

been, and was intended to be, a History of Liberty. For that purpose his library at Aldenham was collected, and to frame different definitions of liberty was one of his favourite pastimes. He loved liberty with all the ardour of Milton, and investigated it with all the science of Locke. Even Liberalism, which may be thought an inferior thing, was with him "the beginning of real religion, a condition of interior Catholicism." This History was never written, nor even begun. All that there is of it, all that there ever was of it, except books and notes, materials for others to use, consists of two lectures delivered at Bridgnorth in the year 1877. One was called "The History of Freedom in Antiquity," and the other "The History of Freedom in Christianity." These lectures are exceedingly rare, and the only copies I have seen are in the British Museum. If the audience listened to them with pleasure, and absorbed them with ease, they had intellects of unusual calibre, and employed them to the best advantage. Read carefully and at leisure, they are full of suggestion and of insight. Their fault is that, in homely phrase, they pour a quart of liquor into a pint pot. They are so much crowded with names and references, that to follow the chief thread of the argument is made needlessly hard. "It would be easy," the Bridgnorth Institute was told, "to point out a paragraph in St. Augustine, or a sentence of Grotius, that outweighs in influence the Acts of fifty Parliaments; and our case owes more to Cicero and Seneca, to Vinet and Tocqueville, than to the laws of Lycurgus, or the five codes of France." The sentence and the paragraph should have been pointed out. Something should have been said, if not about Vinet and Tocqueville, at least about Cicero and Seneca. A geographer may have too many names in his map, and a learned man may condense his knowledge until it has no meaning for those who know less than himself. But, on the other hand, these lectures contain passages at once lucid and worth their weight in gold, which could only have come from a mind at once acute, meditative, and well stored. Such,