

impossible ; fragments only of the chain have come down to us, and we have to supply the missing links as best we may. Sometimes we can do so with certainty ; at other times our hypothetical chain is a possibility only.

But in all such cases the existence of some, at any rate, of the links is presupposed. The facts are there ; all we have to do is to connect them together. Where art or archaeology informs us which is the earlier and which the later link, it is not difficult to bind them into a single chain. But as soon as we leave the sure ground of material facts and phenomena we pass into a region of purely subjective speculation.

That there is evolution, in the world of thought and ideas as well as in the world of material objects is undeniable, but to trace the evolution generally needs more knowledge than we possess. Dr. Newman's epoch-making book on *The Development of Christian Doctrine* convinced its readers that there is such a thing as development in dogma ; when it went on to assert that the development must have taken place in a particular direction, those only were persuaded who were already disposed to be so.