

been directed on an *individual*. No serious attempt has, so far as I am aware, been made to analyse the facts by the comparative method. The advocates of Christianity have started with the assumption that Christ was divine; and on that assumption they have argued their case. The opponents of Christianity (many of them actuated by the highest motive, namely the discovery of the truth) have started with the conviction that Christ was essentially human, and their initial prejudice has induced them to make statements which are demonstrably unjust and absurd. Haeckel for instance, is so far carried away by his desire to belittle Christ and Christianity that he can allow the following passage to be printed as a serious argument: "Another of the most deplorable aspects of Christian morality is its belittlement of the life of the family, of that natural living together with our next of kin which is just as necessary in the case of man as in the case of all the higher social animals. The family is justly regarded as the 'foundation of society,' and the healthy life of the family is a necessary condition of the prosperity of the State. **Christ, however, was of a very different opinion*; with his gaze ever directed to 'the beyond,' he thought as lightly of woman and the family as of all other goods of this life."—(*The Riddle of the Universe*, Pop. Ed. p. 126.)

But it is submitted that before Christ can be proved either human or divine he must be subjected to comparison with man and this comparison must be searching and minute. It is the object of the following treatise to make this attempt and the human example whom I have for many reasons chosen, is Socrates. The criticism of centuries has not shattered the belief of his own immediate disciple that Socrates was the best and wisest of men. Moreover he also possessed the critical faculty to such an extent that so accurate an historian as the late Professor Seeley could call him "the creator of science." All things considered, the human race has never, it would seem, produced a more perfect specimen of man than Socrates; and for this reason alone he might well be selected as the basis on which to rest our comparison. But apart from this the resemblances and differences in the lives (and environments) of Socrates and Christ were alike so remarkable that it would seem on this ground also that no better selection could be made. To some of these remarkable facts it will be well to draw immediate though brief attention; others will occur to us during the course of our investigation.

One of the most striking of the many resemblances between Socrates and Christ is that though each was a teacher who devoted his life to inculcating his doctrines, neither himself ever wrote one single word which might be transmitted to posterity. While Mahomet used pen and sword alike to spread his teaching, Socrates and Christ were each content with mere verbal intercourse with their followers. And

*The Italics are my own.