

suit the service of the New Divinity ; for the wing of Utopian fancy never really soars beyond circumstances, and the Republic of Plato is merely an idealized Sparta. A Church this School emphatically calls itself, and it firmly believes that it will be the Universal Church of the future. Its head, the High Priest of Humanity, is M. Lafitte who wears his tiara at Paris, that city being heart of the world according to Comte, who was a Frenchman as well as a Roman Catholic. Mr. Lafitte's vicar in England is Dr. Congreve, one of Arnold's favourite and most eminent pupils, borne to this unexpected position by the intellectual eddies of our times. It seems that the English Vicar has in him something of the spirit of independence displayed by England in shaking off her allegiance to the Pope. A difference has consequently arisen, and the Comtist Church completes its likeness to that of Rome by indulging in an Anti-pope and a Schism.

It is difficult to imagine a Religion without a God. It is difficult to understand how any one can worship Humanity, which must either be a mere abstraction, or a mixture of good and evil, the evil perhaps up to this time being at least equal in amount to the good. It is difficult even to see how the unity of the Human Race can be confidently assumed in the face of the doubtful verdict of physical science, or how a distinct line can be drawn on scientific principles between it and the brutes to which the Positivists themselves assign a share in the advancement of civilization. God is supposed by His worshippers to be conscious of worship and to respond to it ; all religion subsists on that belief ; but this new object of adoration neither is conscious nor responds any more than a stock or a stone. Yet the language of the Comtists is full of religious fervour ; no Thomas a Kempis or Madame Guyon can exceed Mr. Harrison in spiritual unction, or in antipathy to the Materialists, with whom he has exchanged some hard blows. A Japanese Positivist would tell him that he was the victim of a fancied necessity, the remnant of his theological state, and