

from a source to which the Bible was specially dear, my early training was confined almost exclusively to it. Born in Ireland, I, like my predecessors for many generations, was taught to hold my own against the Church of Rome. I had a father whose memory ought to be to me a stay, and an example of unbending rectitude and purity of life. The small stock to which he belonged were scattered with various fortunes along that eastern rim of Leinster, from Wexford upward, to which they crossed from the Bristol Channel. My father was the poorest of them. Still, in his socially low but mentally and morally independent position, by his own inner energies and affinities, he attained a knowledge of history which would put mine to shame; while the whole of the controversy between Protestantism and Romanism was at his finger's ends. At the present moment the works and characters which occupied him come, as far-off recollections, to my mind: Claude and Bosuet, Chillingworth and Nott, Tillotson, Jeremy Taylor, Challoner and Milner, Pope and McGuire, and others whom I have forgotten, or whom it is needless to name. Still this man, so charged with the ammunition of controversy, was so respected by his Catholic fellow-townsmen, that they one and all put up their shutters when he died.

With such a preceptor, and with an hereditary interest in the papal controversy, I naturally mastered it. I did not confine myself to the Protestant statement of the question, but made myself also acquainted with the arguments of the Church of Rome. I remember to this hour the interest and surprise with which I read Challoner's "Catholic Christian Instructed," and on the border-line between boyhood and manhood I was to be found taking part in controversies in which the rival faiths were pitted against each other. I sometimes took the Catholic side, and gave my Protestant antagonist considerable trouble. The views of Irish Catholics became thus intimately known to me, and there was no doctrine of Protestantism which they more emphatically rejected, and the ascription of which to them they resented more warmly, than the doctrine of the pope's personal infallibility. Yet, in the face of this knowledge, it was obstinately asserted and reasserted in my presence some time ago, by a Catholic priest, that the doc-

trine of the infallibility of the Pope had always been maintained in Ireland.\*

But this is an episode, intended to disabuse those who, in this country or the United States, may have been misled in regard to the personal points referred to. I now return to the impersonal. The course of life upon earth, as far as Science can see, has been one of amelioration—a steady advance on the whole from the lower to the higher. The continued effort of animated Nature is to improve its conditions and raise itself to a loftier level. In man, improvement and amelioration depend largely upon the growth of conscious knowledge, by which the errors of ignorance are continually moulted and truth is organized. It is assuredly the advance of knowledge that has given a materialistic colour to the philosophy of this age. Materialism is, therefore, not a thing to be mourned over, but to be honestly considered—accepted if it be wholly true, rejected if it be wholly false, wisely sifted and turned to account if it embrace a mixture of truth and error. Of late years the study of the nervous system and of its relation to thought and feeling, has profoundly occupied inquiring minds. It is our duty not to shirk—it ought rather to be our privilege to accept—the established results of such inquiries, for here assuredly our ultimate weal depends upon our loyalty to the truth. Instructed as to the control which the nervous system exercises over man's moral and intellectual nature, we shall be better prepared, not only to mend their manifold defects, but also to strengthen and purify both. Is mind degraded by this recognition of its dependence? Assuredly not. Matter, on the contrary, is raised to the level it ought to occupy, and from which timid ignorance would remove it.

But the light is dawning, and it will become stronger as time goes on. Even the Brighton Congress affords evidence of this. From the manifold confusions of that assemblage my memory has rescued two items which it would fain preserve: the recognition of a relation between Health and Religion, and the address of the Rev. Harry

\* On a memory which dates back to my fifteenth year, when I first read the discussion between Mr. Pope and Father McGuire, I should be inclined to rely for proof that the Catholic clergyman, in that discussion, and in the name of his Church, repudiated the doctrine of personal infallibility.