

of the conventional rhetorical laws which are understood to govern good writing, he shakes one up by the vigour and earnestness of his thinking. Much has been said, and probably will continue to be said, of the cynical and despairing character of most of his writings, but the excuse for this must in a great degree be found in the fact that he came as a prophet decrying and lamenting the follies of the time, and hurling at weakness and wickedness the shafts of his wrath and scorn. He saw much that was amiss in the world, and that it abounded in shams and pretence, and he came to raise his voice in protest and to wield his pen in denunciation. The wholesome-ness of his diatribes, and the moral force with which they were hurled from the hasty forge of his hot brain, have burned themselves into the mind and bedded themselves into the literature of his age, as few philippics in our language have ever done. No teacher, at the same time, has so vividly shewn us the chasm between truth and falsehood, or been of greater service in manifesting, in the clearest and most impressive light, the consequences of national faithlessness and folly.

How healthful and invigorating, too, have been his encouragements to each individual toiler "to do the work that lies nearest the hand," and to carry about with one, as he himself phrases it, "an abiding sense of the infinite issues of human existence." His life was wrought out in a marvellous degree under this influence, and though he threw theology to the winds, he was ever dominated by the thought that over each life there impended a great Disposing and Ordering Mind which not only moves the universe but directs and influences every event and actor in it. Yet, while this characteristic of his Puritan education is manifested in all his writings, he emphatically calls upon every one "to see God Almighty's

facts for himself." What these are, and what we are to give credence to, as facts in the sphere of religion, he nowhere tells us. Of what we are not to believe, he however leaves us in little doubt. This is his injunction: "What the light of your mind, which is the direct inspiration of the Almighty, pronounces incredible, that, in God's name, leave uncredited; at your peril do not try believing that." But there are positive lessons to be learned from Carlyle which, if they do not come from any professional priesthood, are nevertheless worthy of enthusiastic reception. "The ethical elevation, the earnest and spiritual religion, the impassioned sympathy with valour, devout self-sacrifice, all that is heroic in man, and the resolute determination to recognize nobleness under all disguises," which Peter Bayne, in his review of Carlyle, tells us pervades his *Lectures On Heroes and Hero-worship*, are among the inspiring influences of this great teacher of the age. Beyond and above all his speech about "the abysses" and "the eternities," floats athwart the sky the illumined scroll of his ethical teaching, which commands us "to erect veracity into a universal virtue, and to enshrine in our hearts the old Teutonic hatred of lies and shams." It was this outcome from the severe Presbyterian atmosphere of his youth that gave him his place as a moralist, and imparted fire to his invectives against the social conventionalities of his time. In his moral earnestness lies the secret of his power, and the source and stimulus of all that was best and good in his own work. As a writer has recently remarked, "The age needed some such teacher as he, with the passionate eloquence and moral intensity of a Hebrew prophet, to proclaim the eternal verities of the spiritual life. Carlyle was essentially prophetic. In a time which looks more and more to experience as the source of its know-