

social pressure, and by hereditary tendency, to act impulsively in the direction of what we conceive to be reform : this overruling of complete reason by semi-reasoned impulse constituting the irony of life, and leading to what I call the illusion of progress.

Let us, to begin with, look at the case in this way. Every one will admit that early training and surroundings count for much in the after-life of the individual, and that, given two children of exactly equal mental powers and precisely similar physique and temperament, it would be possible, by adopting opposite methods of training, by placing them in wholly different intellectual environments, to produce two men whose intellectual habits, social tastes, and religious and political likes and dislikes should be diametrically opposed. Let us assume that each child has an ardent, impulsive temperament, considerable logical power, and a sympathetic bent towards creating happiness for others. Let us further assume that A is brought up under thoroughly religious, and B under thoroughly rationalistic influences ; that A's emotions are from the earliest age trained to grow round Christianity as their centre, while B's emotions are trained to spread themselves over life and humanity, instead of over the dogmas of one particular religion. We can imagine that these two children, when they become men, would exhibit certain resemblances along with certain marked differences. Each would be revolted at the evil and strife and suffering of the world, and spend his life in efforts at reformation ; but while B, with wider vision, would work more on the lines of pure reason, and would regard Christianity as an obstacle to human happiness, A would look upon his religion as the sole regenerator of man, the sole fountain of social well-being, and would employ his logical gifts and training in ingenious efforts to repel the rationalistic attack of his brother. A, in short, would become a Roman Catholic dignitary, fruitful in good works and of flawless moral character, and B a militant Atheist, constantly at war with society ; while A would look upon B's philosophy as cold and unemotional, and B would say of his brother that his one great fault was the sophistry by which he tried to uphold, by means of reason, a religion which he really held to on emotional grounds only, and which his reason must have secretly told him to be indefensible.

Here, then, is a case in which it would be clearly seen how the whole efforts of the lives of two similar men may be made to run in opposite directions by their early growth in different environments. Nor is it difficult to realize the thousand cases in which the antithesis is not quite