

ought to come to Japan and see how well intelligent and practical people can do without a religion. We should not agree with the Japanese in thinking the necessity fancied; but we should agree with them in regarding the Comtist religion as Christianity lingering under another name. Nor do we think, that in its present form, it will linger long. The need of a definite object of worship impelled the Buddhists to exalt Buddha from a mere Teacher into a God: it is probably too late in the world's day for a similar transmutation in the case of Comte. But the adoration of an Abstraction or a Generic Term can hardly endure; and in case of a break up it would not be surprising if Roman Catholicism should divide the prize with Science.

—No people are more ostentatiously loyal than the English, and no people are fonder of scandal about Royalty. A fresh banquet has been served them in the shape of another history of George IV., with all the savoury details. Surely it is time that those poor ashes should be allowed to rest. Even Thackeray's lecture, redeemed as it is by his genius, we have always read with a sort of feeling that in enjoying it we were trampling on a wretched corpse. George IV., had he been brought up as a man, under the training of industry, social equality, and the other wholesome influences which make up our moral education, would have been like other men; but the community, for the sake of public objects, real or imaginary, ordained that he should be brought up not as a man but as a king. Everybody and everything around him preached selfishness to him, and he was selfish. He could never know what sincere friendship and frank intercourse were, for though a prince may appear to mingle on terms of perfect familiarity with his associates, an invisible fence always guards his divinity, and he can never come into real contact with hearts or facts. All faults are magnified when they are set upon a pedestal. In private life George would have been at worst a