

the mind they allowed the shopkeeper to establish a monopoly in truth.

However, working along their own lines, they have done something, and let us begin with the Church. The Oxford Movement re-emphasized for us the catholic idea, and their work has now attained remarkable success; not only among Anglicans but in the other communities—especially the Presbyterians and not excluding the Quakers—the question now is not only what of the individual and his salvation, but what of the Church, and what is the Church. The catholic ideal is a relationship in which every man and every community is free and good and capable of realizing its mission—in fact, an existence open to all in the power and in the presence of God. This ideal in the sphere of organized religion is the counterpart of free trade in the subordinate sphere of economics. Unfortunately, the Oxford Movement was not altogether fortunate in making its object clear; to the Evangelical it seemed to mean sovereignty of the Bishop of Rome over all that Britons held most dear; to the ordinary man it meant processions, vestments, lights, and incense; however, that period is passing, and we can feel growing up around us an evangelical catholicism.

As to the landowner: he was beaten by the shopkeeper in 1832, for the Reform Act amounted to the enfranchisement of the middle classes; he was beaten again in 1849, for the success of Cobden and Bright and their Anti-Corn Law agitation meant the dominance of free-trade economics over the mind and the policy of the nation. Beaten from his position, and unwilling and incapable to meet his opponent in the intellectual field, the landowner, under the leadership of Disraeli, fell back on the traditional imperialism of Elizabeth, which had