

than the surface, and restraints and fetters are irksome to them, and they are disposed to think that they need not concern themselves to conform closely to laws which were made for those whom they feel to be their inferiors in some respects. Then there is intense intellectual delight in study, in some favourite pursuit, and a kind of contempt arises for those who have no such pleasures; quickness of discernment, a power of *repar-tie*, or a sense of the ludicrous, being a strong temptation to scoff at anything like sentiment, and supposing a person to be really well principled, and with high aims and standard of moral, as well as intellectual life. The consciousness of right endeavours may blind the eyes to the influence or words and behaviour of others:—from the habit of despising morality or religion, unaccompanied by intellect, comes a worship of pure intellect, and the under-rating of everything else; they are flattered and made much of by a certain set of people, whom they have drawn round them, and to whom they become each a kind of centre; their intellectual self assumes undue proportions, and they are guilty of violations of taste, from the one-sidedness of character which has arisen out of the over cultivation of the intellectual life, to the proportionate loss of the moral.

Again, it is an error to cultivate the moral nature at the expense of the intellectual; as also is that "self-spiritualizing process, which seeks by a refined asceticism to transcend humanity and creatureliness," a grievous mistake. Body, soul, and spirit, are alike the gift of the Creator to His creature, and no one of them can be despised without evil and harm.

Possibly, there is no point in our duty and our self-culture so difficult to remember and put in practice as this, especially for those who devote themselves earnestly to anything at all: and we may find instances of every phase of it in the history of man, from the impatience of that noble but one-sided Greek ideal, which "despised the body and daily life, abhorred matter as a prison house instead of using it as a scaffolding, and longed so intensely to become pure, passionless intellect," and those ascetics, who in their desire of subduing the evil of the flesh, dishonoured too much that which their Maker had honoured by assuming; and on and yet lower to those, in the present days of intellectual restlessness and impatient questionings, who despise alike the superstition of science and the superstition of faith, and possibly take a more limited and one-sided view than either; until we come to those lowest of all in the scale of intelligent beings, who think it enough to spend themselves on their physical well-being, heaping up riches, buying land and building houses, and saying they will eat, drink, and be merry.

And mankind generally, divides itself into three great classes, each