

pages, there is much that Christianity, as a system, has never availed itself of—there are lines of thought, and lines of influence which are just as unknown to the vast majority of Christians as the Vedic poems. This I claim to know by experience. Christianity has made choice of supernaturalism, with its powerful modes of appeal to human hopes and fears. In that lot it will abide; but in that lot it will *not* do justice to the *natural* order, the proper interpretation and use of which belongs to the religion of the future.

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### LAST WORDS.

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The preceding pages have not, I think, been lacking in frankness. No one is likely to accuse me of having beaten about the bush, or having hinted at that which I was afraid to utter. What I would fain be sure of now, is that they have not been lacking in charity. I can only say that I have not meant to treat any one with unkindness. Towards my chief opponent, across whose hearth so dark a shadow has lately fallen, my profoundest sympathies have gone forth; and could I, in justice to those who have followed the discussion up to the present point, have withheld my answer to the Second Lecture on Agnosticism, I would gladly have done so. Both the Bishop of Ontario and "Vindex," are, I fully believe, defending views which they sincerely hold to be of the greatest importance to mankind, and I respect them unfeignedly for the stand they have taken.

I would wish, however, to say further that it has been very far from my intention to wound the feelings of any portion of the community in which my lot is cast, and in which I find myself treated, on all hands, with unvarying kindness. The very heart of my life has been spent in this city—eighteen better years than will perhaps come to me again—and I entertain, for the public of Ottawa, feelings of regard to which I should do great injustice, were I to write aught that would cause to any number of persons, needless pain or distress. This controversy was not of my seeking. The first lecture of the Bishop of Ontario was repeatedly