

with both the so-called Elohist and Yahvist narratives in Genesis can "impugn the critical conclusion that the Biblical narrative is composite." It is obvious that, if the latter is composite, the two authors must first have made a compact that the one should omit what the other inserted.



Spain and the Vatican.

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IT is almost impossible for the ordinary Englishman to understand the close relation that existed in Spain between Roman Catholicism and national policy. The task becomes harder viewed in the light of history, for in no country is there a greater readiness to absorb Roman dogma and a greater unwillingness, when the life of the nation is vigorous, to accept ultramontane dictation. Before the Spanish Church in the eleventh century became subject to Rome its policy towards non-Catholics was tolerant, for it held it to be lawful to attack Mahomedans with spiritual, not with temporal, arms. As Christians they might, at the peril of their lives, introduce the Gospel among those who followed the teaching of the Koran. This should be done with the tongue, which is the sword of Jesus Christ. Even in the thirteenth century the tradition of tolerance had not died out, and a verse of "Roncesvalles" says :

" Porta patet omnibus, infirmis et sanis
 Non solum catholicis, verum et paganis,
 Judæis, hereticis, ociosis, vanis ;
 Et, ut dicam breviter, bonis et profanis."

When Rome became mistress of Spain, and the might of the Inquisition was established, Spain became proverbial for her ruthless persecution, and "The holiest Land of the Virgin" was the pitiless exterminator of all who differed from the orthodoxy of Rome. "Catholic unity" had to be preserved at all costs, and, as Ulick Burke concludes, "The Holy Office has done its work in Spain. A rapacious Government, an enslaved

people, a hollow religion, a corrupt Church, a century of blood, three centuries of shame—all these things followed in its wake. And the country of Viriatus and Seneca, of Trajan and Marcus Aurelius, where Ruy Diaz fought and Alfonso studied, and where two warrior Kings in two successive centuries defied Rome temporal and Rome spiritual, and all the crusaders of Europe—Spain, hardly conquered by Scipio or by Cæsar, was enslaved by the dead hand of Dominic.”

A new Spain is arising from the ashes of the old. The French Revolution found the country unprepared for its influence; the Revolution of Prim in 1868 drove a dissolute Queen and her priestly Court from the land; but the nation was not ready for freedom. It needed the loss of her colonies and the defeat by the great Republic in the continent discovered and exploited by her sons to make her face facts and see the source of her downfall. In every corner of Spain fresh life is pulsating; her sons feel that they have a motherland to redeem from the influences that have strangled prosperity and blocked the course of freedom, and in the reaction they throw off the truth that Romanism teaches, as well as the error that has made Christianity abhorrent in their eyes. No longer is Roman dogma meekly accepted. Since the Council of Trent and the Syllabus it is no longer possible to differentiate between Roman doctrine and Roman rule in a land where the decrees of the Council have legal force and the teaching of the Syllabus has authority. The clash between medievalism and modern thought is violent, and, as a result, the dogmas of Nietzsche are the favourite beliefs of the young men in the Universities. Rome still is able to cause disturbance, but it can no longer give rise to civil war, for the manhood of the country refuses to enlist under the Papal banner. The Spanish people have at last learnt the lessons of history, and even Conservative leaders have to bow before the will of the people.

The Spanish Episcopate is no longer drawn from the parochial clergy. The great majority of the Bishops are members of the religious Orders, and the religious Orders are

not loved in Spain. By the Concordat of 1851 only three religious congregations can be domiciled in Spain. The Roman Church maintains that, as only two Orders are named, the third is to be "one for every diocese," and, as there are nine Archbishopsrics and forty-eight Bishopsrics in Spain, the three Orders may develop into fifty-seven! In order that the Queen Regent might have a strong religious party on her side against the parish priests, who were largely Carlists when Alfonso XII. died in 1885, the founding of religious houses was encouraged by her, and as a result the number of monks and nuns greatly increased. They grew from 21,200 in 1884 to 51,000 in 1902. The immigration from Cuba, the Philippine Islands, and France since that date has largely added to their ranks. No one now knows their exact number. In addition to "giving missions, helping the parish priests, tending the sick, and devoting themselves to works of charity and public utility," as prescribed by the Concordat, they have founded industries. Being exempt from rates and taxes, they are able to undersell lay manufacturers, whose employees, discharged from the closed factories, are naturally angry with those who have deprived them of their means of support.

Several successive Governments have carried on negotiations with the Vatican in order to secure a reduction of their numbers, and to bring their industries under the laws to which lay manufacturers are subject. Decrees of the Executive could not be put in force without breaking off negotiations, and the nation groaned under the burden. Last June the Government issued a circular to local civil authorities, stating that the number of the religious houses is excessive, and the people demanded their reduction. The local authorities were directed to send in returns detailing the number of the religious communities, and particulars as to their authorization, membership, and purpose. The houses received at the same time a demand to send in their returns within twenty-four hours. The authorized congregations were required to produce their deeds of authorization, and those not authorized were commanded to apply forth-

with for authorization. In the King's Speech of June 15 the royal message said: "The Government, in order to meet the aspirations of the nation, will subject the congregations to the civil rules regulating the right of association, but without touching their spiritual independence." It also referred to the negotiations with the Vatican for their reduction, and promised to introduce a Bill to prevent the establishment of new Orders without "civil authorization." The Cardinal Primate at once presented a protest, signed by fifty-six other Bishops, asserting the necessity and utility of all the existing Orders, and declaring that the approval of the Church was alone needed to secure the establishment of any Order in Spain. An agitation was set on foot against the Government, and the Catholic ladies did not hesitate to present petitions with the names of the female relatives of Ministers—proved to be forgeries—attached to them. Rome, too, protested, and angry letters passed between the Vatican and Madrid. Feeling ran high, and a great anti-clerical agitation replied to the action of the supporters of the Church.

Before the excitement of the Circular on the religious Orders had reached its height, the Government took another step. This spring the Protestant young men of Madrid determined to undertake a campaign in favour of religious freedom. They asked Bishop Cabrera and Señor Tornos—the trusted leaders of Spanish Evangelicals—to act as their advisers, and the two veterans thought that the young men should be encouraged in their work for Christ and freedom. Meetings were organized, and the adhesion of leaders in political and literary life was sought. Many flocked to the standard, and no one was more surprised than the enthusiastic young people by the readiness on all sides to stand by their side in the campaign. Orators of unsuspected power were found among the men who had only been accustomed to address small audiences in half-concealed meetings; public men were willing to stand by their side, and the civil authorities everywhere furthered their plans. In the large cities great crowds attended and cheered loudly the

demand for freedom, and a fire was set alight that seemed likely to spread throughout the land. No political party purpose was advanced, the speeches all had pointed reference to the right of all Spaniards to hold and propagate religious convictions, and men little suspected of sympathy with Bible reading proved that they were students of the Gospel. From small beginnings a great movement was seen to be probable, and the Press took notice of the gatherings. The Roman Church looked on in moody silence. It knew that any attempt to crush the spirit that had been roused would end in failure, and might add to its strength. It dreamed that it would come to nothing, for the Canovas decree was still in force, making it illegal for Evangelicals to show their existence in any public manner.

It is necessary to state clearly the law with reference to religious tolerance. In the Concordat of 1851, Article I. says: "The Catholic religion, Apostolic and Roman, shall, to the exclusion of all other forms of worship, continue to be that of the Spanish nation, and shall be always maintained in the dominions of her Catholic Majesty." In 1868 religious liberty was granted under the provisional Government of General Prim, and this was in force until the Restoration, when, much against the wishes of the Pope and the Bishops, Article II. of the new Constitution (1876) was carried by a majority of 221 over 33.

"The Roman Catholic Apostolic religion is the religion of the State. The nation takes the obligation to maintain the cult and its ministers. No one shall be hindered by reason of his religious opinions nor in the exercise of his cult, except with regard to the respect due to Christian morals. Nevertheless, no other manifestations or public ceremonies will be permitted than those of the religion of the State."

The Pope, in an energetic protest, called this tolerance "an innovation offensive to the sacred rights of the Church." In a letter to the Archbishop of Toledo he said it violated every obligation of truth and of the Catholic faith. "It annuls illegally the Concordat between the Holy See and the Spanish nation, exposes the State to the charge of wrong, and opens a door to

error—error which is but the precursor to a long succession of ruinous evils to the nation so long and true a lover of Catholic unity.” Señor Pidal, the leader of the Roman party in the Senate, called it “A crime against the nation, morality, and religion.”

Señor Canovas, on the morrow of its promulgation, interpreted, in a Royal Order tolerance, in the narrowest sense, and in his Order forbade “All acts performed in the public highways, or on the outer walls of a church or cemetery, making the announcement of ceremonies, rites, or practices of dissident religions, whether in the form of processions or by that of posters, symbols, bills, etc.” Semi-concealment was henceforward to be the fate of Evangelicals. Even the English Churches could not have a notice of their existence placed on the walls in English! No advertisement of services was allowed. No Evangelical school was permitted to proclaim its site. Changes in the method of entrance had to be made, so that no passer-by could by any means see the interior of a church.

Under the Queen Regent the front door of Bishop Cabrera’s church was kept closed, and an inscription in Latin, “Christus Redemptor Eternus,” had to be erased. Under her son the crosses had to be removed from outside the English Church in Barcelona, and unfortunate Colporteurs and Evangelicals, by straining the letter of the Order, were frequently imprisoned on charges of making public manifestations. One man has been seventeen times in gaol by the caprice of mayors acting under the influence of local priests; his imprisonments were illegal, but he had no redress. In recent years the enlightened government of King Alfonso has put an end to persecution of this description, and the civil authorities have protected, on several occasions, the Evangelicals attacked by priestly venom. Hard indeed was the lot of a Spanish Bible reader; under the Royal Order he was considered to be a leper to be shunned, or a mischievous kind of vermin that had to be endured because he could not be exterminated.

The King’s Speech declared the policy of his Ministers to

be the amplification of the interpretation of the Article in the sense of "liberty of conscience." The Prime Minister issued a Royal Order declaring that public manifestations do not include "inscriptions, symbols, bills, etc., on buildings and in cemeteries belonging to non-Roman Catholic bodies." These are henceforth to be regarded as legal, and Evangelicals are allowed to creep out of their semi-concealment and live in the open. The Bishops are angry, and their language shows that they are less sure of their ground than they were in 1876, for they say "that the change is less a privilege accorded to the infinitesimal, the insignificant minority that does not belong to the State religion, than a humiliation inflicted on nearly the whole of the Spanish people." Surely the Government is a better judge of what the people wish, when they applaud their action and the leaders of the Opposition do not attack them, than the Bishops who consider "nearly the whole of the Spanish people," their adherents, even when—as is the case—their churches are attended and religious duties are only performed by a small minority!

The Government has acted with great firmness and skill. The Pope denounces the action against the religious Orders as well as that in favour of tolerance as breaches of the Concordat. Whatever may be said as regards the former, there can be no doubt as to the exemption of the interpretation of the Royal Order from the Concordat. Modern States are accustomed to be master in their own dominions and interpret their Constitutions without regard to external influences. Monsignor Moyes asserts for English readers that "The accessory medieval over-ruledship, with which the Papacy was clothed in other days, in so far as it was political or temporal, is something which is no more likely to return than the galleons or bows and arrows of the Middle Ages." In Spain the attempt is being made to assert this over-lordship by pretending that a particular interpretation of the Constitution is a breach of the Concordat. No Spanish political party will now admit the right of the Papacy to do this. Spain is the last refuge of the Vatican's temporal

claims, but Spanish statesmen are too modern and too enlightened to admit its demands. The attempt to force Spain to accept the Papal view of its Constitution has raised a spirit of revolt that is bearing everything before it, and no step back is possible for any Cabinet that wishes to remain in office. The King has boldly thrown his influence on the side of freedom. The great demonstrations in public have shown the world what Spain thinks. Party differences have disappeared in the national assertion of its right to govern as it desires, in a purely domestic matter, without regard to the interference of the Pope. The beginning of the end is in sight, and the national will is finding expression, not in the policy "a free Church in a free State," but in the more drastic movement in favour of "a free Church in a Sovereign State." The pity of it is that there is the gravest danger of the Sovereign State being a godless and non-Christian State. Such is the nemesis of history. Christianity killed by the unchristian policy of those who arrogate to themselves the right to be intolerant in forcing on others medieval accretions to the faith and the dogma and discipline of infallibility.



Some Chapters in the History of the Early English Church.

BY THE REV. ALFRED PLUMMER, D.D.

IV. WILFRID AND THEODORE.

IT is an historical fact of great importance, which still, however, needs to be often repeated, that the English Church was not created by the State. On the contrary, the English State was created by the English Church. There was a united Church of England before there was a united Kingdom of England; and it was the union of the dioceses of England under one Archbishop which was the main cause of the union of the kingdoms of England under one King. But we have not yet