

3rd. That the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a Divine Communion. Into this over-arching scene it is that growing thought and enthusiasm have expanded to catch their light and fire."

Tyndall then in grand style goes on: "'Two things,' says Immanuel Kant 'fill me with awe—the starry heavens, and the sense of moral responsibility in man.' And in his hours of health and strength and sanity (we would draw special attention to the time specified), when the stroke of action has ceased and the pause of reflection has set in, the scientific investigator finds himself over-shadowed by the same awe. Breaking contact with the hampering details of earth, it associates him with a Power which gives fulness and tone to his existence, but which he can neither analyse nor comprehend."

If this comment on Kant's remark be carefully compared with Mr. Martineau's assumptions, it will be found to agree with them in several important points. The only one which specially concerns us at present is the agreement as to the existence of a Power in the Universe, which is capable of giving "fulness and tone to our existence."

So far, we have no fault to find with his views; nor have we in the following quotation, except, freely as we acknowledge our own littleness, and extol the greatness and majesty of God, we feel that Prof. Tyndall is becoming almost too reverential in wrapping Him around with such mystery. He says: "The foregoing words refer to an inward hue or temperature, rather than to an external object of thought. When I attempt to give the Power which I see manifested in the Universe *an objective form, personal or otherwise*, it slips away from me, declining all intellectual manipulation. *I dare not, save poetically, use the pronoun 'He' regarding it; I dare not call it a 'Mind' I refuse to call it even a 'Cause.'* Its mystery overshadows me; but it remains a mystery, while the objective frames which my neighbors try to make it fit, simply distort and desecrate it."

We now pass over a large portion of Prof. Tyndall's lecture. The opening part, as we see, is well calculated to enlist the sympathies of the reader. There is no sign of materialism; in fact it is the very reverse. The real purport of the lecture is concealed till near the close. In order that our readers may have an opportunity of comparing, we will give an outline extract of the concluding part:

"Physiologists say that every human being comes from an egg, not more than one one hundred and twentieth of an inch in diameter. In time it becomes a man. I figure it growing, woven by a something not itself and appearing in due time, a living miracle, with all its organs and all their implications. Consider the work accomplished in forming the eye alone—with its lens, and its humors, and its miraculous retina behind. Consider the ear with its tympanum, cochlea, and Corti's organ—an instrument of three