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## SULPICIOUS SEVERUS.

*Caelestem quodammodo lactiliam vultu praeferens.* Vita Martini 27.

IN the Christian movement as in most other movements of mankind two tendencies display themselves in constant reaction and interaction, the tendencies to make the group and the individual the unit of life. Great conceptions underlie them both. The one is that of a society ordered and organized, part answering to part, and all but parts of one stupendous whole, a majestic imperial system embracing mankind, every man in his proper sphere, star differing from star in glory but all moving harmoniously on their several orbits. The other is that of a life resting on communion with God, a life each man must live for himself, for in this relation no intermediary is tolerable or possible, a life dependent on no system or organization but above and beyond the reach and scope of systems and their makers, for the wind bloweth where it listeth and so is every one that is born of the spirit. Both conceptions, it may be said, can be held by the same mind at once, and perhaps under ideal circumstances they are not incompatible, but where the circumstances are not ideal there is apt to be a preference given to one as against the other, and the result is apt to be extravagance and reaction.

The story of the Church is full of these alternate reactions. St. Paul, if any man, stood for the freedom of the individual to live his own spiritual life, and St. Paul wrote the Epistles to the Corinthians, for he could not love an individualism run mad and unshackled. Ignatius to correct the disorders of Docetism laid stress on episcopal order, and thence came the Catholic Church, and within