

his chair. "The Churches which made a burning torch of Bruno have been to knowledge what Nero was to the Churches. But in the reason which they gave for their conduct—little as they then knew it—they pronounced their own condemnation. The world has caught up the one true word they ever uttered, and is withering them with their own argument."

"I think, Mr. Brompton," said Lady Snowdon, "you're a little too vehement sometimes."

"Ah," said Mr. Brompton, drawing a long breath; "you haven't suffered under it—you haven't suffered under clericalism—as I have done."

"May the secretary," said Mr. Hancock, "put in a word here? According to my paper of agenda we still have got one point more with which Mr. Glanville is to deal; and it happens, as I take it, to be the point which Mrs. Vernon just now raised. It is this. How does traditional Christianity meet the reasons which are urged against it?"

"Well," said Glanville, turning over his notes, "I shan't keep you much longer. We've already gone over the three principal reasons why traditional Christianity is being rejected by the world to-day. Now we are coming not exactly to a fourth reason, but rather to a proof of how cogent the foregoing reasons are; and this is the manner in which the Church endeavours to meet and get out of them. In order to illustrate this, I needn't go very far. We have heard, during the last two days, what our friend the Bishop of Glastonbury is pleased to speak of as the mind of the Church of England, utter itself through the voices of four typical representatives; and each utterance of this mind was in absolute contradiction to the others. Two of these voices—Mr. Maxwell's and Father Skipton's—told us that the mind of the Church meets the reason we are considering by simply turning its back on them—by ignoring them altogether, and by continuing, according to Mr. Maxwell, to assert what Father Skipton calls heresy; and by reviving, according to Father Skipton, what Mr. Maxwell