

reforming enthusiasm, as in Scotland, Switzerland, Holland, or Scandinavia. Is it not better to be as we are, reformed, no doubt, somewhat roughly, but shaped by God's good hand into a Church which maintains its continuity with the past, is Catholic in all the essential points of Catholic unity, and has the courage to find its own way back to primitive practice and truth? May we not be thankful to be the Christian adaptation of the ancient unbroken body first planted in these islands, moulded into its present condition of peace and prosperity by the agonized life-struggles of a wise and understanding people?¹

WILLIAM SINCLAIR.

Reviews.

Religion. PAR G. DE MOLINARI. Pp. 260. Paris: Guillaumin et Cie.

M. DE MOLINARI is known as one of that band of French Roman Catholics who are striving to reconcile the great mass of their indifferent countrymen to the Church of Rome. In so far as their efforts tend to disseminate a form of Christianity, they are a very welcome relief from the so-called "realism" which pervades French writings generally, each in their kind, but there is grave matter for doubt whether France will ever be converted by ultramontanism. The French Church is becoming more and more ultramontane. Père Didon is more so than was Gratry, the Comte de Mun than Montalembert. What will be the end of these things it is not difficult to tell. It is madness to think that logical France will ever become superstitious again.

In one respect our author recognises the impossibility of Papal claims meeting with recognition. He is afraid that his book will please neither the enemies of religion nor its habitual defenders on this very account. For he is opposed "on principle" to an established Church. His aim is to show the gradual growth of religion among men, to prove that religion is a human necessity, that it has a part to play in the future of still greater importance than in the past, but that in order to effect this it must be always freed from state control.

It is easy to see that by this argument a great deal more may be meant than is readily apparent. If by freedom from state control it is meant that a foreign power, such as the Pope, may have the liberty to make the most stringent regulations for those Frenchmen who regard him as the Vicar of Christ, without any sort of restraint or supervision from the paternal government of the country, that would only be going from one state control to another. Everything lies in understanding terms, and using them always with the same meaning. If M. de Molinari means a really "free" church, under the regulation of no one but its own members, well and good; but if he implicitly defines "free" as under papal dominion unchecked by any restraint, that is an altogether different thing. However, he does not openly declare himself on this question. His position is this: There is no "established"

¹ I have had the advantage on several points in this paper of consulting my learned friend Mr. J. T. Tomlinson.

Church in France. He is trying to persuade his co-religionists that they are better off without one, and at the same time to convince socialists that the true remedy for social evils lies in (R.) Catholicism.

But, as we have remarked, he is afraid that his attempt will please neither party. It is true that the French socialists are bitterly opposed to any dream of establishing the Church. But, then, they wish to destroy the Church. Not only her, but all religion, according to M. de Molinari. Their opinion is that religions are superstitions exploded by modern science. Religions must therefore be placed strictly under the law, their right of property be limited, their right of teaching the young forbidden, so that in time they will perish of inanition. They are convinced that, separated from State aid, religions will not be long in disappearing.

M. de Molinari remarks that it is a curious thing that the conservative classes, who are convinced that religion is imperishable, seem to agree in believing, with those who wish to destroy it, that its existence is bound up in its union with the state. They would wish to restore the old connection as it was in the days of Louis XIV., and in their opinion the present comparative "freedom" of the Roman Church is a thing to be earnestly deprecated by all of its followers. M. de Molinari argues against both these positions. He strives to show the socialists that religion corresponds to a deep and inherent want in human nature, an ineradicable sentiment. It alone renders possible those laws without which society would degenerate from civilization into savagery. On the other hand, he would teach the clericals that it has always been a source of corruption to religion to find herself possessed of monopoly and privileges, and that a separation between Church and State, far from destroying true religion, would result in extending and improving it.

In pursuance of this design, the book before us is devoted in its earlier chapters to an account of the growth of religion in general. We can necessarily only give a brief sketch of his argument. Roughly speaking, there are three divisions: The first age, fetishism; the second age, an enlightened heathenism; and a religious individualism ending in Christianity. The fundamental axiom which prefaces the whole is that religion answers to a need which has been manifest at all times and amid all varieties of humankind—a need both intellectual and moral. When humanity was in its primitive stage, this need was satisfied by fetishness or idolatry; at first even without priests, for the savage units were too much occupied in the struggle for existence to indulge in any luxuries—even religious. Later, when production became sufficiently easy to render possible some beginning of the system of division of labour, the sorcerer or medicine-man appeared, who combined just so much religious ceremony as was adapted to tribal needs with medical and other services. In the second age, man, after having created gods in his image, modelled Divine institutions on his own. With a growth in human division of labour came the specialization of attributes and functions to different gods. With a settled human government came the idea of a Divine constitution and different grades in Divine rank. Laws of hygiene and morality which experience showed to be necessary or beneficial to men received the impress of Divine sanction. Public worship grew and developed. Rites and ceremonies multiplied. Priests were paid and set apart.

But this complex and highly-developed state of affairs was destined to give way to the religion revealed by God. Christianity arrived at an opportune moment. A few centuries earlier, when each country was united to its own religion by indissoluble ties, and incessant wars rendered commerce difficult, it would have been difficult to propagate it. Besides, when it appeared, the different pagan cults were in full decay,

and no longer satisfied the needs which gave them birth. Christianity was intrinsically superior, and satisfied man's highest needs in the highest way.

Such is a summary that might be made of the earlier chapters. Of course, the ideas are old, but they are set forth clearly and succinctly in crisp and logical language. If the book were written for English circulation, one would be inclined to wish that the Divine revelation of Christianity had been more unmistakably noticed. Nowadays one must always bear in mind the necessity of insisting that Christianity is not an evolution, but a creation. It is quite true that it appeared at the most appropriate time, but that was the work of its Maker, not the accident of its surroundings.

The next few chapters trace the progress of Christianity, its struggles against Paganism, the religious monopoly of the Middle Ages, the Reformation, the philosophical reaction of the eighteenth century. These questions are now of mainly historical interest. The author treats them with a very fair spirit, and in a clear and intelligible manner. There are a couple of interesting chapters on the relations between religion and science.

Then comes what we have referred to as the real object of discussion in this volume. It is the relation of religion to the social crisis. The social crisis, *bien entendu*, as it exists in France. In England we have a habit of getting necessary reforms without talking about them very much; in France it has always seemed necessary to bawl at the top of the voice. There is no denying the patent fact that sociology is a different study in the two countries. Partly from national temperament, partly from our greater commerce and manufactures, and, need we shrink from saying, partly from our pure and reformed worship, the influences that tend to social reform in England are immeasurably more sedate and safe than those across the Channel. Hence M. de Molinari's anxious speculations and suggestions are only of interest in so far as they reveal the condition of things in his country; we can read them with indulgent sympathy; but they throw no light on the relations of Church to State in England, or the relations existing between religion, labour, and capital, or the "new" Trades-Unionism, or the hundred and one social "questions" that meet us in magazines and at diocesan conferences. Hence it is not necessary to follow our author's pages closely. We would only remark, that those who are interested in French affairs, or who desire to gain some knowledge of them, will be well suited. After discussing the social crisis, and the different wants which have produced it, various remedies are examined. Collectivism is dismissed. Political economy has its part to play; it must enlighten the conscience, while religion should arm it. The *rôle* of religion is not ended, it is really more important now than ever it has been. M. de Molinari has some very weighty remarks against clericalism, which we cannot refrain from giving (p. 150):

"Clericalism, or the alliance between religion and politics, is no less injurious to the clergy it demoralizes than to the religion it discredits. By delivering themselves to politics, by intervening in elections, by intriguing to set the government in the hands of their own supporters, the clergy not only neglect the religious and moral culture of the people, which ought to be their sole interest, but they contract the immoral customs and fall into the vicious practices which are inherent in professional politics (*politicianisme*)."

These are sound words, and no less courageous than true. They express very clearly the author's main contention, that religion can only fulfil her function with the necessary efficacy by being placed under a *régime* which procures her independence from State control or contact

with politics. In Great Britain, all religions are to some extent under the control of the State; but it is those who claim to be most independent, that are most in contact with politics.

W. PURTON.

Plain Sermons. By Bishop OXENDEN. With Memoir and Portrait. London: Longmans, Green and Co.

To many this will be a very welcome volume, alike for the collection of twenty-four sermons which it contains, and for the deeply-interesting memoir with which it opens. We learn that the good Bishop himself chose the sermons. It is superfluous to observe that they are marked by his well-known and well-loved characteristics of fervour, simplicity and directness. The author of the *Pathway of Safety* speaks again in these discourses on "The Protection of God," "The Cry of the Heavy Laden," "God's Gift of Quickness" and the like. The last one possesses a pathetic interest. It is on "The Reality of the Christian Life." The Bishop never preached it. It was the last written by him, and was prepared for January 10, 1892. Its closing words are: "Ask yourselves this most vital question, 'How do I stand before God? not what is my state in man's estimation, but what is His verdict who looks beneath the surface and knows all, the very secrets of my heart?' Brethren, I will say no more at present. I will speak of the Christian's after-history in another sermon, if God permits me to preach it."

Could we find a more striking example of a preacher's responsibility? It is very charming to read of the life of such a man. Of course many are familiar with his "History of my Life." But this little memoir holds an interest of its own. The onlooker sees most of the game, the chronicler sees more than the autobiographer, in some respects. We are convinced that all who have benefited by the Bishop's books, or his spoken word, would deeply enjoy this account of his life. If one were disposed to take any exception, it would be perhaps to the semi-apologetic tone in which, once or twice, the Bishop's Evangelicalism is alluded to. And yet—we are told—"He shows, without argument or contention, with no bitter side-glance to those who differ, that they need not go, to have their hearts aroused for salvation, to the wandering evangelist, to sensational excitement, to blatant noise; in the Church of England they can find all they need. Christianity can speak to the heart of the ignorant, the uneducated, or the child, without being coarse or vulgar." Is not the one fact in his character the reason for the other? Bishop Oxenden chose, or perhaps rather was chosen to imitate our Lord in this "the poor have good tidings preached to them."

W. PURTON.

Christ and Economics. By CHAS. WM. STUBBS, M.A. London: Isbister and Co., Limited.

This is one of the volumes in the "Gospel and the Age" series. Mr. Stubbs' utterances on labour questions have commanded respect ever since the appearance of his book on "Village Politics"; and his latest production, the collection of sermons before us, will certainly confirm his reputation as a bold and original thinker.

There are nine sermons proper; one paper on the "Church and Labour Movements" read at the Hull Church Congress, and another paper on the "Church in the Villages" read before the Christian Social Union. It cannot be denied that the sermons are to a very great extent what is termed unconventional, and it would not be uncharitable to wonder how many ordinary parish clergymen there are who would feel justified in selecting similar topics or employing similar phraseology. But Mr. Stubbs is a specialist; he is, moreover, guarded in his treatment

of these debatable questions, and even where one would not be disposed to fall in with his views, it is always a gain to find them clearly and fairly stated.

We may observe at once that the book is conceived from a democratic standpoint. Consequently those whose views are anti-democratic, and there are many such even nowadays, will find much to regard with disfavour. Yet who would deny that it is a useful thing to read the statements of one's opponents? There is at least no hard language; and where even very democratic changes are suggested, they are conveyed in temperate and logical expressions. We repeat that it would be useful for parish clergy, country and town alike, to make themselves at least acquainted with views such as Mr. Stubbs propounds. We shall do no injustice to the author in calling him a Christian Socialist. In the principal of his sermons he examines what he terms the Political Economy of the Sermon on the Mount. We all know that there are certain apparent inconsistencies between the principles of that sermon and the ordinary rules of civilized life to-day. Mr. Stubbs discusses several explanations of the difficulty, but his own is that the Sermon on the Mount is the unalterable standard, not of the Christian practice, but of the Christian spirit. It is not a code-book, or a collection of statutes, to which we may turn in any particular difficulty, and find the corresponding remedy indexed and set forth on a certain page, but rather the heroic ideal, the essence of the spirit of Christ, which is to be the standard of our daily life.

Having made this generalization, the author discusses various details of industrial life as they are affected by religion. In a brilliant sermon on "Dives and the Pauper" the appalling inequality between the extremely rich and the extremely poor in our country comes under consideration. Some striking passages from Anglican prelates and other speakers are quoted which allude earnestly and even apprehensively to this social chasm. In contradistinction to these there is a clear-cut, cold, logical passage in a recent speech by Mr. A. J. Balfour, which discourages, apparently, human attempts to work a distinct improvement in social conditions. Mr. Stubbs finds fault somewhat heavily with Mr. Balfour's utterances, which are at least lucid and logical. We confess that we are left somewhat in the dark when we look for the author's own proposals of remedy. Beyond bidding us hope and wait, there is not much that we can lay hands upon.

Of the other sermons one is especially worth consideration. It is one on "What is Culpable Luxury?" and the lesson is drawn from the anointing with spikenard of our Lord's hands and feet. The inference, we think, is one of the utmost importance in Church parochial work, namely that all expenditure is justifiable which can be shown to be productive, not only in material comfort to those in need, but productive of such pure and noble feeling as shall add to the sum of the world's unselfish happiness.

With Mr. Stubbs' observations on the interference of the clergy in industrial disputes we are thoroughly in accord. He quotes approvingly the Archbishop of Canterbury's saying, "Understand, and you will not interfere." It is, indeed, unwise for a clergyman, without the proper technical training, to engage in discussions on subjects of a highly technical character. How can he argue profitably with either a coal-owner or a pitman on the subject of the duration of the hours of labour, when he knows quite well that he would permit neither to dictate to him on the correct interpretation of the Ornaments Rubric? Yet the principle is the same in each case.

Mr. Stubbs' own opinion of the ultimate solution of labour troubles is that it is to be found in co-operation. The worst of it is that co-

operation, for some reason or other, does not seem to find favour among the great mass of the workers. How little adoption it has found! The old school of Trade Unionists prefer a rigid line of distinction between themselves and the employers, from whom they extort the best possible terms for themselves. The "New Unionism" is nothing more nor less than a form of collectivism, state control of wages and time, and ultimately, no doubt, State ownership of land and capital. Neither of these can be called friendly to co-operation.

As regards the Socialism of the street, the author's language is wise and moderate. He is evidently in sympathy with many of the democratic ideas which to-day are fermenting in society. He does not claim more for these movements than that they should be regarded with respectful attention, with polite expectation. Yet there is a note of warning in much that he says which it would be well for some to read and ponder over. We quote from a sermon on the "Sins of Usury": "It cannot be doubted that the world is moving onwards towards some great social reconstruction. The very air vibrates with the tramp of coming change. It is all very well for you to speak of the labour leaders, and the trade agitators, and the Socialists, and the anarchists, as the 'dangerous classes.' No, it is *you* who are the dangerous classes—if your superfluities and luxuries tempt the passions of the destitute; if your opulence, instead of being a grand means, a solemn trust, a grave responsibility, is merely a source of sensual indulgence and vacant worthlessness; if but a mere fraction of your accumulated goods is given to the perishing; if your extravagances are a challenge to the covetous, your ostentation a temptation and an evil to the envious, if your hand as an employer lies heavy on those whom you employ—then, I say, it is you, and not the Socialists, who are 'the subverters of society and the torch-bearers of revolution.'"

This is an outspoken passage from a book that contains many such.

Short Notices.

Chinese Central Asia; A Ride to Little Thibet. Dr. LANSDALL. Two vols., pp. 968. Sampson Low and Co.

Dr. Lansdell is indisputably the greatest English modern traveller. He has been several times through Siberia and China, but the present journey is the greatest of all his efforts, and gives information of countries hardly known at all.

The author's first important work was "Through Siberia," and his second "Russian Central Asia," including Kuldga, Bokhara, Khiva, and Merv. The present volumes are a mine of intelligence about one of the least known regions of the earth, with its strange and ancient tribes. Besides his own observations, Dr. Lansdell has collected all the reports of surveys of other travellers in neighbouring districts. There are three clear and valuable maps illustrating different parts of Central Asia, besides eighteen illustrations, most of which are from photographs taken during the journey.

The author was received with the greatest kindness by the Russian and Chinese authorities, and every facility was given for the prosecution of his inquiries. His aims were known to be philanthropic, and in no sense military or political. He carried about with him a medicine-chest, which left a grateful remembrance behind him wherever he stayed; and also large parcels of the Scriptures in languages of the different tribes he