

"that can be gained by giving food to the hungry or drink to the thirsty." (p. 190, 1.) There are unrealities about ecclesiastical legislation. "Many laws made with solemnity in our Synods, carefully examined in Rome and approved are never observed; and many things that are not sinful in the least are visited with the most awful penalties." There are unrealities in the use of dispensations and faculties, in discipline. "The unreality of discipline is seen especially in this; that the censures of suspension and interdict are never incurred *ipso facto* for breaking the commandments of God, but only for breaking the disciplinary laws of the Church. There are no censures upon theft, fornication, adultery, and so forth, but it is suspension to go to a play, to wear a beard, or not to wear a Roman collar." (p. 195, 6.)

The greatest of all unrealities however is in the apparent unanimity of Catholic public opinion on practical questions. Catholics often appear to be unanimous when they are not. This suppression of opinion to give the appearance of unanimity is stigmatized as "Flattery and Servility."

We do not wish it to be understood that we agree with Father Duggan in all his positions. We think his book is open to criticism from both a Catholic and Protestant standpoint. But we believe that he has made out a strong case in favour of drastic reform in the Roman Church. We are not surprised that the Church should have placed his book upon the Index, for we have little doubt that Father Duggan expresses the real opinions of not a few Romanists. But reform in the direction in which Father Duggan desires it, is not to be expected. Such views as are expounded in "Steps toward Reunion" must be vigorously and rigorously repressed.

There are however many signs of restiveness under this policy, in France, Italy, Austria and America. The spirit of man cannot for ever be bound by the chains of external authority. It may be that the twentieth century will witness not only a closing up of the ranks of Reformed Christianity, but a new Reformation, shall we say *in* or proceeding *from* the Church on Rome?

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