

"NO POPERY."

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FREETHINKERS hold aloof from the present agitation against the Romanizing tendencies of the Anglican Church. It is no concern of ours whether the priest wears blue or green. A new species of adoration of the Cross excites in us no indignation. Impassioned declarations of the independence of the English Catholic creed do not stir us to wrathful demonstrations. The Evangelicals scream, and we make no response. Sir William Harcourt cries "No Popery!" and we stand idle. Like Mr. John Morley, we keep our blood cool. Why should we interfere? The enemy of progress is not, in the last resort, the Church of Rome. Neither is it the Church of England. Neither is it the Nonconformist Bibleism. The real enemy is the temper that gives birth to all three phenomena. We may raze St. Peter's to the ground (though we have too great an admiration for Michael Angelo to do so), and yet the Papal spirit would live on to create new shapes of superstition. If we burned St. Paul's Cathedral (but the shade of Sir Christopher Wren need never fear), the sacerdotal soul would clothe itself in yet another Anglicanism. And if we ordered Wesley's Journals to be burned by the common hangman (though, as Rationalists, we neither approve of hanging nor do we spurn the memory of Wesley), the Nonconformist conscience would build fresh dismal Bethels and still chant the Calvinistic psalm.

For my part, if I had to choose, I would sooner cast in my lot with a great historic church like that of Rome than with a gimcrack Dissent or a half-political Church of England. For Rome goes further back than Christianity. Its affinity with Paganism would even attract me. Rome is the Church of Augustine, of Hildebrand, of St. Bernard, of Ignatius Loyola. I strike at their theology; but I perceive the greatness of their characters; and if Church it must be, then let the Church be that which nursed such men as these.

But we want neither Papist nor Protestant. We ask for a humanism which shall neither kneel to God nor read the fate of its soul in the Bible. The Archbishop of Canterbury will give us no more freedom from dogma than will Leo XIII., and the pastors of Baptist Tabernacles are as ready to bind us in spiritual fetters as the Ritualists. We are indifferent to their mutual dissensions. We fight against the theological temper which inspires them all.

*The Literary Guide.*

F. J. GOULD.

THE LIGHT WITHOUT.

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He wandered along the gloomy streets of the city,—the dark and lonely streets of the great city,—and with a mind as dark as the darkness which seemed to be falling from the trees upon the footpath, he moved uneasily, and with uncertain aim, in search of a light—a beautiful light which should dispel the darkness and