

and audacity, they have been forced to abandon that field. Next, with Strauss of Tübingen and his school, they turned the arms of their criticism against the Bible. There again the frontal attack has, in the main, failed, and the theologians, with professions of friendliness, which in their case are, no doubt, sincere, are busy undermining all the distinctive doctrines of the Faith, leaving nothing behind but a rational Socinianism. The same irreligious feeling pervades all classes, and all literature. We are told that religion is no longer the dominant force in man's life, which is no doubt true of Germany. Apologies for religion are stigmatized as 'obscurantist'. We are blamed as unworthy of our position in India, because we have failed to transplant some new form of pantheism to England, in the same way, we may suppose, as mediæval travellers brought devil worship from the East to Aquitaine.

It is to be hoped that enough has been said to remove all scruples as to the justice of our cause, and to make it clear on what special grounds, not shared by our enemies, we are justified in imploring for our arms the favour of the Almighty. Our cause is freedom, the freedom of political institutions. Our adversaries profess that they seek freedom of thought; but if they do, it is for themselves only; our thought is not as their thought, and a man is not free when he works for the ideals of a master. Again, free thought cannot subsist without free institutions. Under a despotism it lives, if at all, on sufferance; its growth is restricted and unnatural, and it will not flourish long. Again, having secured freedom for ourselves, we use it in the interests of others: we desire freedom not only on our own account, but for the whole of mankind, as far as our influence extends. Within the whole of the Empire