

from these lectures, which seem to us, in the main, excellent examples of the method we contend for.

"Two great attempts have been made in the history of the world to crush the nationality of large groups of nations, forming the civilized portion of the globe. The first was made by the military Rome of antiquity; the second, of a qualified kind, was made by the ecclesiastical Rome of the middle ages, partly by priestly weapons, partly by the sword of devout kings. The result was universal corruption, political and social in the first case, ecclesiastical in the second. In both cases aid was brought, and the fortunes of humanity were restored by a power from without, but for which it would seem the corruption would have been hopeless. In the first case the warlike tribes of the North shivered the yoke of Rome, and after an agony of six centuries restored the nations. In the second case, Greece rose from the dead with the New Testament [*Bible*] in her hand, and breathed into the kindred spirits of the great Teutonic races such love of free inquiry and of liberty, that they rose and rent the bonds of Rome and her Celtic vassals—rent them, but at the cost of a convulsion which filled the world with blood, and has made mutual hatred almost the law of Christendom from that hour to this. (!) Without the help of Greece [*i. e. intellect*] it does not appear that the gate of the tomb in which Europe lay would ever have been forced back. She might have been put up in it for ever, like the doomed spirits in Dante, when the lid of their sepulchres is closed at the last day. Wicliffe and John Huss spent their force against it in vain. The tyranny might have been differently shared between the different powers of the universal Church, between Pope and Council, between Pope and King: but this change would have done little for liberty or truth. Nationality is not a virtue, but it is an ordinance of nature, and a natural bond: it does much good; in itself it prevents none; and the experience of history condemns every attempt to crush it, when it has once been really formed."

Or again—

"If the doctrines of any Established Church are not absolute and final truth, its corporate interests are apt to come ultimately into collision with the moral instincts of man pressing onwards, in obedience to his conscience, towards the further knowledge of religious truth [*i. e. moral progress, though superior, is guided by intellectual progress*]. Then arises a terrible conflict. To save their threatened dominion, the defenders of ecclesiastical interests use, while they can, the civil sword, and wage with that weapon contests which fill the world with worse than blood. They massacre, they burn, they torture, they drag human nature into depths of deliberate cruelty, which without their teaching it could never have known; they train men, and not only men but women, to look on with pious joy while frames broken with the rack are borne from the dungeon of the Inquisition to its pile. Uniting intrigue with force, they creep into the ear of kings, of courtiers, of royal concubines; they con-

sent, as the price of protection, to bless and sanctify despotism in its foulest form; they excite bloody wars of opinion against nations struggling to be free. Still the day goes against them; humanity asserts its power; executioners fall; sovereigns discover that it little avails the king to rule the people if the Magian is to rule the king; public opinion sways the world [*i. e. intellectual convictions*], and the hour of Phillip II., of Père la Chaise, of Madame de Maintenon, is gone never to return [*a positive prediction*]. Then follows a hopeless struggle for the last relics of religious protection, for exclusive political privileges, and for tests; a struggle in which religion is made to appear in the eyes of the people the constant enemy of improvement and justice—religion from whom all true improvement and all true justice spring. This struggle, too, approaches its inevitable close. Then recourse is had, in the last resort, to intellectual intrigue, and the power of sophistry is invoked to place man in the dilemma between submission to an authority which has lost his allegiance, and the utter abandonment of his belief in God—a desperate policy; for, placed between falsehood and the abyss, humanity has always had grace to choose the abyss, conscious as it is that to fly from falsehood, through whatever clouds and darkness, is to fly to the God of truth."

Or again—

"In the passionate desire to reach individual perfection, and in the conviction (*N. R. movement determined by conviction*) that the claims of society were opposed to that desire, men have fled from society and embraced the monastic life. The contemplative and ascetic type of character alone seemed clear of all those peculiar flaws and deformities to which each of the worldly types is liable. The experiment has been tried on a large scale, and under various conditions; by the Buddhist ascetics; in a higher form by the Christian monks of the Eastern Church; and in a higher still by those of the West. In each case the result has been decisive [*the physical method of concomitant variations*]. The monks of the West long kept avenging nature at bay by uniting action of various kinds with asceticism and contemplation, but, among them, too, corruption at last set in, and proved that this hypothesis of life and character was not the true one, and that humanity must relinquish the uniform and perfect type which formed the dream of a Benedict or a Francis, and descend again to variety and imperfection."

We quote these passages with the greater pleasure, because we think them excellent specimens of the manly eloquence and the enthusiasm for the nobler instincts with which these lectures are full. Yet these passages seem to us strictly based upon a method which may not be the scientific, but is singularly like it. This reads very like the use of scientific reasoning. We have something very like the method of agreement and of difference, and unquestionably the method of concomitant variations. We