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centration on artistic pursuits or much enjoyment of terrestrial existence when it was liable to be violently extinguished at any moment: sufficient that the early Church survived its struggle for existence. But if he is referring to mediæval Christianity, of any other than a debased kind,—common knowledge concerning mediæval art and architecture sufficiently rebuts the indictment. So much so, that one may almost wonder if by chance he happened to be thinking of “Mohammedanism” rather than of Christianity.

But he continues, in a more practical and observant vein :—

“Christianity has no place for that well-known love of animals, that sympathy with the nearly-related and friendly mammals (dogs, horses, cattle, etc.) which is urged in the ethical teaching of many of the older religions, especially Buddhism. (Unfortunately, Descartes gave some support to the error in teaching that man only has a sensitive soul, not the animal.) Whoever has spent much time in the south of Europe must have often witnessed those frightful sufferings of animals which fill us friends of animals with the deepest