

Scotch Presbyterian of the old-fashioned sort, and intended at first for the Church—he breaks away, but can't help carrying much of the faith and its traditions with him, to mould them into new shapes, and to go with them whithersoever he was led. "Iron-mouth" was the family nickname in their native district. No better name for Carlyle, for no grip is like his. In the year that Coleridge died he took up his abode at Chelsea, and ever since he has exercised the influence over the most earnest young minds of the day, that Coleridge had wielded for 18 years previous. No prophet has spoken with so authoritative voice since Luther's time, if then. He does not argue: he announces truth with authority. He takes his stand on the ultimate fact that there is a conscience, that there is a right and a wrong, that the two are eternally and infinitely different, and that therefore "thou shalt" and "thou shalt not" are the two great laws men must obey, and the one as unhesitatingly as the other. Action, therefore, and not thought, is "the final object of man, the highest reality of thought, and the safest, if not the only safe, standard of truth."* "The melodious speaker," he says, "(as Shakespeare) is great: but the melodious worker is greater than he. Our time cannot speak at all, but only cant and sneer, and argumentatively jargon and recite the multiplication table. Neither as yet can it work, except at mere railroads and cotton-spinning. It will apparently return to chaos soon; and then more lightnings will be needed, lightnings enough, to which Cromwell's was but a mild matter; to be followed by light, we may hope."† Do you call this "stuff?" Well, I am not so sure of that. Take four or five years to read not "extracts," but the great works of Carlyle, and then think over them for other four or five years. If you have anything to say then it will probably be better worth listening to than anything you could say now. The chances are, too, that you will have less to say.

But the most astonishing thing of all is to hear Carlyle called an infidel. To me it would be incredible did I not remember that so has it always been on this side Anno Domini, and on the other side. No such robust faith has there been in Britain since the days of the puritans, as his. Indeed, he has been called a puritan in the guise of the nineteenth century. That does not mean that his creed would square with that of any of the existing Churches; but when will men learn that to identify faith with any organization is the root of all Pharisaism, of all persecution, and of all unbelief? If Coleridge was the broadest, and Wordsworth the deepest, then Carlyle is the most intense man of the age, and the fittest therefore to carry out their principles to the actual moral Reform of man.

* Bunsen's *Outlines of the Philosophy of Universal History*, p. 27.

† Cromwell's *Letters and Speeches*, vol. ii. p. 75.