

# THEOLOGICAL MONTHLY.

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VOL. IV.

AUGUST—SEPTEMBER, 1924.

Nos. 8 & 9.

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## Methodists Disavowing the Holiness People.

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The religious movement which has resulted in the organization of the so-called Pentecostal churches, vulgarly known as "Holy Rollers," is very frequently connected with the Methodist Church. The connecting link is the Methodist teaching of the perfect sanctification of believers through the bestowal of the Holy Spirit, either as a distinct gift after justification and essentially different from justifying grace, or as an increased measure of the Holy Spirit after justification. The bestowal of this special gift of the Holy Spirit gave rise to the name "Second Blessing," which became a sort of shibboleth with that particular class of Methodists who insisted on this bestowal as the distinguishing mark of genuine believers. John C. Montgomery, writing in the *Methodist Quarterly Review* (April, 1924, pp. 374—9), admits that Methodist teaching is at least indirectly responsible for the rise of the Pentecostal churches. He asserts that he has made a thorough study of the modern Pentecostal movement and has arrived at the following conclusion: "It will be found that the Second Blessing movement, so strong about a quarter of a century ago, prepared the way for the Pentecostal movement. That Second Blessing movement is our own. Its promoters made much of the inchoate pronouncements of the Rev. John Wesley, A. M., on this subject. Our preachers were their prophets, and our church-buildings were their refuge. There was a time when it was practically impossible to secure a Methodist evangelist to assist in a meeting without having a Second Blessing meeting. Many of our general evangelists were once of this group." Further on he says: "A devout old Methodist lady, mother of a prominent Methodist minister, described for the writer a Pentecostal meeting she had been attending. 'Why, brother, it is just like the old-time Methodist meetings. They had "the power." It was just like being in the meetings we used to have.' The Pentecostal people, with a great deal of gusto and ability to make a good case in the eyes of some

## Early Catholic Missionary Efforts in America.

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### 1. Spanish Catholicism in America.

*Elements of Weakness.* — The union of Church and State was a boon neither to the Old nor to the New World. The Church, as the dominant power in the union, only too often employed the State as a means of grace, "the big stick," in order thereby to convert the peoples of the Americas into submissive subjects, into slaves or into corpses. Consequently, as a loyal son of the Church, the Catholic king of Spain, King Ferdinand, in his *Requirimiento*, ordered the conversion of the natives in America and therefore demanded that the leaders of expeditions require the people of an invaded province to submit to the Catholic faith, to the Pope, and to the king of Spain under threat of war and of death or under pain of slavery and confiscation of their property.

Commensurate with this evil, conversion by force was the method whereby the Church or the cause of missions was supported. The Church was subsidized; it either secured liberal subventions from the Spanish treasury, or its cost of establishment and maintenance was a charge against the funds of an expedition, that is, also against the spoils resulting from an invasion. In fact either arrangement under this system invited spoliation of an invaded province on the part of the civil rulers and connivance on the part of the Church. Under the circumstances it was natural for the Church to collapse when, upon the cession of the territory to some other power, it was thrown upon its own resources.

Finally, gold was the magnet that drew the Spanish "Christian" to America, greed the spirit that animated him in the invasion and settlement of a colony. Hence Spanish Christianity, if Christianity it can be called, proceeded most ruthlessly in its occupation of the Americas, particularly of the West Indies and of Mexico; it exemplified not the principles of Christ, but those of Mohammed. It is said, though it seems to be an exaggeration, that not less than fifteen million natives were put to death. At all events, large numbers perished. And only one voice, that of Las Casas, a Dominican friar, was raised in emphatic protest against the butchery and inhuman treatment of the Indian; only he besought the Spanish crown for a mitigation of the cruel policy of this ecclesiastico-military rule in America.

*The Effort in Florida.* — Spain's effort to plant the cross and the Castilian banner on the soil of Florida does not earn our unstinted praise. Pedro Menendez came with soldiers and colonists as well as with the necessary regular priests as chaplains and monks as missionaries. True to Spanish tradition he laid the foundations of St. Augustine in blood. Menendez celebrated his safe arrival by proceeding at once against the French Huguenots located at the mouth of the St. Johns River. He reduced their fort, Fort Caroline, and exterminated the colonists nearly to the last man along with Ribault, their leader, although he had promised to spare the lives of those who with Ribault had first escaped him. Amid such treachery and cruelty, St. Augustine was founded in 1565. It is quite in keeping with this spirit to discover that the fort at this place was erected by the toil of the first negro slaves to be found on territory which later was included in the United States.

In time a cathedral was erected, and Catholic institutions were established. Moreover, while the secular clergy attended to the spiritual needs of the Spanish garrisons and settlements at St. Augustine, at Cape Canaveral, and at Port Royal, the friars, first Dominicans, then Jesuits, and at last Franciscans, centered their activity upon the conversion of the Indians. After forty years of labor among the natives twenty-five to thirty thousand converts were reported under the supervision of thirty-five Franciscan missionaries at forty-four stations. Nevertheless, when in 1763 Florida was ceded to the British crown, Spanish Christianity, though it had operated in these parts for two centuries, at once collapsed. It could not operate as formerly without its subsidies from the Spanish treasury. Moreover, in place of peaceful pursuits, such as the erection of schools and the education and indoctrination of the colonists and Indians, bloody warfare, several expeditions against the settlements in the Carolinas, one of which resulted in the destruction of the colony of Scotch Presbyterians at Port Royal (1680), rather signalized the latter period of Spanish occupation.

*The Church in New Mexico.* — History records a similar story of New Mexico, its colonization, propagation of the faith, and failure of Spanish Catholicism in this province. Santa Fe was founded in 1606 by a splendidly equipped and strong expedition, including merchant, mechanic, farmer, and, above all, soldier and friar under the leadership of Juande Onate; or rather, this body of men took possession of a pueblo town of fifteen thousand inhabitants. The Spanish type of missionary zeal was exemplified

by the reduction of several other pueblo towns, by their enforced conversion to Catholic faith and the Spanish crown. The Franciscan friars, we are told, made converts at a marvelous rate. Reinforcements of both friars and soldiers were necessary to garner the harvest. No less than eight thousand are said to have been baptized during the first ten years by the methods of the friars in the shadow of the military. Indeed, the entire population of the province, colonist and native alike, was considered as delighting in the ministrations of some sixty friars.

Why, then, after eighty years of Spanish Gospel dispensation in New Mexico, a revolt by the Indians, which exterminated civil ruler as well as spiritual father, every Spaniard north of El Paso? The gospel of force had been only too well inculcated during the period of occupation by the nominal benefactor. Above all things, the Indian did not fail to efface every trace of the gold-mines which had been opened by the Spaniards. It was rather greed for gold than zeal for souls that brought the Spanish Catholic into this El Dorado.

Though later the missionary returned under armed protection, he could not secure for himself more than a sullen toleration and for his religion an indifferent observance of Catholic ceremony. It is but natural that after two centuries of work in New Mexico the Bishop of Durango, in 1845, found only twenty out of eighty thousand Indians within the pale of the Church. Since 1848, when the province became a part of the United States, little more than the Church of San Miguel and the Cathedral of San Francisco remain at Santa Fe as monuments to the failure of another ecclesiastico-military domination.

*The Friars in California.* — No more permanent results were attained by the Franciscan friar in California. However, the sword in this instance was not unsheathed. It was not necessary since the inert Indian offered no serious opposition to Spanish domination and Catholic faith. Hence a different method of exploitation could be employed. Since 1769, when the first settlement was made along that section of the Pacific Coast now called California, there was first established a garrison town, and in its wake followed the Spanish settlement and the Spanish Catholic mission. The latter was, moreover, most lavishly supported by the Spanish government. At the end of sixty-five years more than thirty thousand Indians were settled about some twenty-one missions, not so much as converts, however, as, largely, as dependents and servants, better, as serfs. Naturally, under this system of "conversion" the mission

prospered, that is, agriculturally and commercially; it acquired enormous wealth.

When, therefore, in 1834, the Spanish government freed the Indian from virtual slavery and allotted the cultivated lands about the missions in severalty to the Indians, only five thousand remained loyal to the Franciscan friars, and the large majority of the former "converts" reverted back to paganism. The missions, of course, were soon practically reduced to penury. Though in 1848, at the time of the annexation of California by the United States, the Spanish population had increased and some effort had been made to provide a parish ministry, not much else remained of the missions than the story of their former wealth.

*(To be concluded.)*

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