

upon much of the details of Darwin's work," etc., etc., etc. Well, "look here upon this picture, and on this." Burroughs is great! But behold a greater than Burroughs is here. Says Anne Thackeray Ritchie, writing in *Harper's* of March: "I once heard a well-known man of science speaking of Ruskin; some one had asked him whether Ruskin or Goëthe had done most for science. Sir John Lubbock replied that Ruskin undoubtedly had done very much more valuable work than Goëthe; and that without any pretensions to profound scientific knowledge, he had an extraordinary natural gift for observation, and seemed to know by instinct *what* to observe, what was important amidst so much that was fanciful and poetical." After all what does it matter whether the public laugh or weep? Poor souls, they would do either for sixpence. Ruskin is not the first great man that fools have derided, and probably will not be the last. But how stands the account between science and Ruskin? If Burroughs be right follow him; but if Lubbock, follow him. *Crede Lubbock!* Burroughs may pass.

Having been forced to run amuck with the scientific, semi-scientific, and pseudo-scientific folk, and having escaped with his life, Ruskin was, as in duty bound, challenged by certain sectarians with long faces but short souls. Ruskin had been himself converted from a narrow and dry-as-dust Evangelicalism to unsectarian Christianity by the following incident: While in Turin, studying the masterpieces of Veronese, he strayed into a church, where "a little squeaking idiot was preaching to an audience of seventeen old women and three louts, that they were the only children of God in Turin, and that all the people in Turin outside the chapel, and all the people in the world outside of

Monte Viso would be damned." Needless to say Ruskin came out of that chapel a converted man. Renouncing dogma and rigmarole, he formulated a new doctrine and preached and consistently practised it. "We have no business with the ends of things, but with their beings." "I always use the word religion impartially of all the forms of submission to the Supreme Being adopted by man." "Human probity and virtue are entirely independent of any hope in futurity." "Obedience to moral law is the basis of religion."

One of Ruskin's horrors was debt, especially debt contracted under the cloak of religion. And of all religious frauds that most stupendous and impudent imposture, a church debt, he held in holy detestation. No wonder he fell foul of the Sectarians or they of him. He was too outspoken and sterling a Christian to endure pretence, as the following letter will witness. A circular asking for a subscription towards paying off a church debt, or chapel debt, in some London locality had been received. Here is the answer:

"SIR,—I am scornfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is, 'Don't get into debt; starve and go to heaven—but don't borrow. Try first begging—I don't mind if it's really needful—stealing! But don't buy things you can't pay for!!' And of all manner of debtors pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges, or in a sandpit, or a coal-hole, first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hin-