great questions of life and destiny. In other word, Peru has never seriously faced the religious issue.

No Spanish-speaking writer of today has gone so deeply or so sympathetically into the problem of the spiritual needs of Spain, and of the Spanish American republics, as Unamuno. What is the conclusion of this lofty prophetic soul, who up to the present has been but a voice in the wilderness of Iberian letters? After quoting the following words of a brilliant young Peruvian writer, Jose de la Riva Agüero: "What we Spanish Americans need in order to be capable of giving birth to a fruitful collective ideal is ethnic homogeneity, confidence in our own powers, an intense and concentrated intellectual life, and social and economic development," Unamuno adds in characteristic terms: "And they need something else, the same thing that we Spaniards need in order that we may once again have an ideal which will

give originality; they need a religious sentiment in life; for the religion that they inherited from their fathers and ours, is now for them as it is for us, a purely conventional lie." And Unamuno is right; neither Peru nor Spain, nor any of the lands between the Antillas and Cape Horn, can ever engender truly original thoughts or ideals until one and all have felt the thrill of the pure religion of Jesus.

If then Unamuno is right, as we most firmly believe he is, that what Peru most needs is a true religious sense, our next question is, what is the attitude of Peruvian thinkers towards religion, and what are the religious forces that play upon the intellectual life of the country today?

Roman Catholicism is the state religion in Peru, and until 1915 the public exercise of any other faith was prohibited by the constitution. The overwhelming majority of Peruvians are, at least nominally, Roman Catholics, as their forefathers have been for over three centuries. In the interior of the country religious belief and practice continue in the same crude condition as obtained in the early years of the colonial period, when the faith of the priestly murderer of Atahualpa added to its other conquests a heritage of Inca rites and legends.

According to the testimony of a well known Peruvian sociologist, Don Pedro Dávalos Lisson, himself a Roman Catholic, who has recently published a book entitled, *The First Century, or, Geographical, Political and Economic Causes That Have Hindered the Moral and Material Progress of Peru in the First Century of Her National Independence*, three centuries of Roman Catholic tutelage in the community life of Peru have produced complete stagnation in the social sphere

and putrefaction in the moral. Superstition and fanaticism, drunkenness and immorality are the blight of existence in the far flung provinces of the republic. In the capital intrigue and intolerance take the place of fanaticism, and cold religiosity the place of superstition. But nowhere does one find intelligent religious passion, nor the fragrance of religious piety.

"Lima has no saints," says Senor Dávalos in the book referred to, no one whose religious life or works are of so outstanding a character that the faithful surround his person with a halo of spiritual superiority. In priestly circles all is rigid, scholastic, and dead. In a city that enjoys the notorious reputation of being the chief stronghold of Romanism in Spanish America "the oracles are dumb." Among the clergy there is not a single prophetic voice that "sounds the trumpet in Zion." Picos de oro (golden beaks) there may be, preachers that kindle the sentimentality of listening multitudes during Lent, and fan it into a delicious ecstasy on Holy Friday, but there are no lips that have been anointed like Isaiah's, to "shew my people their transgressions and the house of Jacob their sins." The most impartial survey of religious conditions in Peru leads us to the same conclusion as Unamuno, that the religion of the Peruvian church is a "conventional lie."

From what has been said, we are not surprised to learn that Roman Catholicism has not been a creative force in Peruvian thought and literature, as it was, for example, in Spanish thought and literature in the sixteenth and seventeenth centuries. It has produced no literary monument, formed no school of thought, nor given birth to any national ideal. This is particularly true of the republican period in Peruvian history. It would be possible to count

on the fingers of one hand the number of Peruvian writers who have even dealt with the religious problem in the last hundred years. This was strikingly brought home to me when I was asked last year by a friend in Brazil to send him all the books published in Peru that dealt with religion. After interrogating several foremost men of letters, I discovered that practically the only writers who had written on such subjects were Vigil, an ex-priest, who wrote on the Separation of Church and State, and Gonzalez Prada, who published several polemical essays against Catholicism, but that it was practically impossible to procure the works of either of these writers. The fact is, that Catholicism, where it has not cramped the free exercise of thought and produced a complete apathy towards all things religious, has called forth only the satire and the diatribe and cursed the land with a litter of bloodless sceptics.

It is interesting to trace the development of thought on religion during the last fifty or sixty years. In the middle of last century, a priest, Francisco de Paula G. Vigil, published a number of works in which he advocated the separation of church and state, maintaining that such a separation would have the most beneficent effects upon the national church. For the expression of such views Vigil was excommunicated and became librarian of the National Library. Ricardo Palma, who succeeded him in this later post, satirized the clergy, especially the Jesuits, in his famous *Peruvian Traditions*. Gonzalez Prada, a slightly younger man than Palma, and a writer of extraordinary brilliance and unimpeachable character, published two volumes which he entitled *Hours of Battle*, and *Free Pages*. In these two epoch-making books Catholicism and religion in

general were made the butt of the fiercest invective. In the university the anti-religious movement was headed by Dr. Mariano H. Cornejo, professor of sociology. Cornejo popularized the philosophy of Spencer, and for a time the systems of Spencer and Comte enjoyed intellectual primacy. Towards the close of last century God was definitely banished from the halls of old Saint Mark's.

But a new dawn was at hand. Alexander Deustua, the present dean of the faculty of letters, after a number of years spent in the universities of France and Italy, returned to Peru and introduced into the positivistic atmosphere of academic life the exhilarating breath of modern idealism. In this effort he was seconded by Dr. Javier Prado, who about this time became a convert to idealism. Dr. Prado has since become rector of the university and is the most venerated figure in the intellectual life of Peru. Under the influence of these two masters the minds of the youth were directed away from Spencer and Comte to Wundt and Fouillée, Bergson and Boutroux. Spencer is still the genius of the classroom of sociology, and shares with Haeckel the hegemony in the faculty of science, but these names have lost their magic over the minds of the great majority of students. Bergson now occupies the pedestal, and his disciples are a growing majority in the Faculty of Letters.

As a result of the new movement a place has been found for religion in the wide range of reality. A man no longer loses intellectual prestige because he is known to have religious beliefs or live a religious life. The fact of an intellectual man, especially a literary man, having a so-called "mystic" strain in his spiritual texture, rather gives an enhanced interest to his personality. So popular

indeed is a certain type of intellectual mysticism becoming that one of the younger poets, who is philosophically an agnostic, frequently embellishes his verses with religious terms and aspirations. The young poet referred to is a true Athenian. He has a craving to experience every sensation that is possible to the human spirit. He told me on one occasion that he had several times visited opium dens in order to experience the sensation of an opium trance. And so, fearful lest any newly discovered sensation should escape him, he builds a rhymed altar to the "Unknown God." In a poem, *The Sphinx*, the greatest boon that he craves from the Eternal is a state of spirit that neither joy nor sorrow can perturb. His ideal is the Buddhistic Nirvana, an ideal that has come to him through the influence of the Mexican poet, Amado Nervo, who in his latter days was a lover of Buddhistic thought and who expresses the essence of his later poetic doctrine in the aspiration: "Tengo un inmenso deseo de dormir [I have an immense desire to *sleep*]."

It is worth while observing that all the younger men who give a quasi-religious tone to their compositions are not interested in the slightest degree in the dogmatic, moral or historic aspects of religion, but only in its sentimental and esthetic aspects. Some of them have broken with the traditional disdainful attitude of university men towards the Roman Catholic Church, and attend mass every Sunday, not because they believe in the dogmas of the church, but because they believe the religious sense is fundamental in human nature and because the Roman Catholic service affords them a species of spiritual exhilaration. But what I wish to insist on is that the new-found religious interest of these men is not due, directly or indirectly, to the influence of the Roman

Catholic Church, but rather to the tendencies of modern speculative literature. On the other hand, intellectual men who are dogmatically Catholic in their sympathies and are active members of Catholic societies, are all of a generic type, whose mental characteristics are conservatism, frigidity, and lack of interest in all problems of the spirit. These men live completely outside the main currents of thought in Peru, and are not considered by Peruvians themselves to be representative of the intellectual life of the nation.

If Catholicism has provoked opposition, and idealism has produced religious sentimentality, among some of the most representative of Peruvian thinkers, what has been the influence of Protestantism upon the intellectual life of the country? Most thinking men acknowledge that Protestantism is a great moralizing force, and also that Protestant nations, like Great Britain and the United States, owe their eminence to the free study of the Scriptures. In the course of an interesting conversation with Dr. Deustua, the latter remarked: "How is it that the common people in England have such a high standard of morality? Is it because they read moral philosophy? Certainly not; it is because they read the Bible."

Protestant mission work, especially in the interior, has been frequently eulogized. The newly published book of Señor Davalos Lisson bears a striking testimony to the value of such endeavor. He says that Protestant pastors have accomplished in a few years among the indigenes what Catholicism has not accomplished in centuries. The Indians have been taught habits of temperance and sobriety. I have heard a Peruvian gentleman say that in the region of Puno, Southern Peru, he could tell a Protestant Indian by merely looking at him.

The unfortunate thing is that the only men of intellectual standing who countenance Protestant work in Peru are themselves devoid of all religious beliefs. They are either atheists or agnostics. Two years ago, Dr. Gonzales Prada, the author of *Hours of Battle*, was chairman at a huge Protestant demonstration in Lima held in commemoration of the fourth century of the Reformation, while Dr. Alberto Secada, a deputy to Congress and a well known freethinker, presided at a similar demonstration in Callao. At the present moment the warmest defender of Protestant missions in the national Congress is Dr. José Encinas, a professed atheist.

It would be most unfair to blame Protestantism for the beliefs of her allies. What happens is simply this: The men referred to, although professedly non-religious, are yet sufficiently broad-minded and sincere to recognize the social value of evangelical effort. The pragmatic test is applied to the work of Protestant institutions in the country, which are hailed as regenerative factors in the national life, and as such are not only tolerated, but defended. Protestant missions have created a more liberal atmosphere and gained prestige by their devotion to philanthropic enterprises, but Protestant ideas, as such, have not caused a ripple in the currents of thought. Intellectual men have not felt the challenge of the evangelical viewpoint, nor has the Gospel of Jesus become an informing element in the intellectual life of the country. To sum up, neither Catholicism nor Protestantism has succeeded in creating definite religious interests among thinking men, while philosophy has succeeded only in giving a rational basis to the religious consciousness and in producing a species of hybrid sentimentalism. But up to the present moment there does not exist in Peru any movement

in the realm of thought that is governed by a clearly defined religious ideal.

All, however, has not yet been said. We have dealt thus far only with tendencies and generalities, there being no well marked religious movement to give account of. We will now deal with two Peruvian thinkers who have given definite public expression to their religious sentiments. These men are Victor Andrés Belaúnde and Francisco García Calderón, two thinkers of the new generation in Peru, and two of the most representative figures in the intellectual life of the country. Without the slightest exaggeration it may even be said that Belaúnde and Calderón represent new tendencies in the intellectual life of Latin America, so that the study of their ideas on religion may provide us with a clue to the possible future movement of thought on this subject, not only in Peru but throughout the continent. These old companions of Saint Mark's have occupied important diplomatic posts abroad. Belaúnde has been Peruvian minister in Montevideo, the Athens and the Hague of South America; while García Calderón, after representing his country in the Peace Conferences in Paris, has been appointed Peruvian minister in Brussels.

In 1918 Belaúnde founded a new literary review called *El Mercurio Peruano*, of which García Calderón and his brother Ventura are European correspondents. This review is the organ of the most select intellectual elements in Peru, the ablest, the sanest, and the most nationalistic of the younger men. Five members of the group are corresponding members of the Spanish Academy. I speak of this literary brotherhood in order to give emphasis to the fact that ideas expressed on religion by two of its leaders will, in the course of time, almost certainly create a definite point of view on re-

ligious matters among all the members of the group, and through them guide public opinion.

Victor Andrés Belaunde has not given such full expression to his sentiments on religion as his brother "Mercurial," but what he says on the subject in intimate conversations is significant of the trend of his thoughts. The writer who has made the deepest impression on Belaunde, and whom he reveres as his master, is Pascal. After Pascal, Spinoza and Kant, Renan and Balmes, have left the deepest footprints in his thinking. Spinoza attracts him by the serene grandeur of his philosophic ideal, Kant by permitting him to have religious ideas while remaining agnostic as to their absolute validity, Renan by his Hellenization of the figure and teaching of Jesus, while Balmes, the Spanish theologian whom he studied in his schoolboy days in Arequipa, has served to rivet his sympathies to traditional Catholicism.

About three years ago Belaunde wrote several newspaper articles in which he appeared as the protagonist of religion against the attacks of Gonzalez Prada. With masterly skill he showed the hollowness of Prada's rationalism. But since that time Belaunde's thoughts on religion have deepened, especially as a result of his intimacy in Montevideo with Amado Nervo, while the latter was Mexican minister in that city. In a lecture which he delivered on Nervo shortly after the death of the latter, Belaunde reveals his sympathy for the spiritual ideas and aspirations of the poet. Nervo, before he became tainted with Buddhism, was profoundly Christian in sentiment. His favorite authors were Francis of Assisi and Thomas à Kempis, Job, the Evangelists, and St. Paul. "Love, not reason," he says, "finds God." Nervo, like St. Francis, loved God and nature, and that love gave to his spirit a serene optimism.

"If there is a cranny in your soul, fill it with love," he says in one of his poems. For Nervo, faith, which is given as the prize of loving, is an active principle, a principle that leads the soul to battle for God, while the Christian knight is to remember ever the words of St. Paul, "Rejoice evermore."

In his comments on the poems of Nervo, Belaunde discovers his own sentiments. He has a profound sympathy for the historic personality of Jesus. "Love in Christ," he says, "as in St. Francis is universal and embraces all things. It is not the case that Christianity has exalted only the spirit; it has also exalted nature because of the extent to which nature reflects spirit and participates in the divine. It is a very common error to suppose that Christianity is opposed to life. Christianity had its birth in the most beautiful conception of life, and in its development revealed a profound sympathy for nature. Jesus lived surrounded by the tenderness and sympathy of women; he stretched his hands caressingly over innocent children; he gave to his words a framework of the beauty of mountain and lake; and in the moments of his supreme agony he sought a garden in which to pray."

In his interpretation of the person of Christ, Belaunde follows Schleiermacher. He repeated to Nervo on one occasion the words of the German theologian: "We all share in the Divine God—but there was a man whose humanity was flooded by Divinity and absorbed by the Infinite; that man was Christ," and the Mexican poet apparently acquiesced in the thought. But, theological interpretation apart, the center of Belaunde's religious thinking is the "historic Jesus," as we are accustomed to hear. I shall never forget one evening when he showed us, a few friends, a new picture of Jesus

that hung on the wall of his drawing room. It was not the usual picture of the Spanish Christ, but a radiant portrait of the Master. "I like to have a picture of Christ," he said to Daniel Hernandez, the national painter, "but it must be a picture of a masculine Christ, of Him, for example, who made the whip of small cords and drove the traders out of the temple." A "masculine Christ," a Christ who will whip the low mercantile spirit out of the hearts of the people, who will expose the hollowness of the traditional religious cult, who will not appear simply as the "crucified in weakness," but rather as the "risen one that was dead and is alive for evermore." That is the Christ South America needs!

Francisco García Calderón is the South American writer whose name is most widely known in Europe and the United States. He is universally regarded throughout Spanish America as the true successor of Enrique Rodó, the great Uruguayan Hellenist. Educated in a school of French priests in Lima, and having spent the greater part of his literary life in Paris, García Calderón writes with equal facility in French and Spanish. In fact, his most important work has been done in French and afterwards translated into his mother-tongue. The book by which he is best known in the English speaking world is, *Latin America; its Rise and Progress*, a book which was published in French with a preface by President Poincaré.

García Calderón has discussed the religious problem in a number of articles, the most important of which are, *Catholic Restoration*, "The Saint" of Fogazzaro and the Reformation of Catholicism, *Tarde and the Future of the Latin Races*, *The Religious Phenomenon in the United States*. Less philosophic than Belaúnde and less interested in the personal religious problem, García

Calderón has a wider vision of the sociological significance of religion. He considers that religion is essential for the national life of a country, while it may be optional for the individual. He might be described as a sentimental rationalist. He is sentimental in his leanings towards Catholicism as the only faith adapted to the Latin spirit; he is a rationalist in his denial of the absoluteness of Christianity. In his opinion the great religious problem of the century will not be the conflict between Catholicism and Protestantism, but the conflict between Christianity and Hellenism. Echoing the thought of Guyau, he holds that this conflict will be solved by a "faith in the central mystery of things, of which the sacred books of all religions are a pallid and primitive reflection." The man of the future will unite all that is best in the Christian and Hellenic ideals.

The most interesting part of García Calderón's thinking on religion is not, however, his metaphysical standpoint, which has nothing original to make it of any value, but his conception of the future of Catholicism in the destinies of the Latin race. As a sentimental Catholic, the description he gives of Catholicism in South America is most striking and valuable. "American Catholicism," he says in his article on Catholic Restoration, "has been converted into a social formula and elegant ritual. Parasitic practices choke traditional belief. Minute precepts are made a substitute for mystic fervour, moral elevation and the unrest engendered by the thought of death and destiny. Many of our Catholics lack profound religious life, and live, according to the expression of an Italian critic, 'in the fetichistic adoration of their saints, of whom they ask the favour of a good harvest and a prize in the lottery.' Such an external creed is impotent to provide a moral basis for

life. Without a religious rebirth that will teach how 'the letter killeth but the spirit giveth life,' the America threatened by Caliban will be the theatre of impure jealousies and utilitarian orgies."

In his review of contemporary Catholicism, outside the bounds of America, García Calderón reveals the influence of the Modernist School of Catholic theologians. He maintains that Catholicism must adapt itself to modern conditions or die. "In the contemporary conscience there are visible signs of a great religious crisis. Decrepid Catholicism wishes to solve for the last time the antinomy between the Romish creed and the modern conscience. The problem has been presented by men of high scientific culture and religious faith. In the Catholic Institute of Paris, which is perhaps the foremost scientific center in the Catholic world, I have been able to observe the acuteness of this religious situation in the teaching of Batiffol and Lagrange. Catholicism must reform or die."

Inspired by the faith that the day will come when "South America will save the culture of France and Italy," and that pan-Americanism will be opposed by pan-Hiberianism, García Calderón hails a regenerated Catholicism as the morning star of the new era. He looks forward to the appearance of a new type of Catholicism, which, stripped of all atavistic pagan elements, and "reduced to a lofty moral creed, liberal and tolerant, will attract all pure souls." Here is the picture he paints of the future religion of South America: "Steadfast and inviolable, between a society that declines and the mixed democracy that advances, the Church will maintain traditions and household gods, and when the throngs of immigrants dream only of the

speedy exploitation of the land, she will teach those voracious men the virtue of continence and hope."

This view of García Calderón's that a Reformed Catholicism and not Protestantism is the hope of South America, has not a few supporters in Peru. It has its origin in the rising spirit of pan-Hiberianism which clings jealously to every traditional inheritance of the race and views with disfavor all Protestant evangelistic propaganda as signifying the implantation of an exotic religious culture. Protestantism is regarded simply as a philosophical deviation from Catholicism in the interest of liberty of thought, and as having produced an ethic and a metaphysic, but not a real religion, at least not a religion that can satisfy the Latin spirit. And so it is that although everyone recognizes the moral power of Protestantism, and views with favor all effort directed towards the better education and socialization of Latin countries, there are many who, like García Calderón, doubt the power of Protestantism to stir and elevate toward God the lands beneath the Southern Cross. But I dare to say that García Calderón and those in Peru who think with him are utterly wrong, both in the hopes they cherish of a Reformed Catholicism in South America and in their view of the essence of Protestantism and its mission to the Latin races.

This article has already outstripped its intended limits, and it is impossible at this stage to discuss the problem at issue. Let me but conclude with a confession of faith and some suggestions. From what I know of the inner lives of even those who are sentimentally interested in Catholicism and the religious problem, only Protestant Christianity can save Peru for God and virtue, and I dare to say that the same is true of the other Latin lands. But if the present critical situation

is to be met with the seriousness it merits, the following considerations should be attended to. It is perilous for the future of the Protestant missionary cause in South America to make it appear as part of a program of pan-Americanism, as, for example, pan-Americanism in its religious aspect. Let the term pan-Americanism be blotted out of missionary literature as a term that is dyed with a significance that is not congenial politically or sentimentally to many of the most serious minds on this southern continent. Let Protestantism stand in its own light, presenting its Bible and its Christ, and let a serious effort be made to interpret it to South America in its historic and religious aspects. And, above all, if India with its castes and its Pariahs has needed special emphasis laid on the tragic and the compassionate aspects of the person of the Lord, South America with its long centuries of bleeding images and priestly precepts needs that He be presented in all His masculinity and authority.