

the saying of Wellington—"it would be criminal to govern India ill, but it is ruinous to govern her well."

The *Revue* has also an article by *Paul Janet* on "The Physiology of the Present Day," dealing with the question between the ultra-scientific view of the universe and that which acknowledges design. "It is not for philosophy to dispute the methods and principles of science, and moreover it is perfectly true that the object of science is to discover in the complex facts of nature the simple facts of which they are composed. In every point of view then, it is right to encourage science in seeking for the simple elements of the organized machine. But if science is entitled, and perhaps bound, to exclude all enquiry which has not for its object secondary and immediate causes, does it follow that philosophy and the human mind in general ought to be confined to those causes, and to forbid themselves any reflection on the spectacle which we have under our eyes, and on the mind which has presided over the composition of organized beings, supposing such mind to have really presided? It is easy to prove that such an inquiry is by no means excluded by the preceding considerations. We have in fact only to suppose that the organization is, as we believe it to be, a work prepared by art, and in which the means have been arranged with a view to the ends. On this hypothesis it would still be true to say that it was the part of science to penetrate beneath the forms and uses of the organs, to discover the elements of which they are composed, and determine their nature, whether by their anatomical arrangement or by their chemical composition; and it will always be the duty of the man of science to show what are the properties inherent in these elements. The inquiry into ends by no means excludes that of properties, it even supposes it; no more does the inquiry into the mechanical appropriation of organs exclude the study of their connexions. Supposing there is, as we believe, mind in nature (conscious or unconscious, inanimate or transcendental, matters not for our present purpose), this mind could manifest itself only by natural means, linked together according to relations of space and time; and the only object of science would be to show the collocation and succession of these natural means according to the laws of co-existence and succession. Experiment aided by calculation can do nothing more; everything beyond ceases to be positive science and becomes philosophy, thought, reflection—totally different things. No doubt philosophic thought is always mingling more or less with science, especially in regard to the order of organized beings; but science rightly endeavours to get free from it, in order to reduce the problem to relations capable of being

determined by experience. It does not follow from this that thought is bound to abstain from searching after the meaning of the complex objects presented to our view, nor, if it finds anything in them analogous to itself, is it obliged to abstain from recognizing and proclaiming the analogy, because science, with legitimate severity and rigour, refuses to lend itself to such considerations." It seems to us that in this passage scientific men may find a statement of the relations between science and philosophy, and of the limits of each, framed by one who thoroughly enters into the scientific view.

The *Edinburgh* pronounces Mr. Froude's "English in Ireland" the most eloquent book that has ever appeared on any portion of Irish history, but objects to the leading principle of the work.

"The dominant principle that Mr. Froude carries into the consideration of our relations with Ireland for the last seven centuries, is what is known as the Imperial idea—that is, that a strong, bold, courageous race has a sort of natural right to invade the territory of weak, semi-civilized, distracted races, and undertake the task of governing them in the best way possible, without any consideration for their rights or feelings. The conception is akin to the passion of the hour for men of blood and iron. We are taught that vigour and fortitude are to compensate always and in all circumstances for rapacity and faithlessness; that force of character must cover a multitude of sins; that the feeble are as bad as the false; and our admiration is claimed for the deeds of an Attila or a Tamerlane rather than for those of a Wilberforce or a Howard. This is the familiar philosophy of Mr. Carlyle, who glorifies force and justifies all its crimes. Mr. Froude is evidently one of his most ardent disciples, though we should be sorry to trace in his writings the deterioration of tone and sentiment so painfully obvious in the later writings of his master; the savage intolerance that has displaced the grim and not unkindly humour, and the cheerless uniformity of harshness and contempt that has established itself in the place of the old sympathies that relieved his sternest moods of indignation. We are hardly misrepresenting the relationship that exists between Mr. Carlyle and Mr. Froude, for it is not many years since the former likened Ireland to a rat, and England to an elephant whose business 'it was to squelch the rat on occasion.' In his life of Frederic Wilhelm he tells us that just as, when a man has filled the measure of his crimes, we 'hang him and finish him to general satisfaction,' so a nation like Poland, fallen into the depths of decay, must be disposed of by some similar process. The misfortune is, however, that though you can finish a man on the gallows, it is impossible to finish a nation in the same way. We shall presently trace the fruits of this teaching in the work of Mr. Froude. If we are to accept the historic guidance of either, we must submit to have evil turned into good at the bidding of genius, and the verdicts of history vainly reversed, while the faculty of discerning the true from the false will be everywhere sensibly weakened. The doctrine of force is profoundly immoral, and opposed to every principle of English freedom, and to every generous impulse of sympathy with the oppressed."