

he goes further and abuses some of its more primitive forms, and to some extent its practical fruits also. For instance :—

“Primitive Christianity preached the worthlessness of earthly life, regarding it merely as a preparation for an eternal life beyond. Hence it immediately followed that all we find in the life of a man here below, all that is beautiful in art and science, in public and in private life, is of no real value. The true Christian must avert his eyes from them ; he must think only of a worthy preparation for the life beyond. Contempt of nature, aversion from all its inexhaustible charms, rejection of every kind of fine art, are Christian duties ; and they are carried out to perfection when a man separates himself from his fellows, chastises his body, and spends all his time in prayers in the cloister or the hermit’s cell. . . . A Christian art is a contradiction in terms” (p. 120).

I think it may without offence be said that if he means by “Primitive Christianity” the teachings of Christ, he is mistaken, and has something to learn as to what those teachings really were. If he means the times of persecution under the Roman empire, he could hardly expect much con-