

positive side of science to the negative is that of wealth to poverty. Our accumulated intellectual wealth is the working capital we require in order to bring under cultivation the still unreclaimed portions of our environment, and the "attitude" of the lamp we hold in hand towards the surrounding shading of ignorance is distinctively and aggressively penetrative. As a patent historical fact, for some,—nay, many,—thousands of years past mankind—and woman-kind too—have utilized one huge block of this unreclaimed environment,—viz., religion, and its metaphysical borderlands,—as the common dumping-ground for a full moiety of all the things they do not know, and this huge mass of piled-up darkness has lately led to a terrible complication. Huxley, one of the very ablest men of the century, shied at it, called his attitude Agnosticism, and the pile, The Unknowable. I cannot meddle with this muddle here, but, with the matters in hand, it is strictly in order to offer an opinion, which is: Agnosticism is science in a funk, faith in a dead faint, and Atheism preaching with a gag in its mouth. Moreover, what we want is more light; what Agnosticism offers is petrified darkness; and that is no foundation-stone for religion.

Keeping all these preliminary considerations well in sight, we shall be able to handle the subject of idolatry much more effectually.

We, now as ever, idolize *Power*. We fear it, and are awe-struck by it. We alternately supplicate and deprecate it; we sing and caper to it; we fawn upon it, and flatter it for all we are worth; we prostrate ourselves and grovel to it; we curse it; oftener we bless it, and with our blessings we intermingle our bribes of gold and silver, of service and sacrifice, of tears and blood, the last being sometimes our own, but oftener another's. In fact, *we idolize it*. The two greatest visible embodiments of Power are Man and the Sun. Hence, these two objects have constituted the main pillars of mythological structure, all the world over. Here I shall confine myself exclusively to the former; and in this connection it is necessary to bear in mind that a man, especially if he be qualifying for deity-ship, is beyond all comparison the concentrated impersonation of the two divinest attributes,—Power and Knowledge.

(To be concluded.)

DEFINITIONS.

In his volume of essays and sketches entitled "Without Prejudice," Mr. Isaac Zangwill, the Jewish author, gives the following clever definitions of some cardinal things:—

"Philosophy—All my I.
Art—All my Eye.
Religion—All my Ay."

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