

his life-work we have no present concern.

But he also exercised his great logical faculty in undermining, so far as he could, the popular belief in revealed Christianity. He had no animosity towards it; he tells us he occupied the singular position of never having had any belief in it at all. When he came to sum up the results of his life-work in both directions and to leave his message to posterity what was it that he had to say? On the subject of public affairs, this is the message:—

"In England I had seen and continued to see many of the opinions of my youth obtain general recognition, and many of the reforms in institutions, for which I had through life contended, either effected or in course of being so. But these changes had been attended with much less benefit to human well-being than I should formerly have anticipated because they had produced very little improvement in that which all real amelioration in the lot of mankind depends on, their intellectual and moral state; and it might even be questioned if the various causes of deterioration which had been at work in the meantime had not more than counterbalanced the tendency to improvement."

That was a melancholy confession to be forced to make. Its great merit is its sincerity. Other "reformers" encountered like experiences in the course of time; but most of them were silent, or,

"Often glad no more,  
They wore a face of joy because  
They had been glad of yore."

When Mr. Mill came to discuss the situation as regards graver things than political reforms, he had an equally melancholy confession to make, and a most hopeless message to send us. He said:—

"I am now convinced that no great improvements in the lot of mankind are possible until a great change takes place in the fundamental constitution of their modes of thought. The old opinions in religion, morals, and politics are so much discredited in the more intellectual minds as to have lost the greater part of their efficacy for good while they have still life enough in them to be a powerful obstacle to the growing up of any better opinion on those subjects."

What a prospect was here laid before reformers—and what a prospect

for humanity. All human hopes and interests in morals, politics and religion were smothered under the wreckage of outworn schools and creeds, and there was no possibility of improvement in any direction till a great change had taken place in the fundamental constitution of the modes of thought of mankind. The teacher of this melancholy doctrine could hardly have concealed from himself the probability that no such change would be likely to take place in less than a geological period, in less than a time so long that the mind refuses to contemplate it; and in the meanwhile what was to happen to collective human society, and what was to become of the individual soul? Fortunately for mankind, Mr. Mill and his followers were powerless to prevail over the teachings and tendencies of many centuries of moral, political and religious systems under which humanity enjoyed so many blessings, and under which it suffered evils mainly when it went its own wilful or wicked way.

Another of the band of distinguished men who impressed themselves upon the minds of students, and inculcated purely materialistic views of life was Professor Tyndall. He was propagandist and aggressive at times and fought his battle stoutly with all who came forward to confront him. His last message of importance was delivered in the Belfast address, in 1874. Running into seven editions in one year, this famous address had a circulation rarely given to scientific lectures, and has not yet been wholly forgotten. It was prepared with great care, and was the result of a life of scientific study. It contained the last word which a confessedly great thinker had to say regarding the hopes and the destiny of man. "I thought you ought to know," he said, with some degree of condescension, "the environment which, with or without your consent, is rapidly surrounding you, and in relation to which some adjustment on your part may be necessary." And what, in fine, is this environment? It consists, to all appearance, in the first