

## APPENDIX.

### CARLYLE'S RELIGION.

THE *St. James's Gazette*, February 11, 1881, writes:

"It is obvious that from an early age he entirely ceased to believe, in its only true sense, the creed he had been taught. He never affected to believe it in any other sense, for he was far too manly and simple-hearted to care to frame any of those semi-honest transmutations of the old doctrines into new-fangled mysticism which had so great a charm for many of his weaker contemporaries. On the other hand, it is equally true that he never plainly avowed his unbelief. The line he took up was that Christianity, though not true in fact, had a right to be regarded as the noblest aspiration after a theory of the Universe and of human life ever formed: and that the Calvinistic version of Christianity was on the whole the best it ever assumed; and the one which represented the largest proportion of truth and the least amount of error. He also thought that the truths which Calvinism tried to express, and succeeded in expressing in an imperfect or partially mistaken manner, were the ultimate governing principles of morals and politics, of whose systematic neglect in this age nothing but evil could come.

"Unwilling to take up the position of a rebel or revolutionist by stating his views plainly—indeed if he had done so sixty years ago he might have starved—the only resource left to him was that of approaching all the great subjects of life from the point of view of grim humour, irony, and pathos. This was the real origin of his unique style; though no doubt its special peculiarities were due to the wonderful power of his imagination, and to some extent—to a less extent we think than has been usually supposed—to his familiarity with German.