

and political action of the "Catholic Church" in England is to be determined partly by reference to the fact of "development," and partly to existing circumstances outside her own body. This action is at the present moment directed to measures of an unprecedented character in this country. Up to this time the High Church priest has ever exhibited an obsequious deference to his bishop, and the alliance of Church and State has by him been warmly cherished, or at any rate patiently acquiesced in. But to continue in the same path now would be to hazard the whole cause of the Catholic revival, in its several departments of ritual, discipline, and doctrine. The imperfect representation of the priesthood in the Church's own assemblies and the Privy Council's (lay) jurisdiction in matters of ecclesiastical appeal point to the glaring necessity of liberating the Church from her "bondage" to the State. As to the bishops, "they are, or may be, good administrators, judicious counsellors, active diocesans. They are, or may have been, elegant Greek scholars, or widely read in German metaphysics, learned Hebraists or acute New Testament critics, successful schoolmasters or popular college tutors. They are, or may have been, accomplished musicians or patient observers of natural history, notorious essayists or impartial historians, useful educationalists or cultivated ecclesiologists, well born or well connected, or polished and graceful courtiers. But as Churchmen, as ecclesiastics, as bishops in the Church of God, what can we say of them as an order? We can say but this—that one and all accept the present condition of our disorganised Church as, on the whole, justifiable. . . . They are, it may be, good results, but still they are results of a bad, vicious, immoral system; of a system which is utterly un-Catholic; of a system which they do absolutely nothing to amend, because they hold that, as a system, it may not be amended. And this is one reason why we cannot permit illimitable authority to bishops."

In the present era of religious doubt, belief, anxiety, despair, conflict, and indifference, the soothing accents of the mystic and the romantic idealist fall on the ears of men like a tranquillising strain of magic music. Those who are familiar with the speeches and writings of Mr. Moncure Conway¹ need not to be told that he is not as other men are, but that he lives wholly apart from the thronging crowd of sectaries, partisans, champions of orthodoxy or heterodoxy, Christians and unbelievers. In the first essay, "How I left the World to Come for that which Is," the story of many a religious reactionist of this day is told with vivid and almost ghastly colouring, by means of a sort of inversion of the story of Bunyan's "Pilgrim's Progress." The author describes himself as having satisfactorily escaped the City of Destruction and reached the Celestial City, and, after some sojourn there, as having become heartily wearied with it. The title of the potentate of the city was "The Prince of Otherworldliness," and his own sole occupation was to sit upon a purple cloud with a golden trumpet, through which he was to utter perpetually glorification of the prince's magnificence, and inform him how much reason he had to be satisfied with himself. He longed to get back to the city he had left, where "there were innocent children passing with laughter and dance into the healthy vigour of maturity, and Reason, Liberty, Justice,

(1) "The Earthward Pilgrimage." By Moncure D. Conway. London: John Camden Hotten. 1870.

Wealth were advancing, and Science was clearing from the sky of Faith every cloud of fear and superstition." He effected his escape while the prince's liveried servants pursued him, crying, "Infidel! Atheist! Neologist! Pantheist! Madman!" The solution of the problem was contained in the words of the interpreter, "that the city which, from being the domain of the lowly friend of man, the Carpenter's Son, has been given over to those who care more for bishoprics and fine livings than for mankind, has become the City of Destruction; while that which has cared rather for man whom it can, than for God whom it cannot, benefit, has become the City of Humanity, which shall endure for ever." There is a romantic antiquarianism which curiously sets off the Emersonian philosophy of Mr. Conway, while a native piety and reverence mixes itself up strangely with pitiless abomination of sham, tyranny, superstition, and social injustice of all sorts.

The study of original documents is now getting enforced on all sides as the only true or possible mode of coming face to face with past history. This persuasion is more relevant to the case of English than of any other modern history. The history of England is eminently a "constitutional" history; in fact England is the only modern State that, in any precise sense of the words, has a constitutional history. In England, every great national movement has left its impress on the form of government, and the mere caprice of kings or nobles, the influence of individual men, the accidents of war, and those due to foreign interference, have told far less on the permanent framework of the State than the like facts have told in the other nations of Europe. Professor Stubbs,¹ in collecting the early public documents which are at once the keystones and the key-notes of the English Constitution, has rendered as great a service to politics as he has conspicuously rendered to education. *Magna Charta*, *Domesday Book*, and even the rather less familiar monuments of early English policy, as the "*The Dialogus de Scaccario*," the statute of *Mortmain*, the statute *De tallagio non concedendo*, and numerous others, are in every boy's mouth, and yet the real contents of them are seldom explored. Professor Stubbs now affords to every one the opportunity of closely studying them in the original, for which study the connecting historical links supplied by the editor are of the greatest value.

It is a great service towards the complete discussion of an important political topic to transform the matter buried in a voluminous report of a Royal Commission into a clearly arranged and compendious volume of very moderate size. This service Mr. Keibel² has rendered for the topic of agricultural labour. With the help of his book any one can, almost at a glance, ascertain the true bearing of all the evidence on the several points to which the Commissioners addressed themselves. Such points were (1) the extent and effect of field-work for women and for children of both sexes; (2) food and wages; (3) cottages and allotments; (4) education; (5) hiring; (6) injurious influences—as the public-house, and temptations to poach; (7) wholesome influences—as benefit

(1) "Select Charters and other Illustrations of English Constitutional History, from the Earliest times to the Reign of Edward the First." Arranged and Edited by William Stubbs, M.A., Regius Professor of Modern History. Oxford: Clarendon Press. 1870.

(2) "The Agricultural Labourer. A Short Summary of his Position, partly based on the Report of Her Majesty's Commissioners appointed to inquire into the Employment of Women and Children in Agriculture." By T. E. Keibel. London: Chapman and Hall. 1870.