

ancient philosophy by Aristotle, Roman Civilization by Cæsar, Feudal Civilization by Charlemagne, and so forth; the ancient saints having their modern counterparts, and each having a crowd of minor saints belonging to the same department of historical progress in his train. Catholicism is there, represented somewhat strangely by St. Paul instead of St. Peter. Christianity is not there: neither is Christ. It cannot be asserted that a person circumstantially mentioned by Tacitus is less historical than Prometheus, Orpheus, and Numa, who all appear in this Calendar; and the allegation that there is no Christianity but Catholicism, and that St. Paul, not Christ, was its real founder, is too plainly opposed to facts to need discussion. The real reason, I apprehend, is that Christianity and its Author, though unquestionably historical, have no peculiar historical characteristics, and no limited place in history. And are we to believe that men whose culture was so small, and whose range of vision was necessarily so limited as those of the first Christians, produced a character which a French atheist philosopher of the nineteenth century finds himself unable to treat as human, and place, in historical relations, among the human benefactors of the race? Do you imagine that it is from respect for the feelings of Christian society that M. Comte hesitates to put this name into his Calendar, beside the names of Cæsar and Frederick the Great? The treatise in which the Calendar is given opens with an announcement that M. Comte, by a decisive proclamation, made at what he is pleased to style the memorable conclusion of his course of lectures, has inaugurated the reign of Humanity and put an end to the reign of God.

The essence of man's moral nature, clothed with a personality so vivid and intense as to excite through all ages the most intense affection, yet divested of all those peculiar characteristics, the accidents of place and time, by which human personalities are marked—what other notion than this can philosophy form of Divinity manifest on earth?

The acute and candid author of "The Soul" and the "Phases of Faith" has felt, though he has not clearly expressed, the critical importance of this question. He has felt that a perfect type of character was the essence of a practical religion, and that if the Christian type was perfect it would be hopeless to set up a new religion beside it. Accordingly he tries to point out imperfections in the character of Christ; and the imperfections which he points out are two in number. The first is the exhibition of indignation against the hypocritical and soul-murdering tyranny