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**THOUGHTS FROM GLADSTONE**

# THOUGHTS

*FROM THE WRITINGS AND SPEECHES*

OF

# WILLIAM EWART GLADSTONE

COMPILED BY SPECIAL PERMISSION AND EDITED BY

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## PREFACE.

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IN the preparation of this volume, it has been the Editor's object to secure as far as possible an adequate representation of the manifold intellectual, social, and religious interests which have engaged the attention of Mr. Gladstone through his long and distinguished career. It has been given to few men in the world's history to be set in the forefront of mental activity for a space of sixty years. Yet this has been the case with the ex-Premier. While his fellow-countrymen may be divided on the wisdom and expediency of his political projects, all may and do without exception cordially unite in admiring the man, and marveling at that elasticity of intellect which has enabled him to write and speak with grace and power upon such a vast and cosmopolitan range of subjects as is indicated in the ensuing pages. From this volume, political and controversial subjects have been excluded; and if there be found in the course of it a few extracts from political speeches, it will not be because they have any political or party aspect,

but because their bearing is of a general character, and one that may be accepted by men of all political parties.

Great pains have been taken in the selection of these extracts ; and many of them have been drawn from widely scattered volumes, periodicals, and pamphlets which are now practically inaccessible to the general public.

Those who have not hitherto grasped the versatility of Mr. Gladstone's mind, and those who have not had an opportunity of reading many of his earlier and later utterances, will, the Editor believes, welcome this volume of Selections ; while all the myriads of Englishmen here and beyond sea, whose hearts glow with pride at the mention of their great compatriot's name, will, he likewise believes, be glad to have in a compact form these memorials of his eloquence and wisdom.

The Editor and Publishers desire to thank Mr. Gladstone for his kindness in sanctioning this volume, and the cordial favour with which he has regarded the undertaking.

G. B. S.

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I.

RELIGIOUS AND MORAL.

B



# THOUGHTS FROM GLADSTONE.

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## RELIGIOUS AND MORAL.

### *TRADITIONAL AND HISTORIC CHRISTIANITY.*

THE mighty change which Christ achieved in the whole frame and attitude of the human mind with respect to Divine things was transmitted from age to age, but not by effort and agony like His, or like the subordinate but kindred agency of those who were chosen by Him to cooperate in the great revolution. Sometimes it was, indeed, both sustained and developed by the great powers and by the faith and zeal of individuals, and by a constancy even unto death; but in the main it passed on from age to age by traditional, insensible, and unconscious influences. As the ages grew, and as the historic no less than the social weight of Christianity rapidly accumulated, men, by no unnatural process, came to rely more and more on the evidence afforded by the simple prevalence of the religion in the world, which was in truth a very great one; less and less upon the results of any original investigation reaching upwards to the fountain-head. The adhesion of the civil power, the weight of a clergy, the solidity and mass of Christian institutions, the general accommodation of law to

principles derived from the Scripture, that very flavour of at least an historic Christianity which; after a long undisputed possession, pervades and scents the whole atmosphere of social life,—all these in ordinary times seem to the mass of men to be as proofs, so sufficient, that to seek for others would be waste of time and labour.—*On "Ecce Homo,"* 1863.

#### GENERAL RESULTS OF CHRISTIANITY.

IT is enough to appeal to social changes of a palpable character and of the broadest range. Take, for instance, the uplifted idea and state of woman; the second, and we may trust final, triumph, now all but accomplished, of the Gospel over slavery in its modern and most insidious form; the general retirement of social infamies into the shade; the acknowledgment of the obligation to provide systematically for the sick, the sorrowing, and the very poor; the creation and visible growth of some idea of right as between nations, however separated; the acknowledgment of peace, and not of war, as the natural and normal state of man; the endeavour, not always unsuccessful, to create by municipal law a legal and judicial equality on behalf of all members of the community, in despite of all the contrasts of fortune and even of character. These are some of the changes effected by Christianity in the very same regions and among the same races, and now become part of the patrimony of civilization, which appear to be in themselves decisive. And if they are in themselves decisive, the force of the decision is much enhanced, when it is borne in mind that all this ground has been made good at a time when, through the wider prevalence of a quickened intelligence, a far more extended scope and range than the old world ever knew have been given to those temptations to selfishness and sin (in every form except that of violence),

which beset on the right hand and on the left the path of every human pilgrim as he travels towards his home.—On “*Ecce Homo*.”

*THE HUMAN ASPECT OF RELIGION.*

A SYSTEM of religion, however absolutely perfect for its purpose, however divine in its conception and expression, yet of necessity becomes human too from the first moment of its contact with humanity; from the very time, that is to say, when it begins to do its proper work by laying hold upon the hearts and minds of men, mingling, as the leaven in the dough, with all that they contain, and unfolding and applying itself in the life and conduct of the individual, and in the laws, institutions, and usages of society. In the building up of the human temple, the several portions of the work, while sustaining and strengthening each other, confine each other also, like the stones of a wall, to their proper place and office in the fabric.

Divine Truth, as it is contained in the Gospel, is addressed to the wants and uses of a nature not simple but manifold; and is manifold itself. Though dependent upon one principle, it consists of many parts; and in order to preserve reciprocally the due place and balance of those parts, means that we call human are available, as well as means more obviously divine; and secular forms and social influences, all adjusted by one and the same Governor of the world, are made to serve the purposes that have their highest expression in the kingdom of Grace. The Gospel aims not at impairing or precluding this equilibrium, but at restoring it, and in the restoration it accepts, nay courts, and by natural law requires, the aid of secondary means.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*THE EARLY CHRISTIANS AND DIVINE TRUTH.*

THE early Christian writers, not being the narrow-minded men that many take them for, did not deny or disparage the intellectual prodigies of the great heathen races, of those marvellous philosophers as Eusebius often calls them, of that Plato so eminently commended by his intellectual debtor, the great Saint Augustine; nor did they make light of the voice of Nature in the soul of man; nor of the Divine Government over the whole world at every period of its existence, nor of the truths to be found in ancient writers. But the defiled and putrescent system of religion which they found confronting them, formidable as it was from antiquity, wide extension, general consent, from the strength of habit, and from the tenacious grasp of powerful interests upon temporal possessions and advantages—this evil system they hunted down in argument without mercy, and did not admit to be an historical and traditional derivation from a primeval truth, which the common ancestry of the Semitic and the European races had once in common enjoyed.—*Piece of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*THE EVIDENCE FOR RELIGION.*

THE evidences of religion relate to a matter not speculative, not an abstract matter, which we may examine or pass by according to our leisure. It is either true or false: this on all hands will be admitted. If it be false, we are justified in repudiating it so soon as we have obtained proofs of its falsity, such as the constitution of our minds entitles us to admit in that behalf. But we are

bound by the laws of our intellectual nature not to treat it as false before examination. In like manner, by the laws of our moral nature, which oblige us to adjust all our acts according to our sense of some standard of right and wrong, we are not less stringently bound to use every effort in coming to a conclusion one way or the other respecting it ; inasmuch as it purports to supply us with the veritable original standard to which that sense is to be referred, through a sufficient Revelation of the Will of God, both in its detail, and especially in that with which we are now concerned, the fundamental principle of a claim to unlimited obedience, admitting no exception and no qualification.—*Gleanings of Past Years*, vol. vii.

#### OUR DUTY TOWARDS REVELATION.

WHEN we accept or reject the Christian law of duty, we accept or reject also the system in which, and as a part of which, it is revealed. Whether we refer to the Scriptures or to the collateral evidence of history and of the Church, we find it to be undeniable as a fact that Christianity purports to be not a system of moral teaching only, but, in vital union therewith, a system of revealed facts concerning the nature of God and His dispensations towards mankind. Upon these facts, which centre in our Lord and Saviour, moral teaching is to rest, and to these it is to be indissolubly attached. Thus the part of Christianity, called doctrinal, has that claim to enter into our affirmative or negative decision, which belongs to a question strictly practical. It is, therefore, one to which we inevitably must daily and hourly say aye or no by our actions, even if we have given no speculative reply upon it.—*Gleanings of Past Years*, vol. vii.

CUMULATIVE PROOFS TO THE TRUTH OF THE  
GOSPEL.

IT may be that, despite of all reasoning, there will be pain to many a pious mind in following, even under the guidance of Bishop Butler, the course of an argument which seems all along to grant it as possible, that the argument in favour of the truth of Divine Revelation may amount to no more than a qualified and dubious likelihood. But as, when the net of the fisherman is cast wide, its extremity must lie far from the hand that threw it, so this argument of probability aims at including within the allegiance of religion those who are remote from anything like a *normal* faith. It is no mere feat of logical arms; it is not done in vain-glory, nor is it an arbitrary and gratuitous experiment, nor one disparaging to the majesty and strength of the Gospel. The Apostle, full of the manifold gifts of the Spirit, and admitted already to the third heaven, condescended before the Athenians to the elementary process of arguing from natural evidences for the being of God. The Gospel itself alone can fit us to appreciate its own proofs in all their force. It is addressed to beings of darkened mind and alienated heart. The light of truth indeed is abundant, but the clouded and almost blinded eye can admit no more than a faint glimmering. But if even that faint glimmering be suffered to enter, it will progressively train and fit the organ, that it has entered, to receive more and more; and although at first the glory of the Lord could scarcely be discerned in a twilight little short of night itself, yet by such degrees as the growth of the capacity allows, it "shineth more and more unto the perfect day."—*Gleanings of Past Years*, vol. vii.

*GOD THE UNIVERSAL FATHER.*

SOMETHING that may be called religionism, rather than religion, has led us for the most part not indeed to deny in terms that God has been and is the God and Father and Governor of the whole human race, as well as of Jews and Christians, yet to think and act as if His providential eye and care had been confined in ancient times to the narrow valley of Jerusalem, and since the Advent to the Christian pale; or even to something which, enforcing some yet narrower limitation at our own arbitrary will, we think fit so to call. But surely He, who cared for the six-score thousand persons in ancient Nineveh, that could not distinguish between their right hand and their left, He without whom not a sparrow falls, He that shapes, in its minutest detail, even the inanimate world, and clothes the lily of the field with its beauty and its grace, He never forgot those sheep of His in the wilderness, but as, on the one hand, He solicited them, and bore witness to them of Himself, by never-ceasing bounty and by the law written in their hearts, so on the other hand in unseen modes He used them, as He is always using us, for either the willing, or, if not the willing, then the unconscious or unwilling, furtherance and accomplishment of His designs.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*CHRIST, AS DIVINE AND HUMAN.*

IT is very difficult, it is, humanly speaking, almost impossible, to maintain a just balance together with a close union between two ideas of such immense disparity as God and man; the wailing infant, and the supreme Creator; the victim of Death, and the Lord of Death; the

despised of all, and the Judge of all. Heresy from an early date cut the heart of this difficulty by denying the divinity of Christ. The Christian Church, with its force undivided, and its attention concentrated on subjects of controversy, which then were as conspicuously few as they were profoundly vital, did indeed make good for itself a clear and solid theological standing-ground, in strict correspondence with the idea of an Emmanuel, or God with us. But the student of ecclesiastical history, or even the mere cursory inspector of the records of a few of the Councils of the fourth century, knows that it was not until after many a fearful, and even what, to human eyes, might seem many a giddy, reel, that a nearly unanimous Christendom settled down upon a centre of gravity in doctrinal expression, which has been perfectly stable through all the vicissitudes of fifteen hundred years, and which to all appearance nothing can now shake, except there come a shock under which all definite Christianity shall crumble. This combined belief in the divinity and humanity of Christ has survived the impact and strain of all the convulsive forces which rent East from West, or as the Eastern Christians would, with more show of reason, say, West from East.—*Ou "Ecce Homo."*

#### THE INCARNATION.

THE astounding fact of the manifestation of the Lord of Glory in the veil of human flesh may, and does, stagger in some minds the whole faculty of belief. Those minds, however, guided by equity, will admit that if this great Christian postulate be sound, much must follow from it. For then we must in reason expect to find not only an elaborate preparation in the outer world for an event which, by the very statement of the terms, dwarfs the dimensions of



every other known transaction, but likewise a most careful adjustment of the means by which, being so vast in itself, it could find entrance into the human mind and heart. The religion of Christ had to adapt itself to the least as well as to the largest forms of our life and nature, while its central idea was in very truth of such a largeness, in comparison to all we are or can be, as to make the absolute distance between the greatest of human greatness and the smallest of human littleness sink into insignificance. No more in the inner than in the outer sphere did Christ come among us as a conqueror making His appeal to force. We were neither to be consumed by the heat of the Divine presence, nor were we to be dazzled by its brightness. God was not in the storm, nor in the fire, nor in the flood, but He was in the still small voice. This vast treasure was not only to be conveyed to us, and to be set down as it were at our doors, it was to enter into us, to become part of us, and that part which should rule the rest; it was to assimilate alike with the mind and heart of every class and description of men.—*On "Ecc Homo."*

#### THE CLAIMS OF CHRIST.

**I**F He is not now without an assailant, at least He is without a rival. If He be not the Sun of righteousness, the Physician of souls, the Friend that gives His life for His friends, and that sticketh closer than a brother, the unfailing Consoler, the constant Guide, the everlasting Priest and King, at least, as all must confess, there is no other come into His room. And we may reasonably hope to find that the present tendency to treat the old belief of man with a precipitate, shallow, and unexamining disparagement, is simply a distemper that infects for a time the moral atmosphere; that is due, like plagues and fevers, to our own

previous folly and neglect ; and that, when it has served its work of admonition and reform, will be allowed to pass away. Towards this result the author of *Ecce Homo*, if I read him right, will have the consolation and the praise of having furnished an earnest, powerful, and original contribution.—*On "Ecce Homo."*

#### THE TEACHINGS OF ST. JOHN.

THE disciple whom Jesus loved has given us the fullest and deepest picture of His love, and together with His love, of His Person. But it has been justly remarked by Dean Alford that there are scattered over the pages of the Synoptics a certain number of passages which are in precise correspondence with the general strain of St. John. And it cannot be too carefully borne in mind, that while St. John discloses to us a more inward aspect of the doctrine of our Lord, and supplies many propositions that we could not directly gather from his predecessors, the moral and practical bearings of the Four Evangelists are in close and thorough correspondence. They have the very same ethical basis, and they go to produce the very same frame of mind and course of action ; and by this very fact the case of the Gospels is for ever separated from any true analogy with the rival representations of Socrates in the works of Plato and of Xenophon respectively, where the ethical bearings of the two systems appear to be widely different, if not altogether irreconcilable.—*On "Ecce Homo."*

#### RELIGION AND THE STATE.

A GROUP or nucleus of distinguished men has formed itself in Italy, and within the circle of its parliamentary and active life, who appear to have grasped this

fundamental truth, that religion, whatever be its source or ground, is an element of power with which states and statesmen must lay their account in the future, instead of contemplating it only as an ornament or a curiosity fit for the museums of the past. Through, and behind, and beneath the dense medium of the Roman Court, its worldly tactics, its subtle, constant, and enslaving pressure, they see the religion of the country; that power which chastens and trains the heart, which consolidates society, which everywhere replaces force with love; our guide in life, our stay and our illuminator in the dark precincts of the grave. It will not do, as is now more and more felt, to leave all the mass of human action, experience, and discipline towards good, which is expressed in these ideas, to be trodden down by the banded foes both of national and of personal freedom.—*Italy and her Church*, 1875.

#### THE SECURITY OF CHRISTIANITY.

AWAY with the servile doctrine that religion cannot live but by the aid of Parliaments. That aid is a greater or lesser good according to circumstances; but conditions are also supposable under which it would be a great evil. The security of religion lies, first, in the providence of God and the promise of Christ; next in the religious character, and strong sentiment of personal duty and responsibility so deeply graven on this country and its people. But if that character and sentiment be the mainstay of our reliance here on earth, our first duty must be to see that full scope is given to it; that the development of conscientious convictions, in whatever quarter, is not artificially injured by legislative meddling; that however wary and patient we may be as to any question of moving forward, above all we be careful not to move backwards,

nor for one moment acquiesce in any kind of tampering with the existing liberty of conscience in the persons either of ourselves or of others.—*Letter to the Bishop of Aberdeen, 1851.*

*THE PROGRESS OF CHRISTIANITY.*

THE great all-conquering wave of Christianity may be receding from the summits of society, which it took centuries to reach. We have now had before us for many years the undeniable and singular fact that, while the tone and amount of personal religion have been rising in general society, the religious character of the State, as such, has progressively declined. But the provision made by the Almighty for the everlasting maintenance of His truth can never fail, if and where His Church is true to herself.—*Letter to the Bishop of Aberdeen, 1851.*

*MATERIALS FOR FAITH.*

IT is well that we should look out over the field of history, and see if happily its records, the more they are unfolded, do or do not yield, as now, materials for the support of faith. Some at least among us experience has convinced that, just as fresh wonder and confirmed conviction flow from examining the structure of the universe and its countless inhabitants, and their respective adaptations to the purposes of their being and to the use of man, the same results will flow in yet larger measure from tracing the footmarks of the Most High in the seemingly bewildered paths of human history. Everywhere, before us, and behind us, and around us, and above us and beneath, we shall find the Power which

“Lives through all life, extends through all extent,  
Spreads undivided, operates unspent.”

## RELIGIOUS AND MORAL.

SERVANTS

And, together with the Power, we shall find the Goodness and the Wisdom, of which that sublime Power is the minister. Nor can that wisdom and that goodness anywhere shine forth with purer splendour, than when the Divine forethought, working from afar, in many places, and through many generations, so adjusts beforehand the acts and the affairs of men, as to let them all converge upon a single point, namely, upon that redemption of the world, by God made Man, in which all the rays of His glory are concentrated, and from which they pour forth a flood of healing light even over the darkest and saddest places of creation. — *Place of Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

## CHRISTIANITY IN ENGLISH LITERATURE.

AN inquiry into our lay literature from Elizabeth's time down to our own day would show that with all our faults, which are countless, yet, taken at large, religion has dealt and deals more hopefully with the great anti-dogmatic movements here in England, than in the lands of the Papal Church. Suppose, for example, that we bring into the field Tasso on the one side, and Milton on the other. Undoubtedly the chief work of Tasso rests upon a basis of Christian facts; yet it may be doubted whether the Christianity of Milton, as exhibited in his works, with all its errors or offences, had not in it far more of the character of a living operative power, holding the allegiance of heart and will. Again, while in the last century the Voltairian torrent carried away the mind of France, the three most prominent contemporary names in English literature, those of Johnson, Burke, and Richardson, were eminently Christian. At a later period we can point to at least four great contemporary poets, Wordsworth, Coleridge, Southey, and Scott, none of

them professional or theological, but all markedly Christian. It might be difficult to find a parallel within the Roman pale. Men such as these, it must be remembered, are fountain-heads of thought, moulders and makers of the generations yet to come—

“Poets, whose thoughts enrich the blood o’ the world.”

‘The Sixteenth Century arraigned before the Nineteenth’  
(*Contemporary Review*, October 1878).

#### RELIGION IN THE ELIZABETHAN WRITERS.

FOUR names are typical of the Elizabethan age in letters: Shakespeare, Bacon, Spenser, Hooker. The magnificent intellect of Bacon is held by Mr. Dowden to have been profoundly indifferent to religion. Is this truly so? I do not presume to deny that in Bacon’s character “the world that now is” weighed for more than “that which is to come.” But I would appeal with some confidence to his account, for example, of the fall of man, as a proof that he rendered a solid faith and fealty to the Christian dogma. As for Spenser, it is surely notable that, forming himself as he did upon the poets of the Italian romance, he utterly renounced their uncleanness, and, as it were, “passed by on the other side.” More still is it to be noted that, while far from being the most robust of the band, Spenser is the one who seems to have taken the best aim at the literary restoration of a true theory of life. All virtue, all duty, all activeness of the human character, are set out by him, under the forms of chivalry, for our instruction; but his ideal knight is Christian to the core.

“And on his breast a bloody cross he bore,  
The dear remembrance of his dying Lord,  
For whose sweet sake that glorious badge he wore  
And, dead as living, ever Him adored.”

Nor was Hooker less a restorer than his great compeers.

For was it not given to him to recall our theology from the hungry region of mere polemics to that of positive and fruitful truth, and to become the father of a long line of divines, reared undoubtedly in the mere Anglican paddock, yet not without name and honour in the wide pastures of the Christian world?—*Contemporary Review*, 1878.

*THE STRUGGLE BETWEEN REASON AND  
CHRISTIANITY.*

THE question of questions is, what *modus vivendi*, what terms of respective possession and reciprocal influence can be established between the Christian Revelation, and the more and more restless, but also more and more awakened and busy, reason of man? The foundations of the great deep are indeed broken up; and men have to contend for the first beginnings, elements, and foundations of the truth. The specific idea of Revelation; the limit of inspiration in the Divine Word; the relation between the past and the passing generation in the acceptance and delivery of truth, between the ancient expressions of it and the play of recent thought upon and around them, between the action of freedom in which our nature is grounded, and the reaction of authority, which is as much an essential of mental as of external life; the place of law in the visible creation, and of miracle in relation to experience; the nature and range of intercourse by prayer between the creature and the Creator; the rules by which the dubious conflicts of righteousness in this world shall work out into its final triumph, and the probation of the human being, oftentimes so narrow and inadequate to our human view, shall usher him onwards to a definite condition: these are some of the questions within the region of Theism, to say nothing of those beyond it, which call importunately for the

vindication or readjustment of old replies, or the construction of new ones.— *Gleanings of Past Years*, vol. iii.

*THE CHURCH OF ENGLAND AND THE CROWN.*

WHEN we view our Church history from the time of the rupture with Rome, let us endeavour to take a candid and dispassionate estimate of that to which the Church of England is committed, of the conditions under which she is committed to it, and of that to which she is not committed at all. She is most formally committed to placing the enactment of canons under the restraint of prior permission and posterior confirmation by the Crown; but by a Crown of which the wearer is able to act for himself, and not through the medium, or under the control, of ministers, virtually chosen by a majority in a Parliament of mixed belief; by a Crown, of which the wearer had been wont to consult the synods of the Church, and gave not only the strongest possible indication of his intention, but likewise the most solemn and formal promise of which the case admitted, to do so thereafter. For it embodied in the preamble of a great statute the formal declaration, that the spirituality of England, with its own constitutional organization, was entirely competent to deal with all matters of ecclesiastical legislation, and was accustomed so to do, just as the temporality dealt with questions of temporal right. Again, she is committed to the exercise of all jurisdiction, for her own purposes, subject to the authorization of the Sovereign. But this was to be a Sovereign in her communion, and one having no political relation to maintain of a kind which would impair the freedom of his personal conscience as a member of that communion, would impose upon him the duty, or supposed duty, of maintaining a spiritual relation with other communions, or would reduce,



in fact, to neutrality, or a moral zero, that sonship to the Church, for which a king has shed his blood upon the scaffold. This Sovereign was the head of a civil government, all whose component members owed to that Church spiritual allegiance. Lastly, he was a Sovereign whose obvious duty it then was to be the guardian of the religious as well and as much as of the civil liberties of the subject, and to provide in the same rational manner for each respectively, namely, by taking care that the laws affecting each should be administered, so far as might depend upon his royal choice, by the persons best acquainted with their tenor, and most deeply imbued with their spirit.—*Letter to the Bishop of London on the Royal Supremacy*, 1850.

#### ATTACKS ON THE REFORMERS.

WHEN we read those productions in which the Reformers and their work have recently been criticized, it really seems as if the doctrine of charity were to have no application in their case; as if the laws of Draco were to be applied to all their deeds; as if, acting under difficulties nearly or wholly without precedent in the history of the Church, they were to be expected to realize an ideal to which no class of men, under circumstances of the most unmixed advantage, could have attained; as if it were a duty to put upon all proceedings and upon all expressions not the best, but the worst construction which they can be made to bear; as if they, alone of all those engaged in the struggle, had, while intent upon other great purposes, lost for their country the Episcopate, whereas in fact they almost alone never relaxed in their efforts, and, through God's mercy, their successful efforts to preserve it.—*Present Aspect of the Church*, 1843.

*RELIGIOUS ENDURANCE.*

THE same lesson which is applied to the repression of fleshly appetites, must also be brought to bear against appetite in its higher forms, and must teach those who crave for spiritual luxuries, that they are not living here for enjoyment, but for exercise; not for the prize, but for the battle: that whatsoever winged moments and glances, whatsoever crumbs and morsels, and merciful foretastes of bliss, may be imparted to the pilgrims through the wilderness, are only given to stimulate them in their work; that they are poison, in so far as they have any other effect than to quicken and invigorate its performance; and that that work necessarily is, to walk in the path which God has bounded for us on this side and on that, and to quell every rising murmur and the disposition to repine.—*Present Aspect of the Church, 1843.*

*THE CATHOLIC AND EVANGELICAL PARTIES.*

WHO, that remembers the writings of Nicole and Pascal; who, that cherishes the memory of the yet more venerable and mighty name of Saint Augustine, can fall into the vulgar error of supposing that the champions of the doctrines of grace, and those of the high spiritual theory of the Church, must necessarily be found in opposite ranks? On the contrary, the sum and substance of our charge against the Evangelical system, such as it was thirty years ago, is, that it was a partial and defective system, and required the admission of new and potent elements. But, as a matter of fact, this unnatural and false opposition between ordinances and grace did exist, to a certain extent, in this country. The secret, so to speak, of the close relationship between what is Catholic, and what is, in the

best popular sense, Evangelical, had not been discovered. It was assumed, on the one hand, that those who taught the grace of baptism must be Arminians at least, with a Pelagian leaning; and, on the other, that it was impossible to set forth freely and warmly the truths of original sin, of the Atonement, and of the influences of the Spirit as the root and first spring of holiness, without reducing the sacraments to naked signs, void of all proper spiritual efficacy.—*Present Aspect of the Church*, 1843.

#### ORIGIN OF THE TRACTARIAN MOVEMENT.

FOUR or five clergymen of the University of Oxford met together, alarmed at the course of Parliamentary legislation with respect to the Church, at the very menacing and formidable attitude of Dissent, in its alliance with political liberalism, and at the disposition manifested in the Establishment itself to tamper with the distinctive principles of its formularies. They met in private, and resolved to make an effort, through the press, to revive, not the doctrines, but the lively reception and impression of the doctrines, which relate to the visibility, perpetuity, and authority of the Church of Christ, and to the spiritual essence of her ministry and ordinances. The series of publications called *The Tracts for the Times* were the first-fruits of that meeting.—*Present Aspect of the Church*, 1843.

#### TRACTARIANISM AND EVANGELICALISM.

TRACTARIANISM was a movement obviously in the direction of the Church of Rome: Evangelicalism was a movement not obviously in the direction of Tractarianism. But this question of direction, so to speak, of the point of the compass, neither decides, nor even helps

towards the decision of, the main issue, as may be shown by a score of instances. The Swiss Reformation, and indeed the Reformation generally, cut away portions of the teaching of the Latin Church—Socinus and Ochino cut away these, and others with them—so the Reformation may be called a movement in the direction of Socinianism. Nonconformity rejected portions of the Common Prayer-Book. Is it on this account to be subjected to a like imputation? Hampden moved in the direction of Cromwell, Lafayette in the direction of Robespierre; but Hampden is not responsible for the execution of Charles I., nor Lafayette for the Reign of Terror. Generally the partisans of constitutional monarchy move away from despotism in the direction of anarchy; but, instead of being anarchists, they are those, as we English hold, who build by far the firmest barriers against disorder. It is often the resisting, not the attacking, party which is responsible for the most destructive consequences of the assault. Let us be cautious in our inferences; let us be sound in our facts. Let us know that our effects really have been effected, before we proceed to inquire into their causes.—*British Quarterly Review: Article on the Evangelical Movement, 1879.*

#### EVANGELICAL INFLUENCE AMONG THE TRACTARIANS.

WHAT appears to be quite undeniable is, firstly, that the Tractarian party, or the Oxford school, was very powerfully reinforced from the Evangelical ranks. Of the three great authors of the *Tracts*, Mr. Keble was the only one belonging to the school of traditional Anglican theology. Cardinal Newman, when driven to write his *Apologia*, added to British literature a gem, that must always shine brightly among its treasures. In this fascinat-

ing work, he frankly disclosed the close spiritual associations between Evangelical doctrine and feeling, and the foundations of his religious life. His brother English cardinal, the official head of the Latin Church in England, had belonged in the strictest sense to the ranks of the party. Enumeration need not be carried downwards; it might, as to the less prominent among the living, seem invidious, and there is no doubt about the abundance of instances. Equally undeniable is it that the Church of England has supplied her Roman relative during our time, and especially between 1840 and 1850, with an unrivalled band of recruits. — *Article on the Evangelical Movement, 1879.*

*THE NOBLEST RELIGION IS THAT OF LOVE.*

**I** SURMISE that sensible men, upon surveying the field of religious action during the last half century, will consider, each from his own point of view, that the cause of truth and right has had both its victories to record and its defeats to mourn over. It is a blessed thing to think that behind the blurred aspect of that cause, which we see as in a glass darkly, there is the eye of One to Whom all is light, and Who subdues to His own high and comprehensive, and perhaps for that reason remote, purposes all the partial and transitory phenomena with which we are so sorely perplexed. The systems of forms, under which we conceive the truth, may each present its several colours, hereafter to be blended into a perfect ray. It will not then be the most boastful or the most aggressive among them that will be found to be the least refracted from the lines of the perfect truth. It will be the one which shall best have performed the work of love, and shall have effected the largest diminution in the mass of sin and sorrow that deface a world, which came

so fair from the hand of its Maker. Here there is opened to us a noble competition, wherein, each adhering firmly to what he has embraced humbly, we may all co-operate for the glory of God with a common aim; and, every one according what he asks, and according it as freely as he asks it, all may strive to cultivate the unity of the spirit in the bond of peace.—*Article on the Evangelical Movement, 1879.*

*EFFECT OF RITUALISM ON CHURCH SERVICES.*

TRACTARIANISM, or as it is now more commonly called, Ritualism, has infected or pervaded the entire services of the Anglican Church, and redeemed them, at least externally, from a state of what was too often absolute degradation in a religious point of view. There are perhaps few, even of the churches known as Evangelical, in which the services and the structural arrangements do not bear marks of the influence thus derived. Nay, it may be asked whether that same influence has not powerfully touched, in this respect, the Presbyterian and Nonconforming Churches. If so, and if the influence be beneficial, it is the return of a benefit received, for the present methods of hymnody of the English Church have, I apprehend, in substance been copied from them. And this hymnody will, I think, be admitted to contribute largely not only to the outward effect, but, which is a very different matter, to the true inward life of her services. The very remarkable “communion of hymns,” so to call it, which now prevails throughout the land, is in truth one among the consolatory signs of the great amount of religious unity still subsisting, though amidst many and even important differences, in this nation.—*Article on the Evangelical Movement, 1879.*

*NONCONFORMITY AND CHURCH PARTIES.*

THE Evangelical movement filled men so full with the wine of spiritual life, that larger and better vessels were required to hold it. The Oxford school, in constructing a scheme of external usage and of Church authority, forget that the little piece of mechanism thus elaborated for use within the limited range of the Anglican body, would of a surety gravitate more or less towards the huge mass of the Latin Church, lying before, and behind, and all around it. Our Nonconforming friends seem, it must be admitted, in a condition from their point of view to admonish both in magisterial tones. "This is what we have always said: Your semi-reformed Church, with her inconsistent laws and institutions all bound up together, is always on the downward gradient which descends to Rome. We teach Evangelical doctrine liberated from such associations, and consequently, as you see, Rome gathers no booty from our homesteads; you teach it in a Church of succession and priesthood, and from among you she makes captives at her will."—*Article on the Evangelical Movement, 1879.*

*REVIVAL IN THE CHURCH OF ENGLAND.*

AS the French Revolution had done much to renovate Christian belief on the continent, so the Church of England was less violently, but pretty sharply, roused by the political events which arrived in a rattling succession. In 1828, the repeal of the Test Act. In 1829, the emancipation of the Roman Catholics. In 1831-2, the agony and triumph for Reform. In 1833, the Church Temporalities Act of Ireland. There was now a general uprising of religious energy in the Church throughout the land. It saved the Church. Her condition before 1830 could not

possibly have borne the scrutinizing eye, which for thirty years past has been turned upon our institutions. Her rank corruptions must have called down the avenging arm. But it was arrested just in time. . . . The missionary arm of the Church began to exhibit a vigour wholly unknown to former years. Noble efforts were made, under the auspices of the chief bishops of the Church, to provide for the unsatisfied spiritual wants of the metropolis. The great scheme of the Colonial Episcopate was founded; and, in its outset, led to such a development of apostolic zeal and self-denial as could not but assist, by a powerful reaction, the domestic progress. The tone of public schools (on one of which Arnold was now spending his noble energies) and of universities was steadily yet rapidly raised. The greatest change of all was within the body of the clergy. A devoted piety and an unworldly life, which had been the rare exceptions, became visibly from year to year more and more the rule.—*A Chapter of Autobiography, 1868.*

#### RELIGIOUS ATTRACTION AND REPULSION.

THERE is often, in the course of this wayward and bewildered life, exterior opposition, and sincere and even violent condemnation, between persons and bodies who are nevertheless profoundly associated by ties and relations that they know not of. Whitfieldism on the one hand, and the clericalism of the eighteenth century on the other, knew one another simply as systems repelling and excluding one another. They knew not how profoundly there was set in each that which would draw to and assimilate with the other. They knew it no more than two pieces of cork floating on a basin of water, which first imperceptibly steal towards one another and then by attraction come rapidly to touch. Logical continuity and moral causation



are stronger than the conscious thought of man ; they mock it, and play with it, and constrain it, even without its knowledge, to suit their purposes.—*Article on the Evangelical Movement, 1879.*

*CHRIST, THE CENTRE OF MORALITY AND  
RELIGION.*

**I**T was common in my early days for morality to be taught without direct derivation from, or reference to, the Person of Christ. It was still more common that, if the method of the Gospel for our salvation from sin and its penalties was the theme, it was dealt with as a sort of joint-stock transaction, to which man was to contribute repentance and faith as conditions previous, and thereupon God would mercifully grant on His part all that we stood in need of. Whether or not this was a doctrine absolutely false I do not now inquire ; but it was surely, at the least, a very false method of presenting the true. It gave to the great saving operation of the Gospel of grace the air of a bargain in a shop, in which we hand a coin across the counter, and get a commodity in return. The dogmatic relation of faith and works, in the system of the Church of England, remains what it was, but the logomachies and false oppositions have been got rid of, and it hardly ever happens now to hear the question of justification, once so terrible, treated in our pulpits as one which need divide us. Is not the great reason of this that our professional teachers have learned, and have become used, to ascend from the theme of justification to the yet greater and higher theme of the Justifier, and to take the setting forth of Him—in His person, life, and work, as the source and substance, not less than the model, of our life—as their never-ceasing, never-wearying task, the perpetual office of the Church on earth, corresponding with

the perpetual offering of praise in heaven?—*Article on the Evangelical Movement, 1879.*

*INFLUENCE OF THE EVANGELICAL MOVEMENT.*

THE nature of the Evangelical movement was not, probably, well calculated to fit its agents for exercising social influence at large. It had a code with respect to amusements, which was at once rigid and superficial. This code inflexibly proscribed certain of the forms in which the worldly spirit loves to work, while it left ample room for others not less charged with poison, and perhaps more insidious. In lay life generally, it did not ally itself with literature, art, and general cultivation; but it harmonized very well with the money-getting pursuits. While the Evangelical clergyman was, almost of necessity, a spiritual and devoted man, the Evangelical layman might be, and sometimes was, the same; but there was in his case far more room for a composition between the two worlds, which left on him the mark of exclusiveness, and tended to a severance from society, without securing an interior standard of corresponding elevation. But it seems probable, if not almost certain, that the interfusion of a class of men like the Evangelical clergy with the clerical body at large, must have powerfully rebuked the gross inconsistencies of professional character, and have operated with the force of a widely-diffused example, in raising what was the prevailing, and threatened to become the traditional, standard.—*Article on the Evangelical Movement, 1879.*

*THE AIM OF EVANGELICALISM.*

THE points in which the Evangelical school permanently differed from the older and traditional Anglicanism, were those of the Church, the Sacraments, and the forensic

idea of Justification. They are not, in my view, its strong points, and I do not mean to dwell upon them. Its main characteristic was of a higher order. It was a strong, systematic, outspoken, and determined reaction against the prevailing standards both of life and preaching. It aimed at bringing back, on a large scale, and by an aggressive movement, the Cross, and all that the Cross essentially implies, both into the teaching of the clergy, and into the lives as well of the clergy as of the laity. The preaching of the Gospel became afterwards a cant phrase: but that the preaching of the Gospel a hundred years ago had disappeared, not by denial, but by lapse, from the majority of Anglican pulpits, is, I fear, in large measure, an historic truth. To bring it back again was the aim and work of the Evangelical reformers in the sphere of the teaching function. Whether they preached Christ in the best manner may be another question; but of this there is now, and can be, little question that they preached Christ; they preached Christ largely and fervently where, as a rule, He was but little and but coldly preached before. And who is there that will not say from his heart, "I therein do rejoice, yea, and will rejoice"?—*Article on the Evangelical Movement, 1879.*

#### FATHERS OF THE EVANGELICAL SCHOOL.

SOME rivers spring from only a group of pools; and there were a small number of clergymen, sporadically and very thinly distributed over the broad surface of the Church of England, whose names have been handed down to us in conjunction with the rare phenomenon of the profession of high Calvinism, or of a leaning more or less pronounced towards it. Of these the best known are Hervey, Berridge, Romaine, and Toplady. Perhaps they are to be regarded as, along with Whitfield, the fathers of

the Evangelical School. But let it not be supposed that these zealous and fervent men had a monopoly, even amidst the prevailing torpor and abounding scandals that marked the time, of fervour and of zeal. Some portion of the awakened spirit of the period went off, with Mr. Lindsey, into Unitarianism. A larger share of genuine warmth, in such forms as the Anglican Church deems especially her own, is represented in the works of Bishop Wilson, and of Bishop Horne, and of Jones of Nayland. But these men, and all that was in harmony with them, had no connection with sect, or movement of any kind, except with the standing warfare of the Spirit of God, and of all His instruments, against the world, the flesh, and the devil.—*Article on the Evangelical Movement, 1879.*

#### EXCESSES OF PROSELYTISM.

I FEAR that the restless and eager prosecution of the business of proselytism has often done irreparable mischief. First, in exposing the cause of belief to those cavils and scoffs, which it has provoked from men who do not believe. Secondly, and yet worse, in unsettling the foundations of that reverence, which every one ought to feel for the faith in which he has been reared, even as for the breasts at which he has first been fed. How often has it shaken the foundations of authority in the first ordinance of God, the family! How often has it promoted a supposed orthodoxy of belief, to the neglect or to the detriment of those laws of conduct, the support of which is the work, and end, and the true and only renown, of orthodoxy. How often, in accepting the hasty process, often of an unformed and youthful mind, as a sufficient warrant for the tremendous operation of changing a religion, does it, by an unfelt but inevitable influence, impair the strength and sanctity of

those bonds which, if sincerely entertained, a religion must as such have woven round the mind and heart! How apt is it to insinuate, "Unless you believe what I tell you, you have no warrant to believe at all!" How eagerly does it inculcate authority upon principles of rebellion, and obtain the surrender of mental freedom through the operation of unbridled mental license! I do not say that no man is to change a false religion for a true; or a less true religion for one with fuller truth; but that the change ought to be recognized for what it is, in fully developed minds, at the best a terrible convulsion, and at times such a rent in the spiritual life, as nothing can repair. Still less do I say that the spirit which our Lord once rebuked is confined to any sect or body: but I fear there is little doubt, upon a survey of the Christian world, which is its most favoured seat.—*Gleanings of Past Years*, vol. iii.

#### CONTINUITY OF ROMISH TRADITIONS.

IT is clear that, for the purposes of popular influence as well as of controversy, the Roman Church derives vast practical advantage from the continuity of her traditions. She is like a State that has never undergone a Revolution. I will not say she is like Russia, as compared with England: since I feel that the illustration is imperfect. For in a State, when evils become intolerable, a radical and violent change must come; inasmuch as to be in the State is, and is felt to be, a first necessity of life. In these times, there is no corresponding sense of a first necessity to be in a Church, that is, to be truly in it, as among its living and working members. So it is quite possible that, in lieu of the trouble, the pain, the agony, of a convulsive change, like revolution in a State, men in a Church may tacitly withdraw, and may pass, through a comprehensive but noiseless

disobedience, into a dogmatic vacuum, if not into spiritual death. This much it is right to allow; that traditions, unbroken by any shock of change, offer undoubtedly an imposing spectacle; but they supply no test of truth in religious controversy, any more than they supplied a test of health and safety in the France of 1788. It had unbroken traditions; but it was to come down with a crash in 1789. England, on the other hand, by deposing bad sovereigns, and extorting Magna Charta and the Triennial Bill, and the Bill of Rights, in a series of revolutions, had won her way to a true stability of civil existence.—*Gleanings of Past Years*, vol. iii. •

#### *EFFECTS OF THE REFORMATION.*

THE Reformation, amidst its convulsive throes, lifted again to the surface a gigantic question which had long lain buried beneath the *débris* of the current religious traditions; namely, whether freedom is one of the vital and normal co-efficients for all healthy life and action of the human soul? It answered this question too, not at once, but partly led and partly driven by the logic of events, in the affirmative. Neither had the Roman Church, before the Reformation, replied to it in the negative. Since that great epoch, her attitude has become in many ways more artificial and constrained. The tendencies adverse to freedom within her pale are supposed to be due to the Order of Jesuits. But Loyola is himself only the first, and most prominent, index and result of those tendencies. The foe was everywhere around the walls: sentries had to be multiplied, passwords appointed, and doors formerly open made fast with lock and key. Jesuitism was only rendered possible by the Reformation: it was, by reflex action, the Reformation's child. Compulsory confession was a yoke which

one-half Europe had refused to bear; but, in the post-Reformation Church, that rule was developed into the system of direction. Now Tartaros was as far beneath the ground, as the ground was beneath heaven; and direction was as far beyond mere confession, as confession was beyond the lines of human autonomy. Religion became more sensuous, more artificial, more feminine. The saints of this period differ from earlier saints, not merely as the ages differ, but from the specific reflex effect which had been brought upon the Latin religion. What a difference, for instance, between Saint Bernard and Saint Francis de Sales: how much more human, natural, and universal is the one, how much more removed is the other from the largeness of the true type of manhood! And so it still seems to be a continual tendency, nay, a standing policy, to depress the man in the priest, and to make the common type of the order force down the growths of individual character.—*Gleanings of Past Years*, vol. iii.

*THE FRENCH REVOLT AGAINST CLERICALISM.*

WHAT the Reformation did once, the French Revolution did anew. It stimulated and centralized the ecclesiastical spirit, narrowing its precinct, making it more intense within that precinct, but widening the gaps between it and the lay Christian world, and wearing away the hope of reconciliation between them. It is easy to denounce from the Roman chair all opposers, as simply representing the world, the flesh, and the devil. But the question will recur to calm minds whether that absoluteness of rule which it establishes, from the head downwards, through the several stages of the clergy, ending in the dominion of them all over the flock, and in the establishment of an unchecked clerical supremacy over the detail of

life, is really healthful for mankind; really according to the laws of the constitution given us from on high; really the due form of the remedy appointed for the healing, the restoration, and the full development of human nature.—*Gleanings of Past Years*, vol. iii.

*PAGANISM IN ENGLAND.*

THE rebellion of Paganism against the Faith was felt throughout Western Europe. It was a barometrical indication of the condition of a moral atmosphere, which overspread all Christendom, and pervaded its essentially common life. England was an early recipient of the Greek studies in her two Universities; and the close connection of her rising literature with Italy ensured her sharing largely in all the impulses which had convulsed or touched the mother country of our civilization. The marks not only of Italy, but of Boccaccio, are stamped upon English letters from Chaucer onwards. But Chaucer exhibits neither the moral foulness, nor that deep underlying influence of the Pagan spirit, which marks the great Italian novelist. His "good-man of religion" is purely and strongly Christian.—*Contemporary Review*, 1878.

*THE WORK OF THE REFORMATION.*

WE cannot be bound even to approve all the proceedings of the primitive Church, in its dealings with the heathen world. Much less can we suppose that in the civil wars of Christianity, the conduct on either side had a monopoly of virtue, or its thought, of religious truth. It does not follow that the work of the sixteenth century is to be hastily or hardly judged. Its case before the court, so to speak, of posterity is like that of the men of Magna Charta, of the Revolution of 1688, or of the Reform Act.



All of these are recognized as signal public benefactors ; but none of them are exempt from criticism, or even censure, in the points where it may be found that their workmanship has been defective. But as the passions attending those great political epochs were less fierce, violent, and subtle than those of the Reformation, and again as the business of the Reformation was one far more complex and difficult to deal with, we must be prepared in its case to find, without astonishment, more excesses and more failures mixed with the details of a great and immortal performance. And, when we find them, we must estimate them with judicial calm, but with historic freedom.—*Contemporary Review*, 1878.

#### CHRISTIAN REASONERS.

NO country has produced more temperate reasoners than this country. Witness Richard Hooker, witness Bishop Butler ; I add a third, not unworthy to be named with them for learning and for love, Bishop Forbes of Edinburgh, the author of the *Considerationes Modestæ*. Nor, I believe, has any country produced a greater number of Henotic writers ; the theological peacemakers, who, hoping against hope, have striven, by charitable corrections, and favourable interpretations, to close the breaches of Christendom. It is true, indeed, that we have also to this day a section of almost fanatical combatants against the Church of Rome, and everything in which they can trace a resemblance to it. But their productions are supposed to pass with unusual dispatch into the waste-paper basket, and it may truly be said of that Church that, in this country at least, she is even more happy in her extremest adversaries, than in her friends.—*Gleanings of Past Years*, vol. iii.

*THE GROWTH OF TRADITION.*

IN every religious body without exception, there forms itself a stalactite, so to speak, of special tradition; an atmosphere, in which its members habitually live and breathe, and according to which all their ideas arrange and shape themselves. In every case, and not alone in the Roman case, this tradition lapses and slides far away from the truth of history. For it is not formed upon facts alone, but upon passions, sympathies, prepossessions: it is the offspring of man's promiscuous nature, and not only of the faculties given him for searching out the truth; and it is matter of much difficulty, even where no authoritative inhibition intervenes, to get out of the mist and the dusk which this tradition sheds around us, and to look at the face of things as they are in themselves, and after they have been stripped of their spurious integument.—*Gleanings of Past Years*, vol. iii.

*DEFECTS OF THE ULTRAMONTANE SYSTEM.*

THE besetting causes of weakness in the Ultramontane System I take to be principally: (1) its hostility to mental freedom at large; (2) its incompatibility with the thought and movement of modern civilization; (3) its pretensions against the State; (4) its pretensions against parental and conjugal rights; (5) its jealousy, abated in some quarters, of the free circulation and use of the Holy Scripture; (6) the *de facto* alienation of the educated mind of the countries in which it prevails; (7) its detrimental effects on the comparative strength and morality of the States in which it has sway; (8) its tendency to sap veracity in the individual mind.—*Gleanings of Past Years*, vol. iii.

*THE REFORMERS.*

LUTHER,—quarried out of the rock rather than shaped out of the marble,—the Huguenots, the Puritans—these have taken up the imaginative sides of the great reforming movement. They exhibit all its poetry; Anglicanism shows little but the prose of compromise and the *via media*. Cranmer, notwithstanding his great position, and his latest moments on the heights of heroism, has never excited half the living human interest that has been given to Margaret Wilson, drowned at a stake by the advancing tide on the western coast of Scotland.—*Gleanings of Past Years*, vol. iii.

*THE LIBERAL CATHOLICS.*

THEY are essentially in sympathy with many who do not wear the same badge with themselves; in short with all who, rejecting the Papal monarchy, adhere to the ancient dogma formulated in the Creeds, and who believe that our Lord, and His apostles, acting under His authority, founded a society with a promise of visible perpetuity, and with a commission to preach the Gospel and administer the sacraments. That Gospel is the faith once delivered to the saints; and, while some of these believers would admit that the Church may err, they would all agree in holding that she cannot err fatally or finally, and that pledge of her vitality, if not of her health, is unconditional; unconditional, however, not to any nor to every part, but to the whole, as a whole. They would agree that she is divinely kept in the possession of all essential truth. They would agree in accepting those declarations of it, which proceeded, now between twelve and fifteen centuries ago, from her as one united body, acting in lawful councils, which received

their final seal from the general acceptance of the faithful. They would recognize no final authority subordinate to that of the United Church; and would plead for a reasonable and free acceptance of that authority on the part of the individual Christian. Or, if these propositions lead us too far into detail, they believe in an historical Church, constitutional rather than despotic, with its faith long ago immutably, and to all appearance adequately, defined: and they are not to be induced, by the pretext of development, to allow palpable innovations to take their place beside the truths acknowledged through fifty generations.—*Gleanings of Past Years*, vol. iii.

#### CHRISTIANITY A REMEDIAL RELIGION.

A SCHEME came eighteen hundred years ago into the world which has banished from the earth, or frightened into the darkness, many of the foulest monsters that laid waste humanity; which has restored woman to her place in the natural order; which has set up the law of right against the rule of force; which has proclaimed, and in many great particulars enforced, the canon of mutual love; which has opened from within sources of strength for poverty and weakness, and put a bit in the mouth, and a bridle on the neck, of pride. In a word, this scheme, by instigating the present pressure of one and all of these tremendous problems, has entitled itself to be heard when it boldly assures us that a day will come, in which we shall know as we are known, and when their pressure shall no longer baffle the strong intellects and characters among us, nor drive the weaker even to despair. Meantime no man, save by his own wilful fault, is the worse for the Advent of Christ, while at least many are the better. Then, in shedding upon us the substance of so many gifts, and the earnest

of so many more, it has done nothing to aggravate such hardness of the soul as it did not remove. For adventitious, forced, and artificial theories of particular men, times, and places, it cannot be held responsible. Judged by its own authentic and universal documents, I take it to be in its very heart, a remedial, an alleviating scheme.—*Gleanings of Past Years*, vol. iii.

#### HUMAN SCHEMES OF RELIGION.

**S**CHEMES may suffice for the moral wants of a few intellectual and cultivated men, which cannot be propagated, and cannot be transmitted; which cannot bear the wear and tear of constant re-delivery; which cannot meet the countless and ever-shifting exigencies of our nature taken at large; which cannot do the rough work of the world. The colours, that will endure through the term of a butterfly's existence, would not avail to carry the works of Titian down from generation to generation and century to century. Think of twelve agnostics, or twelve pantheists, or twelve materialists, setting out from some modern Jerusalem to do the work of the twelve Apostles!—*Gleanings of Past Years*, vol. iii.

#### ERASTIANISM.

**W**HICH of the greatest English divines, either at the Reformation, or after it, held the opinion of Erastus, which formed the foundation of an Erastian system—that Church power was no other than one particular department of State power? Archbishop Cranmer is the man upon whom, probably, with the nearest approach to truth, this doctrine could be fixed; but, if applied to him, it must refer only to a particular portion of his life, namely, under the reign of Henry VIII., and there is ample evidence

that in his later and more mature years, he clearly held the doctrine of the succession, which is in itself an emphatic contradiction of Erastus. But it is more material to observe, that if even Cranmer was led at a period when the tide ran so high against the papal and in favour of the regal supremacy, to the temporary adoption of so extravagant a view, yet it remained an individual opinion; and was never adopted even among the violent assumptions of that reign and time, as the standard of public policy. A remarkable proof of this is to be found even in those episcopal commissions which were taken out by Cranmer himself, by Gardiner and Bonner, and the Bishops in general, under Henry VIII., by which their jurisdiction was declared to flow from the Crown; because express words were inserted in them to recognize a distinct and separate power in them, founded in Holy Scripture.—*Gleanings of Past Years*, vol. iii.

#### CHRISTIANITY AND ETHICS.

SOME have been bold enough to say that the wide recognition, at the present day, of ethical doctrines in practical forms is due not to Christianity, but to the progress of civilization. In answer to them, I will only halt for a moment to ask the question how it came that the Greek, and in its turn, the Roman, civilization, each advancing to so great a height, did not similarly elevate the moral standards? And I shall by anticipation put in a *caveat* against any attempt to reply merely by exhibiting here and there an unit picked out of the philosophic schools, or the ideal pictures which may be found in the writings of a tragedian; pictures which have no more to do with the practical life of contemporary Greece, than have the representations of the Virgin and the Child, so much admired in our galleries, with the lives and characters of those who look on them, or

in most instances of those who painted them.—*Gleanings of Past Years*, vol. iii.

#### THE THEOLOGY WHICH ABIDES.

IT was profoundly observed by Möhler, in his *Symbolik*, that the controversies of the sixteenth century had been controversies concerning the human, not the divine, side of Christianity. Our forefathers, in the earlier ages of the Church, had fought and won for us the battles in which the question lay between safe and unsafe, adequate and inadequate, conceptions of the Divine Object of worship. They sowed, and we reap; they suffered, and we enjoy. But the primitive Creeds, which have now, not less than heretofore, their great office to fulfil, naturally belong to that supreme province, that theology proper, upon which, among the great body of Christians, neither the din of debate, nor the pain of doubt, is now or has for many ages been sensible.—*Gleanings of Past Years*, vol. iii.

#### THE CREEDS OF CHRISTIANITY.

WHATEVER be the momentary fashion of the day in which we live, that same tradition and testimony of the ages, which commends Christianity to us, has not been a chimera or a chameleon, but has had from the first, up to a certain point of development, one substantially definite meaning for the word, a meaning of mental as well as moral significance; and has, as a matter of history, expressed this meaning in the Creeds. This Christianity has shed off from it, on this side and on that, after debate and scrutiny, and furthermore after doubt and even sometimes convulsion, all the conceptions irreconcilably hostile to its own essence, by a standing provision as normal as are the

reparatory processes of material nature; and has been handed on continuously in uniformity of life, though not, it may be, in uniformity of health. So that reason requires us, when we speak of Christianity, to expound the phrase agreeably to history, if we mean to claim on its behalf the authority of civilized man, since it is to the expounded phrase, and not the bare shell, that that authority attaches. It is in this sense what the visible Church also claims to be, a city set on a hill; not, indeed, a city within walls that can neither grow nor dwindle, but yet a city widely spread, with a fixed heart and centre, if with a fluctuating outline; a mass alike unchangeable, perceptible, and also determinate, not absolutely or mathematically, but in a degree sufficient for its providential purpose in the education of mankind. Of this mass, compounded of tenets, moral laws, and institutions, the core, so far as tenets are concerned, is exhibited in the Creeds.—*Gleanings of Past Years*, vol. iii.

*CHRISTIAN INFLUENCE ON MORALS AND  
MARRIAGE.*

THE Christian law has placed the relation of man and woman, as such, in the great institution of marriage, and the provision for the continuance, through the family, of the species, upon such a footing as is nowhere else to be found. I do not say that this is not a restitution of a primitive law; but, if so, it was one the strain of which was found too great for those to whom it was given to bear. This law, with all its restraints of kin, of unity, and of perpetuity, is perhaps the subtlest, as well as the most powerful, of all the social instruments which the Almighty has put into use for the education of the race; and it is one, I am firmly persuaded, which no self-acting force, no considerations of policy, will ever be able to uphold in modern



societies, when it shall have been severed from its authoritative source. I will not dwell in detail on the mode in which the Gospel treats the law of love, the law of purity, or that which perhaps is most peculiar to it, the law of pain; but will be content with saying, sixthly and lastly, that Christian morals, as a whole—as an entire system covering the whole life, nature, and experience of man—stand broadly distinguished by their rich, complete, and searching character from other forms of moral teaching now extant in the world.—*Gleanings of Past Years*, vol. iii.

#### THE MENTAL CLAIM OF CHRISTIANITY.

THE discharge of the daily duties of our position *must* (more or less perfectly) be adapted beyond question either to the supposition that we have a Creator and a Redeemer, or to the supposition that we have not. There is no intermediate verdict of “not proven” which leaves the question open; the question to us is, Is there such proof as to demand obedience? and there are no possible replies in act, whatever there may be in word, except aye and no. The lines of conduct are but two; and our liberty is limited to the choice between them. Here it is, therefore, that we perceive the stringent obligation of the law of credibility, as applied to the belief of Christianity, upon man. On a subject purely abstract, or not entailing moral responsibilities, upon the generation of the present structure of the world by fire or water, upon the theory of vibrations in optics, upon the systems of Copernicus or of Descartes, we might have taken refuge in a philosophical suspense, while the evidence fell short of a demonstration; and even after the proof has been completed, the error of withholding assent is not a fatal one; but the belief which Christianity enforces, it

enforces as the foundation of daily conduct, as the framework into which all acts, all thoughts, all hopes, affections, and desires, are to be cast, and by which they must be moulded.—*Gleanings of Past Years*, vol. ii.

#### MIRACLES.

IS it possible to conceive a paradox more untenable than for the man who says no evidence, whatever its amount, can prove a miracle, to hold at the same time that from an inward view of our own minds we ought certainly to believe in the existence of a Being of infinite uncontrollable power? If the power be infinite, can it not suffice for the performance of a miracle? Is not Saint Augustine right when he teaches, that the establishment and maintenance of the ordinary laws of nature required a greater and more wonderful exercise of power, than most of those deviations from them, which we designate by the name of miracles? Cannot the power which is sufficient to create us, and sufficient (for this he does not deny) to perform the miracles, avail to convey its own acts to the perceptions of its own creatures?—*Gleanings of Past Years*, vol. ii.

#### THE VALUE OF CHRISTIAN RESEARCH.

“PROVE all things: hold fast that which is good,” is a precept which England has fearlessly accepted, and from universal application of which she has not shrunk; alive to the serious dangers of her course, but bent upon reaping its transcendent and inestimable advantages. It is, we believe, to this cause that we may refer the unquestionable fact that classical studies in this country are not found to have any sceptical tendency, and that the

University of Oxford finds in Aristotle one of her most powerful engines of ethical, and indirectly of Christian, teaching. But then there must be real and vital activity of the mind upon the subject matter of religion, as there is upon the subject matter of pagan learning. Greece and Rome present to us great and masculine developments of our common nature, and wonderful triumphs achieved by them in every department both of mental and practical effort. The mind cannot embrace them, cannot reap its reward in the appreciation of them, without the exertion of its powers at their topmost bent.

We should begin to shudder for the consequences, if our Christian studies were to become shackled, dry, and formal; and if thought were to owe its richness, and taste its refined discernment, above all, if mental freedom and enjoyment were to refer their recollections either wholly or principally to those heathen sources. But, too plainly, thus it was with Leopardi. It was not from the Genius of the Gospel that he had learned to mould the accents of his mind, to exercise the high prerogatives of his own genius; it was on the mount of the Parthenon, and not of Sion; by the waters of Iliseus, not by the brook of Cedron. Homer and Hesiod, and Plato most of all, were to him for patriarch and for prophet; and to those works, which he latterly translated, we are persuaded that he went as with a sentiment of religion, as seeking for a Gospel in their generally high-toned though narrow morality, and as recognizing in them not only the beautiful dream of his imagination, and the rich food of his powerful understanding, but the whole substance of his inner life. He exactly reversed the Christianized invocation of Tasso, and enthroned the muse of Helicon again.—*Gleanings of Past Years*, vol. ii.

*THE GOSPEL ILLUMINATING CIVILIZATION.*

THE Gospel gave to the life of civilized man a real resurrection, and its second birth was followed by its second youth. This rejuvenescence was allotted to those wonderful centuries which popular ignorance confounded with the Dark Ages properly so called—an identification about as rational as if we were to compare our own life within the womb to the same life in intelligent though early childhood. Awakened to aspirations at once fresh and ancient, the mind of man took hold of the venerable ideas bequeathed to us by the Greeks as a precious part of its inheritance, and gave them again to the light, appropriated but also renewed. The old materials came forth, but not alone; for the types which human genius had formerly conceived were now submitted to the transfiguring action of a law from on high. Nature herself prompted the effort to bring the old patterns of worldly excellence and greatness—or rather the copies of those patterns still legible, though depraved, and still rich with living suggestion—into harmony with that higher Pattern, once seen by the eyes and handled by the hands of men, and faithfully delineated in the Gospels for the profit of all generations. The life of our Saviour, in its external aspect, was that of a teacher. It was, in principle, a model for all; but it left space and scope for adaptations to the lay life of Christians in general, such as those by whom the every-day business of the world is to be carried on. It remained for man to make his best endeavour to exhibit the great model on its terrestrial side, in its contact with the world. Here is the true source of that new and noble Cycle which the Middle Ages have handed down to us in duality of form, but with a closely related substance,

under the royal sceptres of Arthur in England and of Charlemagne in France.—*Gleanings of Past Years*, vol. ii.

*BELIEF DISTINCT FROM KNOWLEDGE.*

THE whole system of our moral conduct, and much also of our conduct that is not directly moral, rests upon belief as contradistinguished from knowledge, and not always upon belief in the very highest degree which utterly extinguishes doubt, but in every diversity of degree so long as any appreciable portion of comparative likelihood remains, although many of these degrees may be hampered with very considerable doubt as they actually subsist in the mind, and many more cases would be open to serious doubts if they were subjected to speculative examination. And further, that this, which is indisputable in point of fact, is not less irrefragable in point of reason; and that any other rule for the guidance of human life would be not irreligious, but irrational in the extreme. We take first a case of the highest practical certainty. How do we know that the persons who purport to be our parents, brothers and sisters, really are what they pass for? It is manifest that the positive evidence producible in each case often falls far short of a demonstrative character; nay more, it is perfectly well known that in many cases these relations have been pretended where they did not exist, and the delusion has been long or even permanently maintained. And yet every man carries in his mind a conviction upon the subject, as it regards himself, utterly exclusive of doubt. And those who should raise doubts upon it, in consequence of the want of mathematical certainty, would be deemed fitter for Bedlam, than for the pursuit of philosophical inquiries.—*Gleanings of Past Years*, vol. ii.

*TRUE WISDOM IN THE HUMBLE.*

**E**VEN in the present twilight of our practical and moral knowledge, we may perceive, by every form of instance, how often the wisdom of love, goodness, and simplicity wins, even in the races of this world, against the wisdom of crafty and astute self-seeking. Even more is this true in the fields of open thought than in the direct and sharp competitions of life. In questions to which his budding knowledge reaches, even the child has often a more serene and effective sense of justice than a grown man; and a partial analogy obtains between the relations of age and those of class. History affords, I think, a grand and powerful illustration of the argument in the case of the acceptance of Christianity; which acceptance will be admitted, I presume, to have been a great advance upon the road of truth and of human welfare. Was it the wealthy and the learned who, with their vast advantages, and their supposed exemption from special sources of error, outstripped their humbler fellow-creatures in bowing their heads to the authority of the Gospel? Did Scribes and Pharisees, or did shepherds and fishermen, yield the first, most, and readiest converts to the Saviour and the company of His apostles?—*Gleanings of Past Years*, vol. i.

*BEARING OF RELIGION ON SOCIAL TIES.*

**I**N all ages and countries the strength and liveliness of belief in God is a measure which determines the aggregate amount and activity of mutual love. Hence, as the Olympian religion became more and more hollow, public oppression increased, and private charity and hospitality declined. Yet, even in its most corrupt and decrepid period, it was on the steps of temples that the congregation of

mendicants assembled; spontaneous and unconscious witnesses to the fact that, next to God their Friend in Heaven, the reflection of God, however faint, in the mind of man, is their best friend on earth. And of the many great social results of Christianity, one standing in the very foremost rank has been, that it has for the first time made the rights of the poor a social axiom, which, though it may in practice be evaded, none are hardy enough to deny. Perhaps the very strongest of all the proofs of the connection between religious belief, and duties to the needy, is to be found in the instinctive horror which is created in the minds of men, when a prominent profession of the first is accidentally and occasionally exhibited by persons, who show a palpable disregard of the second.—*Studies on Homer*, vol. ii.

#### PROBLEMS OF THE UNSEEN.

**I**T is I think an observation of Saint Augustine, that those periods are critical and formidable, when the power of putting questions runs greatly in advance of the pains to answer them. Such appears to be, in regard to the province of the unseen, the period in which we live. And all among us, who are called in any manner to move in the world of thought, may well ask, who is sufficient for these things? Who can with firm and just hand sever the transitory from the durable, and the accidental from the essential, in old opinions? Who can combine, in the measure which reason would prescribe, reverence and gratitude to the past with a sense of the new claims, new means, new duties of the present? Who can be stout and earnest to do battle for the Truth, and yet hold sacred, as he ought, the freedom of inquiry, and cherish, as he ought, a chivalry of controversy like the ancient chivalry of arms? One persuasion

at least let us embrace: one error let us avoid. Let us embrace this persuasion, that Christianity will by her inherent resources find for herself a philosophy, equal to all the shifting and all the growing wants of the time.—*Gleanings of Past Years*, vol. vii.

OUR DEBT TO THE JEWS.

THERE is no need, in order to a due appreciation of our debt to the ancient Greeks, that we should either forget or disparage the function, which was assigned by the Almighty Father to His most favoured people. Much profit, says St. Paul, had the Jew in every way. He had the oracles of God: he had the custody of the promises: he was the steward of the great and fundamental conception of the unity of God, the sole and absolute condition under which the Divine idea could be upheld among men at its just elevation. No poetry, no philosophy, no art of Greece, ever embraced, in its most soaring and widest conceptions, that simple law of love towards God and towards our neighbour, on which “two commandments hang all the law and the prophets,” and which supplied the moral basis of the new dispensation.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University*, 1865.

JEWISH CONCEPTIONS OF THE MESSIAH.

A PURE Theistic system was maintained; a redemption to come was embraced in faith: and, in a religion laden with ritual, and charged with symbol, no rite, no symbol, was permitted to exhibit to the senses, and through the senses to the mind of the people, the form of Him that was to be the worker of the great deliverance. Thus was kept vacant until the appointed time, in the general belief, as well as in the scheme or theory of religion, the sublime



and solitary place which the Redeemer of the world was to fill. Counterfeits there were; but they had not that dangerous resemblance to the truth, which would enable them to make head against the Messiah when He should arrive. And so, after He had come, His only rivals and competitors in Judæa, were conceptions, distorted in the abstract, of His character and office; far different from those solid formations of an embodied and organized religion, whose formidable contact the Gospel had not to encounter, until the life and work of its Author, and the foundation of the Christian society with all its essential powers, were complete.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*THE DIVINE WILL AND THE HUMAN.*

SURELY, if there is one idea more pointedly expressive than another of the character of the ethical teaching of Christianity, if there is one lesson more pointedly derivable than another from the contemplation of its model in our Blessed Lord, it is the idea and the lesson that we are to deny the claim of mere human will to be a serious ground of moral action, and to reduce it to its proper function, that of freely uniting itself with the will of God. This function is one of subordination: one which manifestly it never can perform, so long as it is to be recognized as something entitled to operate in determining moral choice, and yet extrinsic and additional to, and therefore separate from, His commands. Again, what can be more unnatural, not to say more revolting, than to set up any system of rights or privileges in moral action, apart from duties? How can we, without departing from our integrity before God, allege the right of our natural freedom as sufficing to counterbalance any, even the smallest likelihood that His will for

us lies in a particular direction? Scripture, surely, gives no warrant for such a theory; nor the sense of Christian tradition; nor the worthier schools of heathen philosophy. Is it not hard to reconcile the bare statement of it with the common sense of duty and of honesty, as it belongs to our race at large?—*Gleanings of Past Years*, vol. vii.

#### A LEARNED CLERGY ESSENTIAL.

THE progressive and the subversive tendencies of our time alike heighten the necessity for a learned clergy. A devout and active clergy the Church of England happily possesses. But learning, within the clerical body, suffers heavily from a combination of different causes: one of them the increase and varied activity of pastoral duties; another, their numerous, nay, almost innumerable, administrative cares. Some of these partake largely of a secular character, and many are such as to call for an enlarged amount of lay assistance. Why aid of this kind is not more fully rendered, is a question beyond the scope of this paper. But the evil of stunted thought and study is so great, that it is well to designate, even without discussing it. There is, I apprehend, no room for doubt that the Nonconforming minister is able to spend a far larger share of time upon this very important department of his duties, than his brother the parochial incumbent.—*Article on The Evangelical Movement*, 1879.

#### RELIGIOUS FREEDOM.

PLENARY religious freedom brings out into full vigour, and also into fair and impartial rivalry, the internal energies of each communion, so that they stand simply upon their own merits before the world. Should any one of them

attempt to trespass on the civil power, all the rest will combine with that power against it. And while freedom of conscience, impartially granted to a variety of communions, is then the best security against collisions between civil and spiritual authority, it likewise directly serves the social purposes for which States exist. For these diverse, and to a considerable extent competing, bodies do in many ways, through the Divine mercy constraining evil to be the minister of good, provoke one another to love and to good works, and are, generally speaking, effective in something near the ratio of the free development of their energies, towards the maintenance of order and of external or public morality.—*Letter to the Bishop of Aberdeen on the Functions of Laymen in the Church, 1851.*

#### TOLERATION.

WHEN we speak of toleration, we mean equality of dealing; we mean patience, and brotherly or fatherly endurance, looking both ways; both ways limited by the integrity of the faith and of essential order; both ways free and absolute, but within those confines only. We do not, for example, ask on the one hand a licence to teach the doctrine of Transubstantiation, which is contrary to the Articles of the Anglican Church; nor, on the other, a permission to impeach the Catholic creed of all Christendom, by setting down, as contrary to Scripture, that clause of it which teaches "one Baptism for the remission of sins." Were the contradiction of the plain declarations of the local, and much more then of the equally plain declarations of the Universal Church, to be legitimated by the course we urge; we should see in it an abandonment of truth and order, which never could lead to permanent peace, but must issue in general anarchy. But, on the other hand, we

would as strenuously deprecate any attempt to bind consciences (for example) to Bishop Tomline's *Exposition of the Seventeenth Article*, as to rivet upon them that somewhat technical and peculiar notion of the Eucharistic Presence, which Archbishop Cranmer, in his last years, adopted, and which he declared when upon his trial.—*Gleanings of Past Years*, vol. v.

#### HUMAN AMELIORATION.

GOVERNMENTS and philosophies of morals or of trade have their remedies for the ills of life and society. Be our part and lot with those, who rivet their faith upon that one scheme of human amelioration, which is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. And in that house of many mansions, whereunto we all hope to reach, space, as we trust, will be found for those whose hearts have not fainted in the day of adversity, but who steadily adhere to those means and promises of good, that are alone, and alike, stamped with the seal of God's revelation, and of man's experience.—*Gleanings of Past Years*, vol. v.

#### DISCRIMINATING TRUTH.

THAT which is the truth teaches the doctrine of love to all persons; but by virtue of that love it teaches also to hate the errors which mislead, and the delusions which blind them. The truth therefore is necessarily exclusive of its opposite; and to propose a peace between them is simply a disguised mode of proposing to truth suicide, and obtaining for falsehood victory. For truth itself, when not held as truth, but as a mere prize in the lottery of opinions, loses its virtue: that, namely, of uniting us to its fountain;

since it is not by any mere abstractions, whether ~~false~~ true or true, that we are to be healed, but by being placed in vital union, through the joint medium of His truth and His grace, with the Source of healing.—*Gleanings of Past Years*, vol. v.

#### INCREASE OF THE RELIGIOUS SPIRIT.

WE have received from the Almighty, within the last half-century, such gifts as perhaps were hardly ever bestowed within the same time on a religious community. We see a transformed clergy, a laity less cold and neglectful, education vigorously pushed, human want and sorrow zealously cared for, sin less feebly rebuked, worship restored from frequent scandal and prevailing apathy to uniform decency and frequent reverence, preaching restored to an Evangelical tone and standard, the organization of the Church extended throughout the Empire, and this by the agency, in many cases that might be named, of men who have indeed succeeded the Apostles not less in character than in commission. If we are to fall to pieces in the face of such experiences, it will be hard to award the palm between our infatuation and our ingratitude; and our just reward will be ridicule from without our borders, and remorse from within our hearts.—*The Church of England and Ritualism*, 1875.

#### FREEDOM IN RELIGIOUS FORMS.

AS regards Ritual, by which I understand the exterior forms of Divine worship, I have never, at any time of my life, been employed in promoting its extension, and never engaged in any either of its general, or its local, controversies. In the question of attendance at this church or

that, I have never been governed by the abundance or the scantiness of its ritual, which I regard purely as an instrument, aiming at an end; as one of many instruments, and not as the first among them. To uphold the integrity of the Christian dogma, to trace its working, and to exhibit its adaptation to human thought and human welfare, in all the varying experiences of the ages, is, in my view, perhaps the noblest of all tasks which it is given to the human mind to pursue. This is the guardianship of the great fountain of human hope, happiness, and virtue. But with respect to the clothing which the Gospel may take to itself, my mind has a large margin of indulgence, if not of laxity, both ways.—*The Church of England and Ritualism*, 1875.

#### THE SAVIOUR IN THE PARABLES.

ALL the Parables shadow forth a dispensation, which, in all its parts, stands related to, and dependent on, a central figure; and that central figure is, in every case but two, our Saviour Himself. He is the Sower of the seed, the Owner of the Vineyard, the Householder in whose field of wheat the enemy intermixed the tares, the Lord of the unforgiving servant, the Nobleman who went into a far country and gave out the talents and said, "Occupy till I come"; lastly, the Bridegroom among the virgins, wise and foolish. In every one of these, our Saviour appears in the attitude of kingship. He rules, directs, and furnishes all; He punishes and rewards. Every one of these, when the sense is fully apprehended, repeats, as it were, or anticipates the procession of the day of Palms, and asserts His title to dominion. They must be considered, surely, as very nearly akin, if they are not more than nearly akin, to declarations of His Deity.—*On "Ecce Homo,"* 1868.

*CHRISTIANS IN UNITY.*

CHRISTIANITY has wrought itself into the public life of fifteen hundred years. Precious truths, and laws of relative right and the brotherhood of man, such as the wisdom of heathenism scarcely dreamed of and could never firmly grasp, the Gospel has made to be part of our common inheritance, common as the sunlight that warms us, and as the air we breathe. Sharp though our divisions in belief may be, they have not cut so deep as to prevent, or as perceptibly to impair, the recognition of these great guides and fences of moral action. It is far better for us to trust to the operation of these our common principles and feelings, and to serve our Maker together in that wherein we are at one, rather than in aiming at a standard theoretically higher, to set out with a breach of the great Commandment, which forms the groundwork of all relative duties, and to refuse to do as we would be done by.—*A Chapter of Autobiography*, 1868.

*THE CHRISTIAN TYPE THE PRODUCT OF THE  
CHRISTIAN SCHEME.*

THE Christian type is the product and the property of the Christian scheme. No, says the objector, the improvements which we witness are the offspring of civilization. It might be a sufficient answer to point out that the civilization before and around us is a Christian civilization. What civilization could do without Christianity for the greatest races of mankind, we know already. Philosophy and art, creative genius and practical energy, had their turn before the Advent; and we can register the results. I do not say that the great Greek and Roman ages lost—perhaps even they improved—the ethics of *meum* and *tuum*, in the interests of the leisured and favoured classes of society, as

compared with what those ethics had been in archaic times. But they lost the hold which some earlier races within their sphere had had of the future life. They degraded, and that immeasurably, the position of woman. They effaced from the world the law of purity. They even carried indulgence to a worse than bestial type; and they glorified in the achievement.<sup>1</sup> Duty and religion, in the governing classes and the governing places, were absolutely torn asunder; and self-will and self-worship were established as the unquestioned rule of life. It is yet more important to observe that the very qualities which are commended in the Beatitudes, and elsewhere in the Sermon on the Mount, and which form the base of the character specifically Christian, were for the Greek and the Roman mind the objects of contempt. From the history of all that has lain within the reach of the great Mediterranean basin, not a tittle of encouragement can be drawn for the ideas of those who would surrender the doctrines of Christianity and yet retain its moral and spiritual fruits.

Does then that severance, unsustained by authority or by experience, commend itself at any single point by an improved conformity with purely abstract principles of philosophy? and is the new system better adapted to the condition and the needs of human nature, than the old? Does it better correspond with what an enlightened reason would dictate as the best provision for those needs? Does it mitigate or does it enhance the undoubted difficulties of belief? And if the answer must be given in the negative to both these inquiries, how are we to account for the strange phenomenon which exhibits to us persons sincerely, nay painfully, desirous of seeing Divine government more and more accepted in the world, yet enthusiastically busied in

<sup>1</sup> See for instance the "Epures of Lucian.



cutting away the best among the props, by which that government has been heretofore sustained?

As regards the first of these three questions, it is to be observed that, while the older religions made free use of prodigy and portent, they employed these instruments for political rather than moral purposes; and it may be doubted whether the sum-total of such action tended to raise the standard of life and thought. The general upshot was that the individual soul felt itself very far from God. Our be-dimmed eye could not perceive His purity; and our puny reach could not find touch of His vastness. By the scheme of Redemption, this sense of distance was removed. The divine perfections were reflected through the medium of a perfect humanity, and were thus made near, familiar, and liable to love. The great all-pervading law of human sympathy became directly available for religion, and in linking us to the Divine Humanity, linked us by the same act to God. And this not for rare and exceptional souls alone, but for the common order of mankind. The direct contact, the interior personal communion of the individual with God was re-established: for human faculties in their normal action could now appreciate, and approach to, what had previously been unappreciable and unapproachable. Surely the system I have thus rudely exhibited was ideally a great philosophy, as well as practically an immeasurable boon. To strike out the redemptive clauses from the scheme is to erase the very feature by which it differed from all other schemes, and to substitute a didactic exhibition of superior morality with the rays of an example in the preterite tense, set by a dead man in Judæa, for that scheme of living forces by which the powers of a living Saviour's humanity are daily and hourly given to man, under a charter which expires only with the world itself. Is it possible here

to discern, either from an ideal or a practical point of view, anything but depletion and impoverishment, and the substitution of a spectral for a living form?

If we proceed to the second question, the spectacle, as it presents itself to me, is stranger still. Although we know that James Mill, arrested by the strong hand of Bishop Butler, halted rather than rested for a while in theism, on his progress towards general negation, yet his case does not supply, nor can we draw from other sources, any reason to regard such a position as one which can be largely and permanently held against that relentless force of logic, which is ever silently at work to assert or to avenge itself. The theist is confronted, with no breakwater between, by the awful problem of moral evil, by the mystery of pain, by the apparent anomalies of waste and of caprice on the face of creation; and not least of all by the fact that, while the moral government of the world is founded on the free agency of man, there are in multitudes of cases enviroing circumstances independent of his will which seem to deprive that agency, called free, of any operative power adequate to contend against them. In this bewildered state of things, in this great enigma of the world—"Who is this that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"<sup>1</sup>—there has come upon the scene the figure of a Redeemer, human and divine. Let it be granted that the Incarnation is a marvel wholly beyond our reach, and that the miracle of the Resurrection to-day gives serious trouble to fastidious intellects. But the difficulties of a baffled understanding, lying everywhere around us in daily experience, are to be expected from its limitations; not so the shocks encountered by the moral

<sup>1</sup> Isaiah lxiii. 1, 2.

sense. Even if the Christian scheme slightly lengthened the immeasurable catalogue of the first, this is dust in the balance compared with the relief it furnishes to the second; in supplying the most powerful remedial agency ever known, in teaching how pain may be made a helper, and evil transmuted into good; and in opening clearly the vision of another world in which we are taught to look for yet larger counsels of the Almighty wisdom. To take away, then, the agency so beneficent, which has so softened and reduced the moral problems that lie thickly spread around us, and to leave us face to face with them in all their original rigour, is to enhance and not mitigate the difficulties of belief.—“Robert Elsmere” and the Battle of Belief’ (*Nineteenth Century*, 1888).

#### TRUTH.

TRUTH is the expression of the Divine mind, and however little our feeble vision may be able to discern the means by which God may provide for its preservation, we may leave the matter in His hands; and we may be sure that a firm and courageous application of every principle of equity and of justice is the best method we can adopt for the preservation and influence of truth.—*Speech on the Bradlaugh Question*, April 26, 1883.

#### THE RELATION OF THIS LIFE TO THE NEXT.

WE ought indeed to be on our guard against that morbid teaching, which inculcates an universal recoil from earthly objects as the true law of general morality; which treats this life on earth as if it were a mere accident of our being: and perceives nothing but empty vision in all its impressive and pregnant experience. On the contrary, it is an ordained and necessary part of the

development of man ; and when its regulation is committed to right laws, it is in harmony much more than in opposition to the future and untroubled existence which awaits the faithful members of Christ. But still it remains true that, great as is the importance of our civil and social life, it is not an essential but an instrumental importance ; it is important for that which it yields and generates, not for that which it is ; and all the influences are real and of weight, only when we take into calculation something that lies without it and beyond it. . . . Whatever we are, or have, or do, is important, at least is beneficially important, only in connection with the religious bearing of our lives. Every gift and ornament of the human character is either pernicious, or useless, or at best fragile and unenduring, unless it be sanctified and stamped with permanence by a vital union with the spirit of religion. Every form of loveliness which belongs to this world alone, must pass away with it ; and the beautiful and graceful things we idolize are but like the fillets that once bound the temples of the sacrificial victim, unless we obtain for them a passport to the better world, by applying to them that perpetuating power of religion, which, blending these lighter with the higher and holier qualities, rescues them from abuse ; and, removing them from their dedication to the purposes of pride and selfishness, appoints them to serve God, each according to its capacity. Thus, from being mischievous, do temporal gifts and talents become valuable. They are estimated indeed only at their proper worth, but in that measure they are blessed by God and acceptable to Him. The common tenor of daily life affords not to the philosophical and sagacious mind alone, but to any man who will look for them, continual occasions for the exercise of duty, though often upon a subject-matter apparently unconnected with it : purity, integrity, courage,

patience, diligence, self-command, may be fed and strengthened among the humblest labours of each succeeding hour, though of course it is in the acts of direct duty or worship that the mental powers and affections have their highest honour and reward; and so the whole circle of human experience is chiefly to be viewed with reference to its religious results. Our relations Godward are those which should occupy the largest share in our attention, as they will exercise the most determining influence on our destiny.—*Church Principles considered in their Results*, 1840.

*TRUTH AND ERROR.*

UNDOUBTEDLY, in this wayward world of ours, truth commonly has error on its border, and in the neighbourhood of religious beliefs, in themselves just and weighty, there may lie all round a set of opinions, more or less openly avowed, which, if associated with them at all in the order of thought, are no better than their spurious offspring.—‘Ancient Belief in a Future State’ (*Nineteenth Century*, 1891).

*THE “DAYS” OF GENESIS.*

ONE word, however, upon the “days” of Genesis. We do not hear the authority of Scripture impeached on the ground that it assigns to the Almighty eyes and ears, hands, arms, and feet; nay, even the emotions of the human being. This being so, I am unable to understand why any disparagement to the credit of the sacred books should ensue because, to describe the order and successive stages of the Divine working, these have been distributed into “days.” What was the thing required in order to make this great procession of acts intelligible and impressive?

Surely it was to distribute the parts each into some integral division of time, having the character of something complete in itself, of a revolution, or outset and return. There are but three such divisions familiarly known to man. Of these the day was the most familiar to human perceptions ; and probably on this account its figurative use is admitted to be found in prophetic texts, as, indeed, it largely pervades ancient and modern speech. Given the object in view, which indeed can hardly be questioned, does it not appear that the "day," more definitely separated than either month or year from what precedes or what follows, was appropriately chosen for the purpose of conveying the idea of development by gradation in the process which the book sets forth? —'The Dawn of Creation and of Worship' (*Nineteenth Century*, Nov. 1885).

#### THE FALL.

DR. RÉVILLE<sup>1</sup> would probably put aside with indifference or contempt all that depends upon the Dogma of the Fall. And yet there can be no more rational idea, no idea more palpably sustained, whether by philosophy or by experience. Namely, this idea : that the commission of sin, that is the act of deliberately breaking a known law of duty, injures the nature and composition of the being who commits it. It injures that nature in deranging it, in altering the proportion of its parts and powers, in introducing an inward disorder and rebellion of the lower against the higher, too mournfully corresponding with that disorder and rebellion produced without, as towards God, of which the first sin was the fountain-head. Such is, I believe, the language of Christian theology, and in particular

<sup>1</sup> Author of *Prolégomènes de l'Histoire des Religions*, Professor in the College of France, and Hibbert Lecturer in 1884.

of St. Augustine, one of its prime masters. On this matter I apprehend that Dr. Réville, when judging the author of Genesis, judges him without regard to his fundamental ideas and aims, one of which was to convey that before sinning man was a being morally and physically balanced, and nobly pure in every faculty; and that, by and from his sinning, the sense of shame found a proper and necessary place in a nature which before was only open to the sense of duty and of reverence.—‘The Dawn of Creation and of Worship’ (*Nineteenth Century*, 1885).

*THE THINGS WHICH ARE TEMPORAL, AND THE  
THINGS WHICH ARE ETERNAL.*

WE should fall into a terrible snare and temptation were we ever to suppose that it is through wealth and worldly power that man can achieve happiness. The words are as true and solemn now as they were when they were spoken by One who was infallible, “What shall it profit a man, if he gain the whole world, and lose his own soul?”—*Speech at Opening of New Reading and Recreation Room at Saltney*, Oct. 26th, 1889.

*THE PERPETUAL YOUTHFULNESS OF THE PSALMS.*

THE Psalms composed for the public worship of the Hebrews from two to three thousand years ago, constitute down to the present day for Christians the best and highest book of devotion. A noteworthy fact even on the surface of it; more noteworthy still when we go below the surface into the meaning. The Hebrews were Semitic, Christendom is (chiefly) Aryan; the Hebrews were local, Christendom is world-wide; the Hebrews were often tributary, and finally lost their liberties and place among the

nations; Christianity has mounted over every obstacle, and has long been the dominating power of the world. The Hebrews had no literature outside their religion, nor any Fine Art; Christendom has appropriated, and even rivalled, both the literature and the art of the greatest among the ancients. This strange book of Hebrew devotions had no attraction outside Hebrewism, except for Christians; and Christians have found nothing to gather, in the same kind, from any of the other religions in the world. The stamp of continuity and identity has been set upon one, and one only, historic series; one and one only thread runs down through the whole succession of the ages; and, among many witnesses to this continuity, the Psalms are probably the most conspicuous. This stamp purports to be, and to have been all along, Divine; and the unparalleled evidence of results all goes to show that it is not a forgery.

The wonderful phenomenon thus presented to us can hardly be said to admit of enhancement; and yet it is, perhaps enhanced, when we bear in mind that the long period of this perpetual youth, exhibited by the Psalms, has been broken by the promulgation of a new religion, together with all the changes of fact, and developments of principle, which transformed the heathen world.

Moreover, we should remember that the shapings of all language merely human are essentially short-lived, and forms of speech succeed one another as wave follows upon wave. But herein seems probably to lie one of the ways in which the Divine revelation asserts itself. It appears to have the faculty of giving to things mutable the privilege and the power of the immutable, and to endow fashions of speech, when they belong to the heart's core of human nature, with a charter that is to endure throughout all time.

I submit, then, that the fact of so wonderful a power as



was thus exercised by the Psalms, in such diversities of time, race, and circumstances, is not only without parallel, but is removed by such a breadth of space from all other facts of human experience in the same province, as to constitute in itself a strong presumption that the cause also is one lying beyond the range of ordinary human action, and may most reasonably be set down as consisting in that speciality of Divine suggestion and guidance which we term revelation. —*The Impregnable Rock of Holy Scripture*, 1890.

*THE INCOMPARABLE GRANDEUR OF THE PSALMS  
AS PENITENTIAL POEMS.*

LET us turn to the penitential Psalms, and most of all to the fifty-first, in which King David<sup>1</sup> sounds the lowest depths of sorrow and shame for sin, and has provided for the penitent of every age and every character the medicine that his case required. On these Psalms as a whole, on this Psalm in particular, and, again in the thirty-eighth Psalm, most of all in its first moiety, let us fasten our attention for a moment. Have modern learning and research succeeded in extracting from all the sacred books of all the ancient religions of the world anything like, I do not say a parallel, but an ever so remote approach to them? The great discourse of our Lord to Nicodemus, in the third chapter of St. John, might find in these compositions a basis broad enough to sustain the whole of his startling doctrine, "except a man be born again, he cannot see the Kingdom of God."<sup>2</sup>

Penitence thus lying at the door of the process by which man is appointed to ascend to holiness, this golden book

<sup>1</sup> *Note by Mr. Gladstone.*—Some critics argue, not without some reason on their side, that the two last verses are an exilic addition.

<sup>2</sup> John iii. 3.

supplies, beyond all others, the types and aids for attaining it in all its stages. All that special class of virtues, which were unknown to the civilized world at the time when the Apostles preached them, had been here set forth in act a thousand years before, and stored up for use, first within the narrow circle of the Jewish worship, and then in the Church, which claims, and which may yet possess, the wide world for its inheritance.—*The Impregnable Rock of Holy Scripture.*

*THE UNCONSCIOUS TESTIMONY OF CRITICISM TO  
THE TRUTH OF THE SCRIPTURES.*

IT appears to me that we may grant, for argument's sake, to the negative or destructive specialist in the field of the ancient Scriptures all which as a specialist he can by possibility be entitled to ask, respecting the age, text, and authorship of the books, and yet may hold firmly, as firmly as of old, to the ideas justly conveyed by the title I have adopted for these papers, and may invite our fellow-men to stand along with us on "the impregnable rock of Holy Scripture."

These words sound like a challenge. And they are a challenge to some extent, but not in the sense that might be supposed. They are a challenge to accept the Scriptures on the moral and spiritual and historical ground of their character in themselves, and of the work which they, and the agencies associated with them, have done in the world for some thousands of years, and are doing still. We may, without touching the domain of the critic, contend for them as corresponding by their contents to the idea of a Divine revelation to man. We are entitled to attempt to show that they afford that kind of proof of such a revelation, which is analogous to the known divine operation in other

spheres ; which binds us as to conduct ; and which in other matters, from the simple fact that we are rational beings, we recognize as entitled so to bind us. And again, we may legitimately ask whether they do not differ in such a manner from the other documents of historic and prehistoric religions, while these, too, are precious in various ways, as to make them witnesses and buttresses to the office of Holy Scripture rather than sharers in it, although in their degree they may be this also.

But all these assertions lie within the moral and spiritual precinct. No one of them begs any literary question of Old Testament criticism. They leave absolutely open every issue that has been or can be raised respecting the origin, date, authorship, and text of the sacred books, which for the present purpose we do not require even to call sacred. Indeed it may be that this destructive criticism, if entirely made good, would, in the view of an inquiry really searching, comprehensive, and philosophical, leave as its results not less but greater reason for admiring the hidden modes by which the great Artificer works out His designs. For in proportion as the means are feeble, perplexed, and to all appearances confused, is the marvel of the results that are made to stand before our eyes. And the upshot may come to be, that on this very ground we may have to cry out with the Psalmist,<sup>1</sup> absorbed in worshipping admiration, "Oh, that men would therefore praise the Lord for His goodness, and declare the wonders that He doth for the children of men!" For "How unsearchable are His judgments, and His ways past finding out." For the memories of man, and the art of writing, and the care of the copyist, and the tablet and the rolls of parchment, are but the secondary or mechanical means by which the Word has been carried down to

<sup>1</sup> Psalm cvii. 8.

us along the river of the ages ; and the natural and inherent weakness of these means is but a special tribute to the grandeur and vastness of the end, and of Him that wrought it out.—*The Impregnable Rock of Holy Scripture.*

#### VITALITY OF THE PSALMS.

TO the work they have here accomplished, there is no parallel upon earth. For the present I put aside all details, and am content to stand upon this fact—that a compilation which began (at the latest) with a shepherd of Palestine, three thousand years ago, has been the prime and paramount manual of devotion from that day to this ; first for the Hebrew race, both in its isolation and after it was brought, by the translation of its sacred books, into relations with the Gentile world ; and then for all the Christian races, in all their diversities of character and circumstance. Further, that there is now, if possible, less chance than ever of the displacement of these marvellous compositions from their supremacy in the worship of the Christian Church. . . . They have dwelt in the Christian heart, and at the very centre of that heart ; and wherever the pursuits of the inner life have been most largely conceived and cultivated, there, and in the same proportion, the Psalms have towered over every other vehicle of general devotion.—*The Impregnable Rock of Holy Scripture.*

#### THE JUSTICE OF ADAM'S PUNISHMENT AFTER THE FALL.

IT may be said that a single act of disobedience, even after full warning, could not so deprave a character as reasonably to entail upon the offender a total change of condition. But I would observe that the school of critics

which is apt to take this objection is the very school which, utterly rejecting the literal form of the narrative, is bound to look at it as parable. When so contemplated, its lesson is that rebellion, deliberate and wilful (and this is nothing less), against just and sovereign authority, fundamentally changes for the worse the character of the rebel. It places him in a new category of motive and action, in which the repetition of the temptation ordinarily begets the repetition of the sin; and it is mercy, not cruelty, which meets this deterioration of character, not with a final and judicial abandonment, but with a deterioration and reduction of state, such as to teach the lesson of retribution, and to serve as an emphatic warning against further sin.

Scripture will lie before us in a truer perspective when we come to understand that everywhere the will of God is in accord with the righteousness of God, and that what is promised or inflicted by command is also promised or inflicted by self-acting consequence, according to the constitution of the nature we have received. Religion and philosophy thus join hands, and never part them. When, therefore, we are told that Adam after his sin was shut out from Eden, we are not entitled to say—how hard that he could not be allowed to return, and then perhaps to amend. What is inflicted as penalty from without is acted and suffered in character within. Repentance is not innocence; there must be a remedial process; and until that process has been faithfully accomplished, the anterior state and habit of mind cannot be resumed.

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To my mind, then, the narrative of the Fall is in accordance with the laws of a grand and comprehensive philosophy, and the objections taken to it are the product of narrower and shallower modes of thought. Introducing us to Adamic

man in his first stage of existence—a stage not of savagery but of childhood—it exhibits to us the gigantic drama of his evolution in its opening. In the Paradise of the Book of Genesis, it reduces to a practical form the noble legend of the Golden Age, cherished especially in prehistoric Greece. It wisely teaches us to look to misused free-will as the source of all the sin, and mainly of the accompanying misery, which still overflow the world, and environ human life like a moral deluge. It shows us man in his childhood, no less responsible for disobedience to simple command, than man in his manhood for contravention of those laws of essential right and wrong, which remain now and for ever clothed with the majesty of Divine command. It teaches us how sin begets sin ; how the rebellion of the creature against the Creator was at once followed by the rebellion of the creature's lower appetites against his higher mind and will. It impresses upon us that sin is not like the bird lightly flying past us in the air, which closes on it as it goes, and carries no trace behind it. It alters for the worse the very being of the man that acts it, and leaves to him a deteriorated essence. This he in turn, by the inexorable laws of his constitution, transmits to his descendants ; and this again in them exhibits, variably, yet, on the whole, with clear and even glaring demonstration, the evil bias which it has received ; and which it retains until it shall be happily corrected and renewed by those remedial means, which it was the office of the Old Testament to foreshadow, and of the New to establish. Everywhere, then, in this narrative we find that it is instinct with the highest principles of the moral and judicial order.—*The Impregnable Rock of Holy Scripture.*

*NATURE'S WORSHIP OF THE MOST HIGH.*

HOW effectually and vividly this great idea of creation, lost or dilapidated elsewhere, was impressed upon the Hebrew mind, we may perceive from an usage in the Psalms, to which I do not remember a parallel in the classical literature. The lower orders of animated creatures are themselves placed in a living relation to the Almighty. "The lions roaring after their prey, do seek their meat from God. . . . These all wait upon Thee ; that Thou mayest give them their meat in due season."<sup>1</sup> Nor is the boldness of Hebrew devotion arrested at this point. It extends to the inanimate world. "The heavens declare the glory of God ; and the firmament showeth His handiwork. . . . Their sound is gone out into all lands, and their words unto the ends of the world. . . . The sun cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course."<sup>2</sup> This is, without doubt, noble poetry, but it is also nobler than any poetry. Mute Nature is instinct and vocal with worship, and Creation in its humblest orders, giving a lesson to its loftiest, ministers to the glory of the Most High.—*The Impregnable Rock of Holy Scripture.*

*THE PREVALENCE OF SIN IN THE WORLD.*

OUR Lord has emphatically said, "They that be whole need not a physician, but they that are sick ;"<sup>3</sup> and this saying goes to the root of the whole matter. Is there or is there not a deep disease in the world, which overflows it like a deluge, and submerges in a great degree the fruit-

<sup>1</sup> Ps. civ. 21, 27.<sup>2</sup> Ps. xix. 1—5.<sup>3</sup> Matthew ix. 12.

bearing capacities of our nature? Are we as a race whole, or are we sick, and profoundly sick?

I think that to an impartial eye, and to a thoughtful mind, it must seem strange that there should be a doubt as to the answer to be given to this question. It seems more easy to comprehend the mental action of those whom the picture of the actual world, as it is unrolled before them, tempts, by its misery, guilt, and shame, into doubt of the being of God, than of persons who can view that picture, and who cannot but observe the dominant part borne by man in determining its character, and yet can make it a subject of question whether man is morally diseased. Veils may have been cast between our vision and the truth of the case by the relative excellence of some select human spirits; by the infinitely varied degrees and forms of the universal malady; by the exaggerations and the narrownesses of outlying schools of theology; and lastly by the remarkable circumstances that races, above all the extraordinarily gifted race of the ancient Greeks, have lived on into large developments of art, of intellect, and of material power, without creating or retaining any strong conception of moral evil, under the only aspect which reveals its deeper features; that aspect, namely, which presents it to the mind as a departure from the supreme and perfect standard, the will of God. But these disguises are pierced through and through by ever so little of calm reflection. We can conceive how generations, blinded by long abuse to the character of moral evil, could well contrive to blink and pass by the question. But we, who inherit the Christian tradition, ethical as well as dogmatic, cannot, I think, deny the prevalence, perhaps not even the preponderance, of moral evil in the world, without some subtle and preliminary process of degeneracy in our own habit of mind. We shall find that, in renouncing that



tradition, we return to a conception which admitted to be evil only that which was so violently in conflict with the comfort of human society as to require condemnation and repression by its self-preserving laws. The gap between these two conceptions, the one of disordered nature, the other of Divine grace, is immeasurable.

And I think it will not be denied that, in describing vividly the fact of sin in the world, the Scriptures of the Old Testament proceed upon lines which have also been clearly drawn in the general consciousness at least of the Christian ages. This sense of sin, which lies like a black pall over the entire face of humanity, has been all along the point of departure for every preacher, writer, and thinker within the Hebrew or the Christian fold; and it is the gradual and palpable decline of it in the literature and society of to-day, that is the darkest among all the signs now overshadowing what is in some respects the bright and hopeful promise of the future.—*The Impregnable Rock of Holy Scripture.*

#### THE COMPREHENSIBILITY OF THE SCRIPTURES.

AS the heavens cover the earth from east to west, so the Scripture covers and comprehends the whole field of the destiny of man. The whole field is possessed by its moral and potential energy, as a provision enduring to the end of time.—*The Impregnable Rock of Holy Scripture.*

#### THE OLD TESTAMENT.

MAY it not boldly be asked, what parallel to such an outline as this can be supplied by any of the sacred books preserved among any other of the races of the world? So far, then, the work and office of the Old Testament, as presented to us by its own contents, is without a

compeer among the old religions. It deals with the case of man as a whole. It covers all time. It is alike adapted to every race and region of the earth. And how, according to the purport of the Old Testament, may that case best be summed up? In these words: it is a history first of sin, and next of redemption.—*The Impregnable Rock of Holy Scripture.*

*THE "SUFFICIENCY" OF THE HOLY SCRIPTURES.*

WE are bound by the rule of reason to look for the same method of procedure in this great matter of a written provision of Divine knowledge for our needs, as in the other parts of the manifold dispensation under which Providence has placed us. Now that method or principle is one of sufficiency, not of perfection; of sufficiency for the attainment of practical ends, not of conformity to ideal standards; and the question what constitutes that sufficiency is a matter no more to be judged of by us in relation to the Scriptures, than in relation to any other part of the Divine dispensations, in all of which the Almighty appears to have reserved His judgment to Himself. Bishop Butler, I think, would wisely tell us that we are not the judges, and that we are quite unfit to be the judges, what may be the proper amount and the just conditions of any of the aids to be afforded us in passing through the discipline of life. I will only remark that this default of ideal perfection, this use of twilight instead of a noonday blaze, may be adapted to our weakness; and may be among the appointed means of exercising, and, by exercise, of strengthening our faith. But what properly belongs to the present occasion is to point out that if probability, and not demonstration, marks the Divine guidance of our paths in life as a whole, we are

not entitled to require that when the Almighty, in His mercy, makes a special addition by revelation to what He has already given to us of knowledge in Nature and in Providence, that special gift should be unlike His other gifts, and should have all its lines and limits drawn out with mathematical precision.—*The Impregnable Rock of Holy Scripture.*

*INCONSISTENT CHRISTIANS THE ENEMIES OF  
CHRISTIANITY.*

WHENEVER under the idea of magnifying the grace or favour of God, we derogate from His immutable righteousness and justice; and whenever, in exalting the unspeakable mercy of His pardon, we unhinge its inseparable alliance with a profound and penetrating moral work in the creature pardoned: then we draw down dangers upon the Christian system greater far than can ever be entailed upon it by its enemies. But there may be worse still than this. Worse there will be if the believer in Christ holds the doctrine without giving effect to it in his life; and worst of all, if, while he holds it, he not only is betrayed into the ordinary human weaknesses or excesses of human nature, but forgets also, and derides or disregards those primal sanctions of natural morality, which vice itself is not always hardened enough to discard. The constitution of the family, the ties between its members, the nature of the woman and of the man, and the relation of each one of them to himself, to that SELF, which is entrusted by God to every one of us to study and to revere, as well as to cleanse, to cherish, and to sanctify; all these are regulated by laws the oldest, holiest, and most profound of all. Progress may be traced and tested by its regard for these sacrosanct, though unwritten, ordinances. According as such regard is paid or

not paid, we shall know whether such progress be a reality or an imposture; and Christianity itself would lose all its titles were it capable of an attempt to disturb them.—*The Impregnable Rock of Holy Scripture.*

*THE RIGHT SPIRIT IN WHICH TO STUDY THE  
SCRIPTURES.*

**I**F we are in any measure to grasp the office, dignity, and authority of the Scriptures, we must not suppose we are dealing adequately with that lofty subject by exhausting thought and time in examining whether Moses either edited or wrote the Pentateuch just as it stands, or what was the Book of the Law found in the Temple in the time of Josiah; or whether it is possible or likely that any changes of addition or omission may have crept into the text. If the most greedily destructive among all the theories of the modern critics (rather seriously at variance with one another) were established as true, it would not avail to impair the great facts of the history of man with respect to the Jews, and to the nations of the world; nor to disguise the light which those facts throw upon the pages of the Sacred Volume; nor to abate the commanding force with which, bathed, so to speak, in the flood of that light, the Bible invites, attracts, and commands the adhesion of mankind.—*The Impregnable Rock of Holy Scripture.*

*EVOLUTION AND THE ARGUMENT OF DESIGN.*

**I**T is to be observed that many of the favourite subjects of scientific or systematic thought in the present day are of a nature powerfully tending to reinforce or illustrate the arguments available for the proof of religion, and for the authority of Scripture. If it had been actually proved, as it

is largely argued and seriously held, that the vast and diversified scheme of organic life throughout the world has been evolved from a few simple types, or possibly from one, such a demonstration would both enlarge and confirm the great argument of design. For this argument, instead of being drawn from particular and separate constructions, would then be drawn from the entire scheme of creation, and from the relation of all its parts to one another, inasmuch as every earlier portion of it would be an indication, and therefore a prediction, of all those which were to succeed; the seed of a long series of harvests to come. "Day unto day uttereth speech, and night unto night showeth knowledge."<sup>1</sup>—*The Impregnable Rock of Holy Scripture.*

#### HEREDITY AND "BIRTH-SIN."

THE formal treatment in recent years of the subject of heredity not only tends to link the generations of mankind in one, but in proving that our nature undergoes incessant modification through the influence of progenitors, enlarges our conception of the width of its range and the varieties of those forms which it is capable of assuming. It shows us, for example, how the nature, as well as the environment of descendants is deteriorated by the faults of ancestors, and how there may have been an education of the race from childhood to maturity, or some converse process of decay. Thus the doctrine of birth-sin, as it is sometimes called, is simply the recognition of the hereditary disorder and degeneracy of our natures; and, of all men, the evolutionist would find it most difficult to establish a title to object to it in principle.—*The Impregnable Rock of Holy Scripture.*

<sup>1</sup> Psalm xix. 2.

*UNBELIEF LARGELY DUE TO MORAL NOT  
INTELLECTUAL CAUSES.*

NEGATION is in part, and it professes and believes itself to be altogether, an affair of the intellect. It proclaims, for example, that the reason why unbelief has (at the moment) so much advanced, is that dogmas like those of the Trinity, the Incarnation, the Sacraments, and the Future Judgment, have become insufferable to the cultivated human understanding. The conviction which possesses my mind, and which I may find it difficult to express in an unexceptionable manner, is that the main operative cause, which has stimulated the growth of modern negation, is not intellectual but moral; and is to be found in the increased and increasing dominion of the things seen over the things unseen.<sup>1</sup>

Such a proposition may at first sight appear to carry an odious meaning, pharisaical in the worst sense of the word; a meaning which would provoke and might justify an angry reply. It might be interpreted as implying that the elevation of moral character in individuals varied with and according to the amount of their dogmatic belief; a proposition which in my view is untrue, offensive, and even absurd. Had I ever been inclined to such a conception, the experience of my life would long ago have undeceived me. My meaning is a very different one. I speak of that which touches not this or that man only, but us all. We have altered the standards of wants; we have multiplied the demands of appetite; we have established a new state of

<sup>1</sup> *Note by Mr. Gladstone.*—In a work of great ability just issued, and termed *Scientific Theology*, Mr. Barber, a civil engineer, treats (chap. iii. p. 41) the question, "Why does not religion reach the masses?" His conclusion is stated thus—"The weak point is clearly the loss of spiritual motive, and increased strength of natural motives as springs of action and thought."

social tradition, of that tradition which forms and guides us, apart from and antecedently to thought or choice of our own. We have created a new atmosphere, which we breathe into ourselves, and by breathing which our composition is modified unawares, according to the ingredients which that atmosphere contains. I do not say that we are the creatures of what surrounds us, for we have power to reflect upon and to control it. Yet, reflection and control are exercised but little, in comparison with the need for them; and in the absence of such exercise, it is the surrounding atmosphere, it is the ordinary standard, accepted, and to a great extent necessarily accepted, without examination, that both supplies the stock wherewith we individually begin the great adventure of the world, and that guides our life, except in the rare cases where depravity on one side, or Christian heroism on the other, causes us to adopt a separate standard for ourselves. Where both range only within the zone marked out by fashionable opinion, it is sadly easy to point out men of high virtue with little creed, and men of no virtue with much creed, in the discipline and conduct of their personal lives respectively. And, in the region of opinion, it often seems as if liberty and justice among men fared quite as well with the h eterodox as with the orthodox.

A large part of these grave and even terrible anomalies is no doubt due to the fact that to each of us personally our creed has come, not with the throes of struggle, sacrifice, and strong conviction, but rather, like most of what we hold—on easy tenure!—by descent through others, not from ourselves; as matter of course, not of choice and effort; so that it sits upon us like an outward badge, rather than pervades us as a principle and a power.—*The Impregnable Rock of Holy Scripture.*

*THE ALL-PERVADING BUT OFTEN UNRECOGNIZED  
INFLUENCE OF CHRISTIANITY.*

THE sovereign tradition which has filled the air is the Christian tradition. This it is which has made possible what without it would have been wholly beyond reach. This it is which carries noiselessly into many minds and characters, those opinions on behalf of virtue, of self-denial, and of philanthropy, together with the power of acting upon them, which are often found so honourably to distinguish creedless men. Just as many who do not reject Christianity, know not why or how they came to hold it, so many who have abjured Christianity, know not that, in the best of their thought, their nature, and their practice, they are appropriating its fruits. What is the modern word altruism? As to its meaning, it is simply the second great commandment of the Christian law which was "like unto the first." As to its form, it is merely a disguise which has been put upon a borrowed idea, so that it often fails to be traced to its true original. And this, not by a conscious, but, if the phrase may be pardoned, by an unconscious fraud. We find ourselves in possession of the code of Christian ethics, which has gradually pervaded life, institutions, manners; and has become so blended with our ordinary life that the memory of its divine origin has faded away, as though it were like the title-deed of some inheritance which we hold by unquestioned use. If we wish to know what the Christian tradition has done for us, we must examine the moral standard of nations who have differed from us mainly in not having it. For example, we must look to the Greeks of the fifth century before Christ, or the Romans at and after the period of the Advent, whose moral degradation was not less conspicuous than the intellectual



splendours of the one, or the constructive political genius of the other.—*The Impregnable Rock of Holy Scripture.*

*LUXURY AND WORLDLINESS AS ALLIES OF  
UNBELIEF.*

MY two-fold proposition is, that we have before us an increased power of things seen, and that this increased power implies a diminishing hold upon us of things unseen. The question is no new one. Throughout the history of mankind, the invisible, and the future which is part of the invisible, have been in standing competition with what may be termed the things of this world.

“Two magnets, heaven and earth, allure to bliss ;  
The larger loadstone one, the nearer this ;  
The weak attraction of the greater fails,  
We nod awhile, but neighbourhood prevails.”<sup>1</sup>

There has never been a time in human history to compare with the last half century in two vital respects ; the multiplication of wealth and the multiplication of the enjoyments which wealth procures ; two things separate yet concurrent, and morally allied. To take a familiar example : men (and the commodities they depend on) now travel at (say) one-fourth of the former cost, just when they have also an enlargement of their means to bear the cost of travelling. True, this pervading change has gone, to an immense extent, towards the cure of actual want, and towards extending the sphere of that sufficiency, that modest and humble comfort, which do not at all come within the scope of the present argument. But it has also extended largely to the spheres of leisure and of comparative affluence ; and in those spheres it is generally true that the apparatus of enjoy-

<sup>1</sup> Dryden, *Hind and Panther*, part iii.

ment has been immensely developed in small things and great, that wants and appetites have grown along with it, and that if "the world was too much with us," when Wordsworth wrote his noble sonnet, it is more with us now than it was then. Obviously, almost mathematically, the increased powers of worldly attraction disturb the balance of our condition, unless and until they are compensated by increased powers of unworldly attraction and elevation. Whence are such compensatory powers to be had? I am afraid that we can hardly say that, in the spheres now under view, there has been such a growth in unworldly motives and ideas, as to counteract the augmented strength of worldly attachment. And I apprehend that, if the unseen world and the ideas belonging to it, operate upon us with a proportionately diminished force, it follows, almost as a matter of course, that creeds which belong to that circle of unseen associations, will be more dimly and therefore more feebly appreciated. Materialism, as a formulated system, is probably not upon the increase. Those who think, as I am compelled to think, about the intellectual calibre and capabilities of such a system, will hardly include such a growth among the objects of their apprehension. But the power of a silent, unavowed, unconscious materialism is a very different matter. I think Professor Max Müller has said that without language there cannot be thought. And this, I suppose, is true of all organized and conscious thought. But there are in human nature a multitude of undeveloped (so to speak) embryonic forces, of impressions received from without, and finding a congenial soul within, which never ripen to maturity, or make their way into articulate speech, or obtain a defined place in our consciousness.

My belief is that, at this moment, these unspoken and untested movements, not so much of mind, as of appetite,

or, to use a milder word, propensity, pressing upon mind—these, not thoughts, but rudiments of thought, are at work among us, and within us; and that were they translated or expanded into words, their sense would be no more nor less than the old vulgar sense of those, who in every age have held that, after all, this world is the only world we securely know; and that the only labour that is worth labouring, the only care worth caring, the only joy worth enjoying, are the labour, the care, the joy that begin and end with it. What can be more natural (in the lower sense of nature) than that among those on whom this world really smiles; together with the increasing gravitation towards a terrestrial centre, too often a creeping palsy should silently come over the inward life? And how easy it is to understand that, when such a palsy has set in, a new and less ungenial colour is imparted to whatever undermines the written Word, or the great Christian tradition, or in whatever other way repels, or blinds and deadens, the sense of the presence of God, and silences the reproaches of the voice within! So that it is not either real or pretended science, nor is it even the errors and excesses of believers, illegitimately charged upon belief, that form the root of the mischief. It is the increased force within us, of all which is sensuous and worldly, that furnishes every sceptical argument, good, bad, or indifferent, with an unseen ally, and that recruits many and many a disciple of the negative teaching. He indeed dreams that by the free admission of doubt he is paying homage to truth, when in reality he is only pampering the inferior life; for he allows fresh coadjutors, with unexampled credentials, to enter and to reinforce its already overweening power. Ideas in themselves weak, are backed by propension, which is ever strong. A latent conspiracy is established, and two knights ride forth together to the war, one of them fairly

exhibiting his countenance, but the other with his vizard down.

And the chain of cause and consequence is something like this. The Christian creed generates a Christian tradition of idea and conduct. Of this tradition men do not disown the precepts; they only deny the parentage. And then there appears some great thinker, some really venerable man, who has learned to cherish piety, while he discards dogma. The next order of operators in the field carry the work a stage farther, and cherish morality while they discard piety. And the anti-moral, anti-spiritual force, that is strong even if it be hidden in us all, using what is substantive in the work as a cover for what is destructive, looks on with complacency, and swells the chorus of applause. The sceptical argument is in reality little more than a graft, set into, and deriving its life and energy mainly from, a tree stronger and more enduring than itself.

In thus stating my conviction that it is the great world-power within us and around us, which at the present time gives to scepticism the chief part of its breadth and its impetus, it will be seen that my remarks have little application to the officers or the soldiers of the army; to those who really, and it may be laboriously, think out subjects admitted to be arduous for themselves. They apply more to the camp-followers, who largely outnumber both, and whose voices are not less good than others to swell an acclamation, as Falstaff's recruits were not less good than others to fill a pit. The opinions of a man are due partly to himself, partly to his environment; in the thinking man mainly to himself, though even he may be affected by latent influences never consciously present to his thoughts; mainly, sometimes wholly, to environment, in those who do not think; and environment, I need hardly say, includes

the idols and the fancies, the shadows and the phantoms, of the passing day.—*The Impregnable Rock of Holy Scripture.*

*OUR DUTY IN REGARD TO BELIEF AND DOUBT.*

MULTITUDES of men call into question the foundations of our religion and the prerogatives of our sacred books, without any reference to either their capacity or their opportunities for so grave an undertaking. In other matters, qualification must be known or shown; in religion, it is taken for granted.

We have to bring equally into view, on the one side and on the other, two great propositions. On the one hand, the Christian religion stands on the foundations of free and intelligent assent. On the other hand, every man, whatever be his position, founds, and reasonably—nay, necessarily—founds the actions and experiences of his life principally upon *trust*. Upon trust, sometimes in particular individuals, sometimes upon traditions which are in a narrower, or wider sphere, the traditions of his race. Every one acting a responsible part in the world, be it great or small, and be it acted with or without consciousness of its character, is continually working for others as well as for himself; is establishing and verifying on behalf of others, and in lieu of others, intellectual conclusions or material facts, which are needful for human life, but which the conditions of human life do not permit men in each case to establish and verify for themselves. Still, to establish and verify for ourselves is best. Independent knowledge is to be preferred where, and as, it can be had. The limiting law is found in capacity and in opportunity. Where we cannot, and this is often, let us refuse to seek refuge in the falsehood of a pretended or supposed examination.

But it seems to be beyond doubt that, more perhaps in

these days than of old, numbers both of women and of men question the religion delivered to them from of old without, or in excess of, both capacity and opportunity. The turn and training of the mind, the nature of callings and pursuits, make it for some of us reasonable and necessary to put the great historic revelation on its trial as to its evidences of fact and doctrine, and its relation to the character and condition of man. This searching process is in itself thoroughly normal; and its application to the subject matter, and the commonly affirmative results of such application, through so many ages and in minds so many and so great, have continually added force to the authority with which the Gospel lays claim to our assent and our obedience.

As to the mass of mankind, however, reason teaches that the presumption is for each man in favour of that which he has received, until he has found solid cause to question it. This is the rule taught by common sense, and established in common life. It is doubt, and not belief, of the things received which ought in all cases to be put upon its defence, and to show its credentials—credentials not necessarily in terms of demonstration, but of rational likelihood. But untested doubt, which often makes a lodgment in our minds, is a tenant without a title, a dangerous and in the main an unlawful guest. It assumes unawares, and in default of examination, the attitude of demonstrated negation. It paralyzes action; it casts into the shade the sense of duty, and of the Divine presence encompassing us in all our ways; and it reduces the pulse of our moral health. Doubt may emancipate us, or it may enslave us, but it must be either a friend or an enemy: it cannot be a neutral. And those doubts which cannot be tested, ought not to be entertained as having a title to affect conduct or belief. And such inquiries as, from being inadequate, are illusory,

are but fresh forms of temptation from the path of duty. Inquiry should be undertaken as a solemn duty, when it can be made the subject of effective prosecution. But if we have not the means of effective prosecution, the so-called inquiry is a pretence and an imposture; and, under its name, we become the mere victims of assumptions due to prejudice, to fashion, to propensity, to appetite, to the insidious pressure of the world power, to temptation in every one of its Protean shapes. The universal vocation of man is for each to regulate his own proper conduct in his own proper sphere. A noble task for all, but even this is an arduous task—a task so arduous that none can perform it in perfection. Duty does not require us to arrive at conclusions on

“Fixed fate, free-will, foreknowledge absolute,”

much less on the yet deeper and darker speculations which lie beyond, and which, so far as they are formidable, all run up into one single, one perhaps impenetrable, problem—the presence and action of evil in the world. The Christian faith and the Holy Scriptures arm us with the means of neutralizing and repelling the assaults of evil in and from ourselves. That is a practical answer. Mist may rest upon the surrounding landscape, but our own path is visible from hour to hour, from day to day.

“I do not ask to see  
The distant scene; one step enough for me.”

Speculation, which is purposeless, becomes irreverent; and irreverent speculation on the doings and designs of God, by those who believe in Him, is itself a sin. To leave the duty of governing conduct, to which every one of us is called, for other functions, to which we are not called, unless the power of following them reasonably

guarantees our vocation for the work, is morally to pass from food to famine. It is as if one who possesses a piece or two of crockery full of cracks, should announce that he desires to give a sumptuous banquet to the neighbourhood.

But besides acknowledging that the proper pre-conditions of legitimate inquiry are adequate capacity and adequate opportunity, and deploring the course of those who treat naked and unreasoned doubt as casting a burden of proof upon belief, we must bear in mind that religious inquiry, though it may raise conflicting issues, is not like a suit between parties who meet upon equal terms, or the conflict of Emperors warring for a territory in dispute. Our Saviour astonished the people because, instead of being lost in the mazes of arbitrary and vicious excrescences that darkened the face of religion, He taught them "with authority and not as the Scribes." Taught them with authority, that is to say, with the title to command, and with the force of command. If God has given us a revelation of His will, whether in the laws of our nature, or in a kingdom of grace, that revelation not only illuminates, but binds. Like the credentials of an earthly ambassador, it is just and necessary that the credentials of that revelation should be tested. But if it be found genuine, if we have proofs of its being genuine equal to those of which, in the ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father, and each of us already bound with the bonds which these relations imply. Then head and knee must bow before the Eternal, and the Divine will must be embraced and followed by man with all his heart, with all his mind, with all his soul, with all his strength.—*The Impregnable Rock of Holy Scripture.*



*THE DISTINCTION BETWEEN RELIGION AND  
THEOLOGY.*

THE exaltation of Religion as against Theology is at the present day not only so fashionable, but usually so domineering and contemptuous, that I am grateful to Professor Huxley for his frank statement (*Nineteenth Century*, Dec. 1885, page 859), that Theology is a branch of science; nor do I in the smallest degree quarrel with his contention that Religion and Philosophy ought not to be confounded. We may have a great deal of Religion with very little Theology; and a great deal of Théology with very little Religion. I feel sure that Professor Huxley must observe with pleasure how strongly practical, ethical, and social is the general tenor of the three synoptic Gospels; and how the appearance in the world of the great doctrinal Gospel was removed to a later stage; as if to meet a later need, when men had been toned anew by the morality, and above all, by the life of our Lord.

I am not, therefore, writing against him, when I remark upon the habit of treating Theology with an affectation of contempt. It is nothing better, I believe, than a mere fashion; having no more reference to permanent principle than the mass of ephemeral fashions that come from Paris have with the immovable types of Beauty. Those who take for the burden of their song, "Respect Religion, but despise Theology," seem to me just as rational as if a person were to say, "Admire the trees, the plants, the flowers, the sun, moon, or stars, but despise Botany, and despise Astronomy." Theology is ordered knowledge; representing in the region of the intellect what religion represents in the heart and life of man. And this religion, Mr. Huxley says a little further on, is summed up in the terms of the

prophet Micah (vi. 8): "Do justly, and love mercy, and walk humbly with thy God." I forbear to inquire whether every addition to this—such, for instance, as the Beatitudes—is<sup>1</sup> to be proscribed. But I will not dispute that in these words is conveyed the true ideal of religious discipline and attainment. They really import that identification of the will which is set out with such wonderful force in the very simple words of the *Paradiso*—

*In la sua volontade è nostra pace,*

and which no one has more beautifully described than (I think) Charles Lamb: "He gave His heart to the Purifier, His will to the Will that governs the universe." It may be we shall find that Christianity itself is in some sort a scaffolding, and that the final building is a pure and perfect theism: when<sup>2</sup> the kingdom shall be "delivered up to God," "that God may be all in all." Still I cannot help being struck with an impression that Mr. Huxley appears to cite these terms of Micah, as if they reduced the work of religion from a difficult to a very easy performance. But look at them again. Examine them well. They are, in truth, in Cowper's words—

"Higher than the heights above,  
Deeper than the depths beneath."

Do justly,—that is to say, extinguish self; love mercy,—cut utterly away all the pride and wrath, and all the cupidity that make this fair world a wilderness; walk humbly with thy God,—take His will, and set it in the place where thine own was used to rule. "Ring out the old, ring in the new."

<sup>1</sup> In this Mr. Gladstone presumably refers to Prof. Huxley's comment on the text quoted (Micah vi. 8): "If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures, the perfect ideal of religion."—*Nineteenth Century*, Dec. 1885, p. 860. *Ed.*

<sup>2</sup> 1 Cor. xv. 24, 28.

Pluck down the tyrant from his place; set up the true Master on His lawful throne.

There are certainly human beings, of happy composition, who mount these airy heights with elastic step, and with unabated breath.

*Sponte sub, sine lege, fidem rectumque colbat.*<sup>1</sup>

This comparative refinement of nature in some may even lead them to undervalue the stores of that rich armoury, which Christianity has provided to equip us for our great life-battle. The text of the prophet Micah, developed into all the breadth of St. Paul and St. Augustine, is not too much—is it not often all too little?—for the needs of ordinary men.—‘Proem to Genesis’ (*Nineteenth Century*, January 1886).

#### CONSCIENCE.

**I**T will in my view be an evil day, and a day of calamity, when men are tempted, even by the vision of a holy object, to abate, in any region or in the smallest fraction, the authority of conscience, or to forget that the supreme title and the supreme efficacy of truth lie in its integrity.—*The Impregnable Rock of Holy Scripture.*

#### THE BOOK OF PSALMS.

**I**N that Book, for well-nigh three thousand years, the piety of saints has found its most refined and choicest food; to such a degree indeed, that the rank and quality of the religious frame may in general be tested, at least negatively, by the height of its relish for them. There is the whole

. <sup>1</sup> Ovid, *Metam.*, i. 90.

music of the human heart, when touched by the hand of the Maker, in all its tones that whisper or that swell, for every hope and fear, for every joy and pang, for every form of strength and languor, of disquietude and rest. There are developed all the innermost relations of the human soul to God, built upon the platform of a Covenant of love and sonship that had its foundations in the Messiah, while in this particular and privileged Book it was permitted to anticipate His coming.—*Studies on Homer*, vol. ii.

*PECULIARITY OF ROMAN THEOLOGY.*

IT is the peculiarity of Roman theology that, by thrusting itself into the temporal domain, it naturally, and even necessarily, comes to be a frequent theme of political discussion. To quiet-minded Roman Catholics, it must be a subject of infinite annoyance, that their religion is, on this ground more than any other, the subject of criticism; more than any other the occasion of conflicts with the State and of civil disquietude. I feel sincerely how much hardship this case entails. But this hardship is brought upon them altogether by the conduct of the authorities of their own Church. Why did theology enter so largely into the debates of Parliament on Roman Catholic Emancipation? Certainly not because our statesmen and debaters of fifty years ago had an abstract love of such controversies, but because it was extensively believed that the Pope of Rome had been and was a trespasser upon ground which belonged to the civil authority, and that he affected to determine by spiritual prerogative questions of the civil sphere. This fact, if fact it be—and not the truth or falsehood, the reasonableness or unreasonableness, of any article of purely religious belief—is the whole and sole cause of the mischief. To this fact, and to this fact alone, my language is referable: but for this fact

it would have been neither my duty nor my desire to use it. All other Christian bodies are content with freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Nonconformists, one and all, in the present day, contentedly and thankfully accept the benefits of civil order; never pretend that the State is not its own master; make no religious claims to temporal possessions or advantages; and consequently, never are in perilous collision with the State.—*The Vatican Decrees, 1874.*<sup>1</sup>

#### THE CHRISTIAN CHURCH.

**B**OTH after the extinction of the Roman Empire in the West, and during its senility, it may be affirmed, with some approach to historic truth, that there existed, throughout the range of the ancient civilization, but one conspicuous instance of a standing attempt at systematic and orderly self-government, together with adjustment of disputes by the word rather than the sword. This example was to be found in the ordered fabric of the Christian Church; which, amidst surrounding decay, the living among the dead, steadily developed its organization, and constructed its theology. Not that the action of its machinery, in its detail, was always prompt, regular, and certain. Efficiency such as that, in the moral sphere, is not given to man. But upon the whole, and by approximation, this mechanism did its work. A system was erected, alike vast and durable.—*The Romanes Lecture, 1892.*

<sup>1</sup> In the following year (1875) Mr. Gladstone wrote:—"I cannot but say that an immediate purpose of my appeal has been attained in so far that the loyalty of our Roman Catholic fellow-subjects in the mass remains evidently untainted and secure."—*Ed.*

*POWER THE ATTRIBUTE OF GOD.*

WHEREVER there is power in the universe, that power is the property of God, the King of that universe—His property of right, however for a time withheld or abused. Now this property is as it were realized, is used according to the will of the owner, when it is used for the purposes He has ordained, and in the temper of mercy, justice, truth, and faith, which He has taught us. But those principles never can be truly, never can be permanently, entertained in the human breast, except by a continual reference to their source, and the supply of divine grace. The powers, therefore, that dwell in individuals acting as a Government, as well as those that dwell in individuals acting for themselves, can only be secured for right uses by applying to them a religion.—*The State in its Relations with the Church*, 1838 (Fourth Edition, enlarged, 2 vols., 1841).

*PRESENTATION OF THE GOSPEL.*

TO uphold the integrity of the Christian dogma, to trace its working, and to exhibit its adaptation to human thought and human welfare, in all the varying experience of the ages, is, in my view, perhaps the noblest of all tasks which it is given to the human mind to pursue. This is the guardianship of the great fountain of human hope, happiness, and virtue. But with respect to the clothing, which the Gospel may take to itself, my mind has a large margin of indulgence, if not of laxity both ways. Much is to be allowed, I can hardly say how much, to national, sectional, and personal divergences, and to me it is indeed grievous to think that any range of liberty which was respected in the storm of the sixteenth century should be denounced and threatened in the comparative calm of the nineteenth.

Reverence indeed is a thing indispensable and invaluable : but reverence is one thing, and ritual another ; and while reverence is preserved, I would never, according to my own inclination individually, quarrel with my brother about ritual. Nothing, therefore, would be easier than for me, after the manner of those who affect impartiality, to censure sharply the faults which, from our elevated point of view, we detect on both sides. Nothing easier, but few things more mischievous ; for what is impartiality between the two, is often gross partiality and one-sidedness in the judgment of each, by reason of its ruthlessly shutting out of view those kernels of truth which are probably on both sides to be found under the respective husks of warring prejudice.— ‘Is the Church of England worth Preserving?’ (*Contemporary Review*, July 1875).

*THE STATESMAN, A WORSHIPPING MAN.*

**I**N fulfilment of his obligations as an individual, the statesman must be a worshipping man. But his acts are public ; the powers and instruments with which he works are public : acting under and by the authority of the law, he moves at his word ten thousand subject arms ; and, because such energies are thus essentially public and wholly out of the range of mere individual agency, they must be sanctified not only by the private personal prayers and piety of those who fill public situations, but also by public acts of the men composing the public body. They must offer prayer and praise in their public and collective character, in that character wherein they constitute the organ of the nation, and wield its collected force. Wherever there is a reasoning agency there is a moral duty, and a responsibility involved in it : the governors are reasoning agents for the nation, in their conjoint acts as such. And therefore there must be attached to this agency, as that

without which none of our responsibilities can be met, a religion. And this religion must be that of the conscience of the governor or none. He cannot, that is, cannot rightly, believe one and profess another. It is with profession alone that we are at present concerned. For these reasons, then, the public profession of religion ranks among the personal obligations of governors as individuals.—*The State in its Relations with the Church.*

#### RELIGION A NATURAL INFLUENCE.

RELIGION is the great instrument of *making man*—of forming, moulding, educating him. In spite of his natural aversion to things divine, the religion of a country is ever found by experience to have a greater influence on its character and destinies than any other cause. It is able to operate upon men through very many channels, both visible and unseen, and it finds its way very far inwards, whether for good or evil; whether positively, by the effort required for its acceptance, or negatively, by that needed for its utter rejection. Not only therefore by the amount of its influences for good, where it is employed aright, do we measure the State's inducement to adopt it; but by the fearful evils, the terribly disorganizing consequences, which follow when it is perverted, and the evidence of which is as appropriate a motive for the governing body as the acquisition of substantive advantages.—*The State in its Relations with the Church.*

#### CONTRADICTORY DUTIES.

OF all trials which wound and lacerate the susceptible heart, perhaps none is so afflictive as a case which appears to be one of contradictory duties. There is in reality, indeed, no such thing. There is not, there cannot



be, reciprocal opposition among the commands of God. All duty has one source in the Eternal Mind, and one direction, for the purposes of love, conceived in that mind. One duty is never sacrificed to another: but that which in one combination of circumstances *would be* duty, in another combination of circumstances is not duty; the minor obligation is intercepted as it were, in embryo, while yet unborn, and in this sense only is superseded by the major one. But the law which makes it a duty to obey a parent or ruler in all but sin, and the law which makes it a duty to disobey him in sin, are not conflicting laws, nay, they are not even parallel and concurrent laws, but are identical; and the conduct adopted under each is ultimately referable to one and the same great-work.—*The Sinner in his Relations with the Church.*

#### TRUTH WITHOUT DIVINE GRACE

WHEN the law of our nature was inverted at the Fall, and harmony with the will of the Creator became thereforward the exception and not the rule among men, divine truth was planted as it were in a little spot upon the surface of the earth, to germinate for a while sheltered from adverse contact of mankind in general, who systematically followed out the disobedience of their first progenitor, and by natural consequences corrupted, defaced, and almost exterminated the whole of that religious truth, which, in proportion to the degree to which it was allowed to remain among them, could not fail to disturb their conscience by testifying to a degeneracy which it was unable to correct. The melancholy history of those who, though originally possessors, like the subsequently favoured people, of the revealed knowledge of God, became afterwards the Pagan nations of the world, has this among its uses, that it shows

us how inadequate is the simple power of truth to produce permanently beneficial results on our corrupted nature, without the covenanted influences of divine grace.—*The State in its Relations with the Church.*

#### CHRISTIANITY AND SCEPTICISM.

GENTLEMEN, at my years, as one who has seen much of the age, both in its practical and in its speculative contentions, I am desirous to bear my testimony, in the face of this young assembly full of the promise and potency of the future, on behalf of the intellectual dignity of the Christian ministry. No doubt it is a time of trial, but this is the very feature by which that dignity is most enhanced. No doubt it is a time when you have not only to contend against assailants from without, respectable alike by talents and research, and on the yet higher ground of character, but have also to discharge the still more arduous duty of humbly but steadily reconsidering from within the forms of the great Christian tradition in which you have respectively been bred. It is a time in which we have many things to learn, and some things to unlearn. All this means difficulty, toil, misgiving, the hesitation of many, and the falling back of some. But depend upon it, gentlemen, those who boast or think that the intellectual battle against Christianity has been fought and won, are reckoning without their host. If it had, then I for one should be disposed to agree with them in the further proposition, that no permanent reliance could be placed upon the multitude of uninstructed numerical adhesions, or upon integrity of institutions and unbroken continuity of rite. Thought is the citadel. But in my belief, human thought is not yet divorced either from the vital essence of Christianity, or from the cardinal facts and truths which are to that essence as the body to the soul;

and if and when that divorce arrives, with it will come the commencement and the pledge of radical decay in the civilization of the world. Christianity, gentlemen, even in its sadly imperfect development, is, as matter of fact, at the head of the world. As the first existing power, it rules the world, and of all the more or less noisy pretenders who, as if it were an Ottoman despotism, are prematurely disputing for the succession, there is not one which has given evidence, either of being capable or of being accepted for the place it has so long held. The work, indeed, of defence, under the conditions to which I have referred, is truly a grave one, for it involves something of what is called in common contentions a change of front in face of the enemy. But as the difficulties, so the aids and the resources are more than meet the eye. A deliberate survey of the field convinces me that at no time have richer and more fruitful opportunities been offered to the best minds among us for the investigation and maintenance of truth in that transcendent region which determines the relation between this material life and the unseen, between this transitory life and the imperishable.—*Address as Lord Rector of Glasgow University, December 1879.*

#### *TRUE CONCEPTION OF THE CHURCH OF CHRIST.*

THE true and comprehensive conception of the Church of Christ appears to be as of a body, one part of which is visibly developed, and another part not so. Of course a spiritual life pervades the whole of it, both the visible and the invisible portions. The visibly developed portion is the Catholic Church on earth: which possesses, and by her ordinances conveys, spiritual life. To the invisible, the dead in Christ, from the time of our first parents until now, unchangeably belong; and they are united,

though invisibly, with the members of the visible Church, in respect namely of the common invisible life, by which both abide in the Redeemer. We cannot tell who of living men are thus truly and spiritually united with the visible Church. If they be holy, they are proved to be redeemed by Christ. If they be redeemed by Christ they have risen with Him, and they participate in His life. If they participate in His life, they are members of His body : and His body is but one, and is His Church. Thus by God's inscrutable means the process may be wrought out, whereby men are truly in His Church, and yet not in it by virtue of belonging to such and such a society, which may be wanting in the essential characteristics of a Church.—*Church Principles considered in their Results.*

#### WHAT CONSTITUTES THE CHURCH.

THE question whether the name of "Church" be predicable of this or that religious society or communion, is one whose importance wholly depends upon the answer which is given to a preliminary inquiry ; namely, to this, what is signified by the term "Church" ? If we reply to that inquiry, the Church is a body visible, permanent, authoritative, bound to unity of faith and of communion, and empowered to administer sacramental ordinances, in which spiritual graces and gifts inhere ; the disciple of Protestantism as it is represented in many of our Dissenting bodies, will reply :—" I know of no such Church : I disclaim the idea, and deny the existence, of any such Church, in which the invisible is tied down to the visible. I believe in an invisible Church, whose members on earth have no association of a palpable and external kind, but only that of an unseen bodiless communion of love and charity and Christian graces, held in common at least, if

not positively interchanged. And I believe in many visible Churches, making up, if you please to call it so, one visible Church; which are spontaneous associations formed by the will of man, without anything more than God's general command to form them; or any restriction to particular modes; or any corporeal conditions, like succession in the ministry, on which their essence is dependent. They are in their nature external. The ordinances they administer have no grace to those receivers whose minds they stir up to the energetic emotions and acts of faith, love, and prayer. A man may be a true Church member without being in them: a man may be in them, and yet not a member, in any sense, of the spiritual Church. Genuine Church membership is membership in the Church unseen: the connection with the external institution is at best subsidiary, and may be purely nominal. It has in my view no essential and direct relation to or connection with the inward association. But, as it is meant to be really and effectively auxiliary to the growth of that true Church membership, which is something intrinsic to the mind of each individual, and something connecting him with an unseen society, so every precaution should be adopted to exclude from it all but the practically holy; who, therefore, in order to admission must show that they are seeking holiness."—*Church Principles considered in their Results.*

#### THE LUSTRE OF REVELATION.

THE vicissitudes which the Faith and the Church have survived; the immense track of time through which they have descended; the works which they have wrought upon earth; the essential identity of vigour which they always exhibit; the dignity and solemnity of incorporation into so long-drawn a line of spiritual ancestry from so high

a stock, and all the associations which belong to it ; each and all of these supply numberless ideas, whose power must have grown progressively with the lapse of ages, and have added to that lustre of revelation which adorned the character of the early bishops, every element of the noble and the venerable that the history of human nature in its highest form can supply : so that they who now hold of the apostles by derivation and descent are still in the same position as was St. Paul, and that too with new accessory aids, and they have the same advantage for duly appreciating their office and humbling themselves ; the same reflections to chasten and subdue them in the midst of excitement, popularity, and power ; the same genuine and sober comfort to sustain them when the spirit of unbelief makes head.—*Church Principles considered in their Results.*

#### RELIGION AND ITS MINISTERS.

IT is desirable that ministers of religion should be separated, as far as may be, by solemn initiation, and by the indelibility of their character, from secular undertakings. It is desirable, at the same time, that religion should be effectually and closely associated with learning and civilization ; that theology in the persons of its professors should be exhibited as the heart of all genuine and permanent knowledge ; should be able, while providing for its most zealous cultivation, to maintain the modest and true estimate of its value and its functions ; and should likewise itself be handled as a science, not with an unbridled license of the speculative faculty in each individual, but with a due regard to its immovable traditional basis of Scripture.—*Church Principles considered in their Results.*

*THE LIFE OF THE CHURCH.*

THE life of the Church depends upon ordinances, and those ordinances have been committed by the Redeemer to certain persons for transmission; the life of the State is sustained by natural and not by preternatural influences, and the government of the State is therefore tied to no such conditions; in a word, we are citizens by nature, we are Christians only by grace; and as the law of Nature, however illuminated by Revelation, is the basis of civil polity, so the law of grace and the stipulations under which grace is promised, must be supreme in determining our position as members of the Church. We must be content to abandon Abana and Pharpar, and to wash in Jordan and be clean.—*Church Principles considered in their Results.*

*THE TRUE DOCTRINE OF PRIVATE JUDGMENT.*

THE true doctrine of private judgment is, as has been shown by many writers, most important and most sacred; it has the direct sanction of Scripture. It touches the duty, and, as correlative to the duty, the right of a man to assent freely and rationally to the truth. It is commonly called a right to inquire; but it is to inquire for the purpose of assenting; for it has no right (that is, none as before God) to reject the truth after this inquiry. It is a right to assent to truth, to inquire into alleged truth. Now all that the true idea of the Church proposes to him is a probable and authorized guide. This is wholly distinct from the Romish infallibility. The Church of England holds individual freedom in things spiritual to be an essential attribute of man's true nature, and an essential condition of the right reception of the Gospel, and testifies to that sentiment in the most emphatic mode, by encouraging the fullest com-

munication of Scripture to the people.—*Church Principles considered in their Results.*

*THE UNBROKEN EXISTENCE OF THE CHURCH.*

THE permanent and unbroken existence of the Church as a visible institution through so many ages, its having survived the wreck of that vast empire on which it was first engrafted, and, again, its having outlived the vitality of most of those modern monarchies which arose out of the seminal period of the Middle Ages, retaining all the essential conditions as they were in the very first era of its existence, is not only an elevating idea to the Christian, but it is in itself a standing witness to the truth of his religion, and a powerful corroboration of his faith, operating in a similar manner to its awful counterpart, the equally permanent, unbroken, and palpable existence of the Jewish nation in a state of exile from the covenant of grace. Among known human institutions there is no parallel to this.—*Church Principles considered in their Results.*

*PUBLIC PRAYER.*

ON any theory, indeed, public prayer, the union of many souls in a common petition to the Throne of Grace, presents a noble idea, embracing alike the needs and the capacities, and worthy of the high destiny of man.—*Church Principles considered in their Results.*

*INSTITUTION OF A VISIBLE CHURCH.*

DOUBTLESS the omnipotence of grace is not tied to such methods as lie within our discernment; nor are we to affirm that it could not have discovered a thousand modes of preserving and transmitting the living legacy



of the Redeemer, a spiritual principle, besides that of a permanent visible institution. But I am now arguing not upon the theological proofs of the Divine establishment of such an institution ; I am striving to show how it harmonizes with our reason, fulfils our anticipations, satisfies the necessities which we see to have arisen, and to be likely evermore to arise. And when we see how in all these various aspects the institution of a visible Church corresponded with the nature of the beings among whom the religion of Christ was to go forth and to conquer ; how it overcame obstacles in our view insurmountable by any other means, supplied wants which we can discern no other mode of supplying ; these facts do not indeed prove that God has founded such an institution, but they prove that if He has founded it, and if we are called upon to believe it, then we are called upon to believe what is not only not opposed, but what is eminently conformable to our own reasonable apprehension.—*Church Principles considered in their Results.*

#### THE CHARACTERISTIC OF HERESY.

IT has been reserved for modern days to draw into the light and to exalt for worship that false opinion which in earlier ages skulked into obscurity, and only came to its followers as it were by night, that radical principle of all heresy which teaches that we are to accept, as parts of revelation, or to reject, as spurious, any doctrine claiming to be of Christian faith, according to our judgment of its reasonableness. It is truly the one essential, universal determining characteristic of heresy that it subordinates the faith to human nature, instead of yielding up human nature to the faith. We are haunted and infected by this pernicious error in a thousand forms, some of them more virulent and some more mild. But for its counteraction,

we must establish the opposite principles, that the authority of revelation is independent of our assent ; that the heart must be rectified in order that it may not mislead the understanding ; that we must not only hold truth, but hold it as truth, value it, that is primarily, for what it is in itself, and not for what it is to us ; or we shall assuredly let it slip.—*Church Principles considered in their Results.*

#### SUBTLE RATIONALISM.

THERE is, it may be feared, an imperfectly developed form of rationalism, subtler than that heretofore indicated, in which it taints the reasonings and the views of many who are conscious only of honest aversion to that noxious principle. The grosser form is that according to which the natural understanding is the adequate and final judge of all matter purporting to be revealed. The finer form is betrayed in the opinion, which teaches that although the understanding requires correction, yet its concurrence is a necessary and uniform condition of the entrance of any vital influence of religion into the human being.—*Church Principles considered in their Results.*

#### THE OBJECTS OF RELIGIOUS REFORM.

TO explore an old way, not to survey for a new one, is the work of him who would be a reformer in religion ; for it is not here as in other sciences. Not only does there exist a collection of facts, natural and revealed, which form the proper basis of religious argumentation, and analogous to those upon which other systems of knowledge are founded, but there is also, superadded to this resemblance, a broad distinction : namely, that we have in religion the assurance that that scheme of doctrine which the universal Church

has ever drawn from Scripture is, in all its fundamental characteristics, eternally and unchangeably true. To remove from the face of that truth whatever may have sullied or obscured it, to repel assaults upon its purity and integrity, to illustrate and make it known, and to adapt and prepare the minds of men, by the means which itself supplies, for its reception—these are the objects of religious reform.—  
*Church Principles considered in their Results.*

#### TRUE GROUNDS OF UNITY.

THE truths of religion being certain and unchangeable, they afford as unexceptionably true a ground of unity to those who know most as to those who know least, and it is the evil nature alone within us which has multiplied heresies upon the earth under pretence of knowledge.—  
*Church Principles considered in their Results.*

#### EXACT BLENDING OF PARTS IN CHRISTIANITY.

THERE is in religion something analogous to that which is termed effect in a picture; where so much of the final tone of colouring must be reserved until the completion of the parts, and then adjusted for each individual figure by a calculation of the complex result about to arise out of the entire combination. Now in Christianity, doctrine, and ordinance, and precepts are most exactly blended; but it is easy for human inadvertence or prejudice to untie the threefold cord, and to behold them as incapable of just assortment, *because* they are seen apart, and not in that position of contiguity and intermixture which the Divine will assigned to them. How difficult is it for those who would bring forward into light that one of the three which may have been overlooked or inadequately appreci-

ated, to fix its position with a due and constant reference to the complexity of its relations, both to the being on whom it is intended to operate, and to the other portions of the scheme of which it is to form a part!—*Church Principles considered in their Results.*

#### THE PROPER WORTH OF GIFTS AND TALENTS.

WHATEVER we are, or have, or do, is important, at least is beneficially important, only in connection with the religious bearing of our lives. Every gift and ornament of the human character is either pernicious, or useless, or at best fragile and unenduring, unless it be sanctified and stamped with permanence by a vital union with the spirit of religion. Every form of loveliness, which belongs to this world alone, must pass away with it; and the beautiful and graceful things we idolize are but like the fillets that once bound the temples of the sacrificial victim, unless we obtain for them a passport to the better world, by applying to them that perpetuating power of religion, which, blending these lighter with the higher and holier qualities, rescues them from abuse; and, removing them from their dedication to the purposes of pride and selfishness, appoints them to serve God each according to its capacity. Thus, from being mischievous, do temporal gifts and talents become invaluable. They are estimated indeed only at their proper worth, but in that measure they are blessed by God and acceptable to Him.—*Church Principles considered in their Results.*

#### PERIODS OF RELIGIOUS REVIVAL.

AS Lazarus at his resurrection came forth bound in his grave-clothes, so we may expect at all periods of religious revival, upon the universal principles of human

nature, those who are the providential instruments of the change will go forth to their work bearing with them some sign or relic of the state from which they have escaped; whether it be an adhesive remnant of former prejudices, or an exaggerated revulsion from them. They will mix with the Word of God the frailties of man. They will naturally and laudably direct a special anxiety to those portions of Divine truth which they conceive to have most lain in neglect and desuetude; and this tendency will often run into excess, so that they will give to those, as it were, exhumed verities, a degree of weight and prominence beyond that which they possess in the scripturally adjusted system of Christian doctrine. Upon the other hand, they will be apt to entertain a feeling which partakes, though unconsciously, of resentment against those portions of truth which have been enjoying an undue and exclusive attention. —*Church Principles considered in their Results.*

*THIS LIFE A PREPARATION FOR THE NEXT.*

WE ought indeed to be on our guard against that morbid teaching, which inculcates an universal recoil from earthly objects as the true law of general morality; which treats this life on earth as if it were a mere accident of our being: and perceives nothing but empty vision in all its impressive and pregnant experience. On the contrary, it is an ordained and necessary part of the development of man: and when its regulation is committed to right laws, it is in harmony much more than in opposition to the future and untroubled existence, which awaits the faithful members of Christ. But still it remains true, that, great as is the importance of our civil and social life, it is not an essential but an instrumental importance: it is

important for that which it yields and generates, not for that which it is ; and all its influences are real and of weight, only when we take into calculation something that lies without it and beyond it.—*Church Principles considered in their Results.*

#### THE STATE AND RELIGIOUS CONSCIENCE.

THE State will, I trust, be ever careful to leave the domain of religious conscience free, and yet to keep it to its own domain ; and to allow neither private caprice, nor, above all, foreign arrogancy, to dictate to it on the discharge of its proper office. “England expects every man to do his duty” ; and none can be so well prepared under all circumstances to exalt its performance as that Liberal party which has done the work of justice, alike for Nonconformists and for Papal Dissidents, and whose members have so often, for the sake of that work, hazarded their credit with the markedly Protestant constituencies of the country. Strong the State of the United Kingdom has always been in material strength, and its moral panoply is now, we may hope, pretty complete. It is not, then, for the dignity of the Crown and people of the United Kingdom to be diverted from a path which they have deliberately chosen, and which it does not rest with all the myrmidons of the Apostolic Chamber, either openly to obstruct, or secretly to undermine. It is rightfully to be expected, it is greatly to be desired, that the Roman Catholics of this country should do in the nineteenth century what their forefathers of England, except a handful of emissaries, did in the sixteenth, when they were marshalled in resistance to the Armada, and in the seventeenth, when, in spite of the Papal Chair, they sat in the House of Lords under the Oath of Allegiance. That which

they are entitled to desire, we are entitled also to expect ; indeed, to say we did not expect it would, in my judgment, be the true way of conveying an "insult" to those concerned. In this expectation we may be partially disappointed. Should those to whom I appeal thus unhappily come to bear witness in their own persons to the decay of sound, manly, true life in their Church, it will be their loss more than ours. The inhabitants of these islands, as a whole, are stable, though sometimes credulous and excitable ; resolute, though sometimes boastful ; and a strong-headed and stout-hearted race will not be hindered, either by latent or avowed dissents, due to the foreign influence of a caste, from the accomplishment of its mission in the world.—*The Vatican Decrees, 1874.*

#### THEORY OF ATONEMENT.

WE are born into the world in a condition in which our nature has been depressed or distorted or impaired by sin ; and we partake by inheritance this ingrained fault of our race. This fault is in Scripture referred to a person and a period, which gives definiteness to the conception ; but we are not here specially concerned with the form in which the doctrine has been declared.

This fault of nature has not abolished freedom of the will, but it has caused a bias towards the wrong.

The laws of our nature make its excellence recoverable by Divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery.

A Redeemer, whose coming was prophesied simultaneously with the Fall, being a person no less than the Eternal Son of God, comes into the world, and, at the cost of great suffering, establishes in His own person a type, a matrix so to speak, for humanity raised to its absolute perfection.

He also promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of grace, whereby men may be re-cast, as it were, in that matrix or mould which He has provided, and united one by one with His own perfect humanity. Under the exercising forces of life, their destiny is to grow more and more into His likeness. He works in us and by us; not figuratively but literally. Christ, if we answer to His grace, is, as St. Paul said, formed in us. By a discipline of life, based on the constitutive principles of our being, He brings us nearer to Himself; that which we have first learned as lesson distils itself into habit and character; it becomes part of our composition, and gradually, through Christ, ever neutralizing and reversing our evil bias, renews our nature in His own image. . . .

We have here laid down for us, as it would seem, the essentials of a moral redemption; of relief from evil as well as pain. Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into the Christ who is God and man; and that Christ has been constituted, trained, and appointed to His office in this incorporation through suffering. His suffering, without any merit of ours, and in spite of our guilt, is thus the means of our recovery and sanctification. And His suffering is truly vicarious; for if He had not thus suffered on our behalf, we must have suffered in our own helpless guilt.

This appears to be a system purely and absolutely ethical in its basis; such vicarious suffering, thus received, implies no disparagement, even in the smallest particulars, to the justice and righteousness of God.—'True and False Conceptions of the Atonement' (*Nineteenth Century*, September 1894).



II.

PERSONAL.

## PERSONAL.

*CHARACTER OF THE PRINCE CONSORT.*

OVER the tomb of such a man many tears might fall, but not one could be a tear of bitterness. These examples of rare intelligences, yet more rarely cultivated, with their great duties greatly done, are not lights kindled for a moment, in order then to be quenched in the blackness of darkness. While they pass elsewhere to attain their consummation, they live on here in their good deeds, and their venerated memories in their fruitful example. As even a fine figure may be eclipsed by a gorgeous costume, so during life the splendid accompaniments of a Prince Consort's position may for the common eye throw the qualities of his mind and character, his true humanity, into the shade. These hindrances to effectual perception are now removed ; and we can see, like the forms of a Greek statue, severely pure in their bath of southern light, all his extraordinary gifts and virtues ; his manly force tempered with gentleness, playfulness, and love ; his intense devotion to duty ; his pursuit of the practical, with an unflinching thought of the ideal ; his combined allegiance to beauty and to truth ; the elevation of his aims, with his painstaking care and thrift of time, and methodizing of life, so as to waste no particle of his appliances and powers. His exact place in

the hierarchy of bygone excellence it is not for us to determine ; but none can doubt that it is a privilege which, in the revolutions of years, but rarely returns, to find such graces and such gifts of mind, heart, character, and person, united in one and the same individual, and set so steadily and firmly upon a pedestal of such giddy height, for the instruction and admiration of mankind.—*Gleanings of Past Years*, vol. i.

*ACTIVITIES OF THE PRINCE CONSORT.*

HIS comprehensive gaze ranged to and fro between the base and the summit of society, and examined the interior forces by which it is kept at once in balance and in motion. In his well-ordered life there seemed to be room for all things—for every manly exercise, for the study and practice of art, for the exacting cares of a splendid court, for minute attention to every domestic and paternal duty, for advice and aid towards the discharge of public business in its innumerable forms, and for meeting the voluntary calls of an active philanthropy ; one day in considering the best form for the dwellings of the people ; another day in bringing his just and gentle influence to bear on the relations of master and domestic servant ; another in suggesting and supplying the means of culture for the most numerous classes ; another in some good work of almsgiving or religion. Nor was it a merely external activity which he displayed. His mind, it is evident, was too deeply earnest to be satisfied in anything, smaller or greater, with resting on the surface. With a strong grasp on practical life in all its forms, he united a habit of thought eminently philosophic, ever referring facts to their causes, and pursuing action to its consequences. Gone though he be from among us, he, like other worthies of mankind who

have preceded him, is not altogether gone ; for, in the words of the poet—

“Your heads must come  
To the cold tomb ;  
Only the actions of the just  
Smell sweet and blossom in the dust.”

So he has left for all men, in all classes, many a useful lesson, to be learnt from the record of his life and character.—*Address to the Lancashire and Cheshire Mechanics' Institutes, 1862.*

#### PRINCE ALBERT AND THE THRONE.

THIS man, who never sat upon our throne, and who ceased at the early age of forty-two to stand beside it, did more than any of our sovereigns, except very, very few, to brighten its lustre and to strengthen its foundations. He did this by the exhibition in the highest place, jointly with the Queen, of a noble and lofty life, which refused to take self for the centre of its action, and sought its pleasure in the unceasing performance of duty. There has been beyond all doubt, one perceptible and painful change since his death : a depression of the standard of conduct within the very highest circle of society. In proof of this melancholy proposition, we will specify that branch of morality which may fairly be taken as a testing branch—namely, conjugal morality. Among the causes of an incipient change so disastrous to our future prospects, we should be inclined to reckon the death of the Prince Consort, and the disappearance from public view of that majestic and imposing, as well as attractive and instructive, picture of a Court, which, while he lived, was always before the eyes of the aristocracy and the nation.—Article on the ‘Life of the Prince Consort’ (*Church of England Quarterly Review, 1877*).

*HAPPY LIFE OF THE QUEEN AND PRINCE ALBERT.*

PERHAPS no sharper stroke ever cut human lives asunder than that which parted, so far as this world of sense is concerned, the lives of the Queen of England and of her chosen Consort. It had been obvious to us all, though necessarily in different degrees, that they were blest with the possession of the secret of reconciling the discharge of incessant and wearing public duty with the cultivation of the inner and domestic life. The attachment that binds together wife and husband was known to be, in their case, and to have been from the first, of an unusual force. Through more than twenty years, which flowed past like one long unclouded summer day, that attachment was cherished, exercised, and strengthened, by all the forms of family interest, by all the associated pursuits of highly cultivated minds, by all the cares and responsibilities which surround the Throne, and which the Prince was called, in his own sphere, both to alleviate and to share. On the one side, such love is rare, even in the annals of the love of woman; on the other, such service can hardly find a parallel, for it is hard to know how a husband could render it to a wife, unless that wife were also Queen.—*Address to the Lancashire and Cheshire Mechanics' Institutes, 1862.*

*PARALLEL BETWEEN WILLIAM PITT AND THE PRINCE CONSORT.*

A PARALLEL may be drawn between the Prince Consort and Mr. Pitt, in regard to one striking characteristic of their respective careers. They were both men loving peace. Each of them began, very early in life, to hold a position of high command, and of profound importance to the public welfare, in the midst of pacific ideas, plans, and expectations. Each of them achieved a reputa-

tion of the highest order in connection with this line of thought and action. Upon each of them, and singularly enough upon each of them at the age of thirty-three, there fell what, but for the knowledge that in all mysteries of our life there lies hid but a deeper and larger Providence, we might call an ugly trick of fortune; an imperious change, not in the man, but in external circumstances, which overrule the man, and which carry him, perforce, out of a work well beloved, and more than well begun, into a place and function of opposite conditions, less congenial and less adapted to favour the development of his character by leading him up to the highest point of his capacity. Before 1853 England had only to look with sympathy upon the sufferings and disorders of the Continent, while she watched and made provision for her own internal condition. But from that day until the sad day of the Prince's death, she was ever in actual struggle, or in anticipation of struggles deemed probable; and this great change in the nature of the cares and occupations offered to the Prince, in the normal bill of fare, so to speak, made ready for him, was to him very much what the Revolutionary War was to Mr. Pitt. With a difference indeed of degree, for the Prince was not over-weighted and absorbed as Mr. Pitt was from 1793 onwards, but with an identity of general outline, each of these changes broke up the perfect harmony that subsisted between the man and his occupation, and probably abstracted something from the ultimate claims of each to pre-eminent renown.—*Gleanings of Past Years*, vol. i.

LORD MACAULAY.

LORD MACAULAY lived a life of no more than fifty-nine years and three months. But it was an extra-

ordinarily full life, of sustained exertion ; a high table-land, without depressions. If in its outer aspect there be anything wearisome, it is only the wearisomeness of reiterated splendours, and of success so uniform as to be almost monotonous. He speaks of himself as idle ; but his idleness was more active, and carried with it hour by hour a greater expenditure of brain-power than what most men regard as their serious employments. He might well have been, in his mental career, the spoiled child of fortune ; for all he tried succeeded, all he touched turned into gems and gold. In a happy childhood he evinced extreme precocity. His academical career gave sufficient, though not redundant promise of after celebrity. The new golden age he imparted to the *Edinburgh Review*, and his first and most important, if not best, parliamentary speeches in the grand crisis of the first Reform Bill, achieved for him, years before he had reached the middle point of life, what may justly be termed an immense distinction. For a century and more, perhaps no man in this country, with the exceptions of Mr. Pitt and of Lord Byron, had attained at thirty-two the fame of Macaulay. His parliamentary success, and his literary eminence, were each of them enough, as they stood at this date, to intoxicate any brain and heart of a meaner order. But to these was added, in his case, an amount and quality of social attentions such as invariably partake of adulation and idolatry, and as perhaps the high circles of London never before or since have lavished on a man whose claims lay only in himself, and not in his descent, his rank, or his possessions.—*Quarterly Review*, 1876.

#### MACAULAY'S CAREER.

HE was prosperous and brilliant ; a prodigy, a meteor, almost a portent, in literary history. But his course

was laborious, truthful, simple, independent, noble ; and all these in an eminent degree. Of the inward battle of life he seems to have known nothing : his mind was (so to speak) self-contained, coherent, and harmonious. His experience of the outward battle, which had reference to money, was not inconsiderable, but it was confined to his earlier manhood. The general outline of his career has long been familiar, and offers neither need nor scope for detail. After four years of high parliamentary distinction, and his first assumption of office, he accepted a lucrative appointment in India, with a wise view to his own pecuniary independence, and a generous regard to what might be, as they had been, the demands of his nearest relations upon his affectionate bounty. Another term of four years brought him back, the least Indian, despite of his active labours upon the legislative code, of all the civilians who had ever served the Company. He soon re-entered Parliament ; but his zest for the political arena seems never to have regained the temperature of his virgin love at the time of the Reform Bill. He had offered his resignation of office during debates on the Emancipation Act, at a time when salary was of the utmost importance to him, and for a cause which was far more his father's than his own. This he did with a promptitude, and a manly unconsciousness of effect or merit in the act, which were truly noble.—*Quarterly Review*, 1876.

#### CHARACTER OF BISHOP PATTESON.

IN him were singularly combined the spirit of chivalry, the glorious ornament of a bygone time ; the spirit of charity, rare in every age ; and the spirit of reverence, which the favourite children of this generation appear to have combined to ban. It is hardly possible to read the signi-



ficant, but modest, record of his sacrifices, his labours, his perils, and his cares, without being vividly reminded of St. Paul, the prince and model of all missionary labourers; without feeling that the Apostolic pattern is not even now without its imitators, and that the copy in this case well and truly, and not remotely, recalls the original.—*Gleanings of Past Years*, vol. ii.

*LABOURS OF BISHOP PATTESON.*

**H**IS domestic life, continually exercised in the most affectionate correspondence; his intellectual life, maintained by eager reading at those spare times which he contrived to find; his scientific life, in the study and construction of the languages; his pastoral life, in the varied functions of teaching, training, and public ministrations; and his life of external energy in organizing, and in manual work—all proceeded in equable and harmonious activity, interrupted only by the sad crises of dysentery and fever, when day and night were alike absorbed, and by the great grief of a murderous attack on his party at Santa Cruz in 1864. During all this time, he seems never to have had a thought for himself, but only for his people, and for his office with a view to his people. One force he largely employed to draw and win men, and to bind them to himself; it was the force of love. "It was in those private classes that he exercised such wonderful influence; his musical voice, his holy face, his gentle manner, all helping doubtless to impress and draw even the dullest." Putting down his natural fastidiousness, not avoiding the very humblest of duties, he gave dignity to those duties, instead of disparaging his office in his own person by performing them; and his authority over black and white alike, which was never compromised, maintained itself by a gentle tact,

even as the most complete control over spirited horses is achieved by the most delicate hand.—*Gleanings of Past Years*, vol. ii.

#### CAREER AND INFLUENCE OF WESLEY.

I MAKE no attempt in this paper to follow the career of that extraordinary man, whose life and acts have taken their place in the religious history, not only of England, but of Christendom. I only observe, first, that the course of Wesley takes its origin from the bosom of devout but high Anglicanism, in which, as a youth, he was bred, and which long and rather obstinately, though varyingly, held its ground within his interior mind, in despite of circumstances the most adverse. Secondly, that, while having had this origin, it should still, perhaps, be regarded as having given the man impulses, out of which sprang the Evangelical movement. Thirdly, that while it imparted the main impulses, it did not stamp upon that movement its specific character. The principal share of the parentage was not represented in the particular contour of the features. —*Article on the Evangelical Movement*, 1879.

#### THE CHARACTER OF CHARLES I.

I HEARTILY wish that the annals of the reign of Charles I. of England were read and studied in the Council Chamber of Naples. We have there an instance of an ancient Throne occupied by a monarch of rare personal endowments. He was devout, chaste, affectionate, humane, generous, refined, a patron of letters and of art, without the slightest tinge of cruelty, though his ideas were those of "pure monarchy"; frank and sincere, too, in his personal character, but unhappily believing that, under the pressure

of State necessity such as he might judge it, his pledges to his people need not be kept. That king, upon whose refined figure and lineaments, more happily immortalized for us by Vandyke than those of any other of our sovereigns, to this day few Englishmen can look without emotion, saw his cause ruined, in despite of a loyalty and enthusiasm sustaining him, such as now is a pure vision of the past. It was not ruined by the strength of the anti-monarchical or puritanical factions, nor even by his predilections for absolutism; but by that one sad and miserable feature of insincerity, which prevented the general rally of his well-disposed and sober-minded subjects round him, till the time had passed, the Commonwealth had been launched down the slide of revolution, and those violent and reckless fanatics had gained the upper hand, who left the foul stain of his blood on the good name of England.—*Gleanings of Past Years*, vol. iv.

#### COMPLEX CHARACTER OF MILTON.

NEVER perhaps so conspicuously as in John Milton were splendid genius, high and varied accomplishment, large appreciation of mankind and life, exquisite refinement, deep affection, and soaring aspiration conjoined, we cannot say united, with a fierceness of opinion and language that belongs to barbarism, with a rejection of the authority of world-wide consent such as only the most irreflective ignorance could palliate, with a violence of prejudice which sometimes drove him to conclusions worthy only of senility, and with conceptions as to the character and office of Christian women, and the laws and institutions affecting them, which descend below historic heathenism, and approximate even to brutality.—*Gleanings of Past Years*, vol. ii.

*CARLO POERIO, THE NEAPOLITAN PATRIOT.*

HE is a refined and accomplished gentleman, a copious and eloquent speaker, a respected and blameless character. I have had the means of ascertaining in some degree his political position. He is strictly a Constitutionalist; and while I refrain from examining into the shameful chapter of Neapolitan history which that word might open, I must beg you to remember that its strict meaning there is just the same as here, that it signifies a person opposed in heart to all violent measures, from whatever quarter, and having for his political creed the maintenance of the monarchy on its legal basis, by legal means, and with all the civilizing improvements of laws and establishments which may tend to the welfare and happiness of the community. His pattern is England, rather than America or France. I have never heard him charged with error in politics, other than such as can generally be alleged with truth against the most high-minded and loyal, the most intelligent and constitutional, of our own statesmen. I must say, after a pretty full examination of his case, that the condemnation of such a man for treason is a proceeding just as much conformable to the laws of truth, justice, decency, and fair play, and to the common sense of the community, in fact just as great and gross an outrage on them all, as would be a like condemnation in this country of any of our best-known public men, Lord John Russell, or Lord Lansdowne, or Sir James Graham, or yourself. I will not say it is precisely the same as respects his rank and position, but they have scarcely any public man who stands higher, nor is there any one of the names I have mentioned dearer to the English nation—perhaps none so dear—as is that of Poerio to his Neapolitan fellow-countrymen.—*Letter to the Earl of Aberdeen.*

*NAPOLEON III.*

TWO services he has conferred upon the world. He gave the first, and as it proved the effectual, impulse to the restoration of the national existence of Italy; and thus to closing one of the traditional battlefields of Europe: and he principally of all men, unless we except Mr. Cobden, contributed not only to the development of French industry, but to the principle, so to speak, of that extended, free, and essentially friendly intercourse among nations which grows out of more open trade. They were not the friends of the Emperor, who declared that the Treaty of Commerce must be torn with cannon. And up to a certain time it cannot be denied that France owed him much, at least in point of influence and power. The period of ten years from the Crimean War was for France a period such as she had never known from 1815 to 1848, a period unquestionably of towering influence, prosperity, and weight. But the Nemesis of the *coup d'état* pursued the Emperor; and the Emperor involved the Empire.—*Gleanings of Past Years*, vol. iv.

*THE TRIUMPH OF WEDGWOOD.*

HERE is a man, who, in the well-chosen words of his epitaph, “converted a rude and inconsiderable manufacture into an elegant art, and an important branch of national commerce.” Here is a man, who, beginning as it were from zero, and unaided by the national or the royal gifts which were found necessary to uphold the glories of Sèvres, of Chelsea, and of Dresden, produced works truer, perhaps, to the inexorable laws of art, than the fine fabrics that proceeded from those establishments, and scarcely less attractive to the public taste of not England only, but the world.—*Address on Wedgwood*, 1863.

*WEDGWOOD'S NOBLE AIMS.*

IT is not in happy imitation, it is not in the successful presentation of works of Fine Art, that, as I conceive, the speciality of Wedgwood really lies. It is in the resuscitation of a principle; of the principle of Greek art: it is in the perception and grasp of the unity and comprehensiveness of that principle. That principle, I submit, lies, after all, in a severe and perfect propriety; in the uncompromising adaptation of every material object to its proper end. If that proper end be the presentation of Beauty only, then the production of Beauty is alone regarded; and none but the highest models of it are accepted. If the proper end be the production of a commodity for use and perishable, then a plural aim is before the designer and producer. The object must first and foremost be adapted to its use as closely as possible; it must be of material as durable as possible; and while it must be of the most moderate cost compatible with the essential aims, it must receive all the beauty which can be made conducive to, or concordant with, the use. And because this business of harmonizing use and beauty, so easy in the works of nature, is arduous to the frailty of man, it is a business which must be made the object of special and persevering care. To these principles the works of Wedgwood habitually conformed.—*Address on Wedgwood, 1863.*

*THE MERIT OF WEDGWOOD.*

HIS most signal characteristic merit lay in the firmness and fulness with which he perceived the true law of what we term Industrial Art, or, in other words, of the application of the higher Art to Industry; the law which teaches us to aim first at giving to every object the greatest

possible degree of fitness and convenience for its purpose, and next at making it the vehicle of the highest degree of Beauty which, compatibly with that fitness and convenience, it will bear; which does not, I need hardly say, substitute the second for the primary end, but which recognizes, as part of the business of production, the study to harmonize the two. To have a strong grasp of this principle, and to work it out to its results in the details of a vast and varied manufacture, is praise high enough for any man, at any time, and in any place. But it was higher and more peculiar, as I think, in the case of Wedgwood, than in almost any other case it could be. For that truth of Art, which he saw so clearly, and which lies at the root of excellence, was one of which England, his country, has not usually had a perception at all corresponding in strength and fulness with her other rare endowments. She has long taken a lead among the nations of Europe for the cheapness of her manufactures; not so for their beauty. And if the day shall ever come, when she shall be as eminent in true taste, as she is now in economy of production, my belief is that that result will probably be due to no other single man in so great a degree as to Wedgwood.—*Address on Wedgwood*, 1863.

NORMAN MACLEOD AND DR. CHALMERS.

THOUGH Scotland has been remarkable for its abundance of zealous and able ministers, Dr. Macleod, who was this, was also much more. He stands out, we think, as having supplied, after Dr. Chalmers, one of the most distinguished names in the history of Presbyterianism. In some respects, much after Dr. Chalmers; in others probably before him. He had not, so far as we see, the philosophic faculty of Chalmers, nor his intensity, nor his

gorgeous gift of eloquence, nor his commanding passion, nor his absolute simplicity, nor his profound, and, to others, sometimes embarrassing humility. Chalmers, whose memory at a period more than forty years back, is still fresh in the mind of the writer of these pages, was, indeed, a man lifted out of the region of mere flesh and blood. He may be compared with those figures who, in Church history or legend, are represented as risen into the air under the influence of religious emotion. Macleod, on the other hand, had more shrewdness, more knowledge of the world, and far greater elasticity and variety of mind. Chalmers was rather a man of one idea, at least one idea at a time; Macleod receptive on all hands and in all ways. Chalmers had a certain clumsiness, as of physical, so of mental gait; Macleod was brisk, ready, mobile. Both were men devoted to God; eminently able, earnest, energetic; with great gifts of oratory, and large organizing power. A Church that had them not may well envy them to a Church that had them.—Article on the ‘Memoir of Dr. Norman Macleod’ (*Church of England Quarterly Review*, 1876).

#### CHARACTER OF NORMAN MACLEOD.

IN estimating a life and character, the question rarely turns on the correctness of this or that opinion held. Least of all could it so turn in the case of Macleod. For there are few men in whom emotion more conspicuously towered above mere opinion, and conduct above both. Brave and tender, manful and simple, profoundly susceptible of enjoyment, but never preferring it to duty; overflowing with love, yet always chivalrous for truth; full of power, full of labour, full of honour, he has died, and has bequeathed to us for a study, which we hope will reach far beyond the bounds of his communion and denomination, the portrait of



a great orator and pastor, and a true and noble-hearted man.  
—*Church of England Quarterly Review*, 1876.

JOHN BRIGHT.

IT was the happy lot of Mr. Bright to unite so many and such distinguished intellectual gifts that, if we had had need to dwell upon them alone, we should have presented a dazzling picture to the world; but it was also his happy lot to teach us moral lessons, and by the simplicity, by the consistency, and by the unfailing courage and constancy of his life, to present to us a combination of qualities so elevated in their nature as to carry us at once into a higher atmosphere. The sympathies of Mr. Bright were not only strong, but active; they were not sympathies which can answer to the calls made upon them for the moment, but they were the sympathies of a man who sought far and near for objects on which to bestow the inestimable advantages of his eloquence and of his courage. In Ireland, in the days when the support of the Irish cause was rare; in India, when the support of the native races was rarer still; in America, at the time when Mr. Bright probably foresaw the ultimate issue of the great struggle of 1861, and when he stood as the representative of an exceedingly small portion of the educated community of this country—although undoubtedly he represented a very considerable part of the national sentiment—in all these cases Mr. Bright went far outside the mere necessities of his calling. Not only subjects which demanded his attention as a member of this House, but whatever touched him as a man, whatever touched him as a Christian, and whatever touched him as a member of the great Anglo-Saxon race—all these questions obtained not only his unasked and sincere advocacy, but his enthusiastic aid.—*Speech in the House of Commons*, March 29, 1889.

## O'CONNELL.

IT is a misnomer to call him a demagogue. If I may coin a word for the occasion, he was an ethnagogue. He was not the leader either of *plebs* or *populus* against optimates: he was the leader of a nation; and this nation, weak, outnumbered, and despised, he led, not always unsuccessfully, in its controversy with another nation, the strongest, perhaps, and the proudest in Europe. If we pass down the line of history (but upwards on the moral scale) from Cleon to Gracchus, to Rienzi and even to Savonarola, none of these, I believe, displayed equal powers; but they all differed in this vital point, that they led one part of the community against another, while he led a nation, though a nation *minus* its dissentients, against conquerors, who were never expelled, but never domesticated. For a parallel we cannot take Kossuth or Mazzini, who are small beside him; we must ascend more nearly to the level of the great Cavour, and there still remains this wide difference between them, that the work of Cavour was work in the Cabinet and Parliament alone, while O'Connell not only devised and regulated all interior counsels, but had also the actual handling all along of his own raw material, that is to say of the people; and so handled them by direct personal agency, that he brought them to a state of discipline unequalled in the history of the world.—'Daniel O'Connell' (*Nineteenth Century*, January 1889).

## THE MORAL ELEVATION OF COBDEN AND BRIGHT.

THESE men had lived upon the confidence, the approval, and the applause of the people. The work of their lives had been to propel the tide of public sentiment. Suddenly there came a great occasion on which

they differed from the vast majority of their fellow-countrymen. I myself was one of those who did not agree with them in the particular view which they took of the Crimean conflict. But I felt profoundly what must have been the moral elevation of the men who, having been nurtured through their lives in the atmosphere of popular approval and enthusiasm, could at a moment's notice consent to part with the whole of that favour which they had hitherto enjoyed, and which their opponents thought to be the very breath of their nostrils. They accepted, undoubtedly, the unpopularity of opposing that war, which, although many may have since changed their opinion with regard to it, commanded, if not the unanimous, yet the enormous prevailing approval and concurrence of the country. At that time it was—although we had known much of Mr. Bright before—that we learnt something more. We had known the great mental gifts which distinguished him; we had known his courage and his consistency; we had known his splendid eloquence, which then was or afterwards came to be acknowledged as the loftiest that has sounded within these walls during his generation. But we had not till then known how high the moral tone of those popular leaders had been pitched, what bright examples they set to the whole of their contemporaries and to coming generations, and with what readiness they could part with popular sympathy and support for the sake of the right and of their conscientious convictions.—*Speech in the House of Commons, March 29, 1889.*

LORD JOHN RUSSELL.

I HAVE heard Sir Robert Peel say of him that he was small in small things, but that when the things were great, he was great also. I do not know that he was a master in the hidden arts of politics :

“Of wiles—  
More inexpert I boast not.”

But he brought into public life, and he carried through it unimpaired, the qualities which ennoble manhood: truth, justice, fortitude, self-denial, a fund of genuine indignation against wrong, and an inexhaustible sympathy with human suffering. . . . In the Melbourne time, his mettle was tested almost from day to day. He was ever ready to betake himself to the post of difficulty; and he seemed not only to gather new energies from conflicts, but new inspiration from danger. With a slender store of physical power, his life was a daily assertion of the superiority of the spirit to the flesh. With the warmest domestic affections, and the keen susceptibilities of suffering they entail, he never failed to rally under sorrow to the call of public duty.—‘The Melbourne Government: Its Acts and Persons’ (*Nineteenth Century*, January 1890).

#### DANTE.

IT was a strong expression, I think of the late Mr. Irving, that the soil of the Christian Church had more vigour at the time when it was capable of throwing up such plants as the minds of Luther and Melancthon, than warms it at this moment. And so I would say of the darker period of the thirteenth century. Look at the minds of the men, for example at the mind of Dante,<sup>1</sup> which it moulded. Regard the comprehensive grasp with which he seized the seen and the unseen world, the entire range of ideas and facts, even the possible or imaginary

<sup>1</sup> Another remarkable instance may be found in Roger Bacon the Franciscan monk, educated at Oxford (see Whewell’s *Philosophy of the Inductive Sciences*, i., p. 323), and a third in Thomas Aquinas.

forms of our future existence ; and while interweaving typically with his bold creations the great events and interests of his time,<sup>1</sup> exhibited along with a richness of fancy and a depth of passion in which he has had few poets for his rivals, an understanding edge for analysis like Aristotle, a spirit of childlike and ecstatic devotion like Augustine or Thomas à Kempis, and a strength of sublime intuition, that highest of human faculties, in which he seems to stand alone. Shall we, can we, see again any such form and fashion of a man? Are there the materials for feeding and for training such a spirit? Among our footprints will there be found by posterity

"una simile  
Orma di piè mortale?"<sup>2</sup>

His works are like the huge spears and swords that are shown in some of our old baronial castles, which none can wield ; and if the gigantic physical stature of ancient times be fabulous, is it equally untrue that the higher ranges of intellects, according to the prediction of Lord Bacon, have been reduced, and that our modern pride must begin to suspect and qualify some of its claims to superior excellence?—*Church Principles considered in their Results*, 1840.

RICHARD COBDEN.

SIR, I cannot pass from the subject of the French Treaty without paying a tribute of respect to two persons, at least, who have been the main authors of it. I am bound to bear this witness, at any rate, with regard to the Emperor of the French : that he has given the most

<sup>1</sup> See the ingenious, but exaggerated, theory of the work of Professor Rossetti, *Sullo spirito Antipapale*.

<sup>2</sup> Manzoni's *Ode on the Death of Napoleon*.

unequivocal proofs of sincerity and earnestness in the progress of this great work, a work which he has prosecuted with clear-sighted resolution, not, doubtless, for British purposes, but in the spirit of enlightened patriotism, with a view to commercial reforms at home, and to the advantage and happiness of his own people by means of those reforms. With regard to Mr. Cobden, speaking as I do at a time when every angry passion has passed away, I cannot help expressing our obligations to him for the labour he has, at no small personal sacrifice, bestowed upon a measure which he—not the least among the apostles of Free Trade—believes to be one of the most memorable triumphs Free Trade has ever achieved. Rare is the privilege of any man who, having fourteen years ago rendered to his country one signal and splendid service, now again, within the same brief space of life, decorated by neither rank nor title, bearing no mark to distinguish him from the people whom he loves, has been permitted again to perform a great and memorable service to his Sovereign and to his country.—*Budget Speech of 1860.*

CHARLES KEAN.

MR. GLADSTONE said “he regretted that he had rarely the opportunity of witnessing the talent of Mr. Kean or others, as his own pursuits, they were aware, were not of so agreeable a character. His time was engaged at that part of the day when such talents were exhibited; in fact, he had to ‘appear’ in another place at the time when Mr. Kean was to be seen pursuing his own professional duties.” Referring to the question of the drama generally, and the revival of Shakespeare, the right hon. gentleman said “they must look to the fact that Mr. Kean was one who had laboured in the noble and holy cause of endeavouring

to disassociate the elements of the drama from all moral and social contamination. That was the work to which Mr. Kean had given many anxious years, and all the best energies of his mind; and there were few who could be compared with him for pursuing the profession with all the understanding and the heart. He hoped that others would follow him in endeavouring to improve the tone and elevate the character of the English stage."—*Speech in Presenting the Public Testimonial to Charles Kean*, March 1862.

#### THE EMPEROR FREDERICK.

I GREATLY doubt whether there has ever been a case in which one so exalted in rank and station as was the late Emperor, has had such claims—I will not merely say upon the admiration, but upon the sympathy and pity of the world. Sir, it is touching to reflect on the enhancements of that great trial—the circumstances under which it occurred, the peculiar slowness and certainty of the disease, the extreme strength of constitution of the sufferer, and the great advance in the resources of medical science which, aided by its most skilful professors, permitted a considerable but unavailing prolongation of life which we ventured to hope might lead to recovery, but which was, in truth, only an addition to suffering. Our recollections of the Emperor Frederick reach back for a long period of years, for it was in the first period of his happy marriage that he made a deep impression upon the minds of the people of England, and they felt that their interest in him was a personal interest, not only because of his association with our beloved Sovereign, but also on account of the qualities which he displayed in early life—the high intelligence, the wonderful simplicity and gentleness of character, the kindness which laid him open to the access of all men; and those as time

went on were destined to be followed up by fresh displays of the qualities above stated. When he came back to this country after the war of 1870, it was impossible not to be profoundly struck that, after he had shown that in skill and valour he was worthy to take his place among the heroes of the world, he still displayed in a peculiar degree all the modesty of his youth. It seemed as if all were conscious of these facts but himself. His character remained precisely as it was before he had had an opportunity of manifesting to the world the claims he was so well entitled to make upon its admiration. Sir, there may be a disposition to regret that the reign of the Emperor Frederick was too short for the display of the qualities of the ruler, but there is another view which, I think, will change that into thankfulness. The circumstances attending his ascent to the throne made him still more conspicuous to the eyes of the world, and I have no doubt caused a yet deeper impression of the invaluable qualities of his mind and character both upon the German people and upon mankind at large. If there was a high estimate formed of him before he became Emperor, it was fully realized by those wise views of the condition of Europe which were at the very earliest date made known to the German people and the nations around. So far as human sorrow can be alleviated, either by the expression of sympathy, or by glorious recollections, or by yet more glorious hopes, all that consolation will be enjoyed by those who are now mourning over the death of the German Emperor. But one thing remains to those, and it is this—the recollection of his great qualities, of his singular union of wisdom with virtue and with valour, his known attachment to the liberties of his country, and his respect for its constitution—all those winning qualities, and a fortitude greater in degree than that of many a soldier, and,



perhaps, of many a martyr—all those things constitute a great and noble inheritance for the German people; and we trust that that great nation will treasure the recollection of the Emperor whom they have lost as among the most precious possessions that can fall to the lot of any people upon earth.—*Speech in the House of Commons*, June 18, 1888.

LORD PALMERSTON.

ALL who knew Lord Palmerston knew his genial temper and the courage with which he entered into the debates in the House; his incomparable tact and ingenuity—his command of fence—his delight, his old English delight, in a fair stand-up fight. Yet, notwithstanding the possession of these powers, I must say I think there was no man whose inclination and whose habit were more fixed, so far as our discussions were concerned, in avoiding whatever tended to exasperate, and in having recourse to those means by which animosity might be calmed down. He had the power to stir up angry passions, but he chose, like the sea-god in the *Aeneid*, rather to pacify. That which, in my opinion, distinguished Lord Palmerston's speaking from the oratory of other men, that which was its most remarkable characteristic, was the degree in which he said precisely that which he meant to express.—*Speech in the House of Commons*, Feb. 1866.

DEAN FARQUHAR HOOK.

MAN to be a hero must pursue ends beyond himself by legitimate means. He must pursue them as a man, not as a dreamer. He must not give to some one idea a disproportionate weight which it did not deserve, and forget everything else which belonged to the perfection and excellence of human nature. If he did all this he was

a hero, even if he had not very great powers; and if he had great powers, then he was a consummate hero. Such a man, he contended, was Dr. Hook, and he certainly deserved the best title which he had given him. He was a man who made heroic sacrifices, which had earned for him a secure and lofty place as a soldier in the annals of the bloodless warfare of the Gospel, and he was held as a benefactor in the fond recollection of tens of thousands of his fellow-countrymen.—*Lecture on Dr. Hook at the Boys' School, Hawarden, 1875.*

*LORD CHARLES RUSSELL.*

I HAVE seen, with the eyes of others, in newspapers of this afternoon, the account of the death—shall I say?—or of the ingathering of your father. And of what he was to you as a father, I can reasonably, if remotely, conceive from knowing what he was in the outer circle, as a firm, true, loyal friend. He has done and will do no dishonour to the name of Russell. It is a higher matter to know, at a supreme moment like this, that he had placed his treasure where moth and rust do not corrupt, and his dependence where dependence never fails. May he enjoy the rest, light, and peace of the just until you are permitted to rejoin him. With growing years you will feel more and more that here everything is but a rent, and that it is death alone which integrates.—*Letter to Mr. George Russell, M.P., July 1894.*

*SIR ROBERT PEEL.*

I AM quite sure that every heart is much too full to allow us, at a period so early, to enter upon a consideration of the amount of that calamity with which the country has been visited in his, I must even now say, premature death;

for though he has died full of years and full of honours, yet it is a death which our human eyes will regard as premature ; because we had fondly hoped that, in whatever position he was placed, by the weight of his character, by the splendour of his talents, by the purity of his virtues, he would still have been spared to render to his country the most essential services. I will only, sir, quote those most touching and feeling lines which were applied by one of the greatest poets of this country to the memory of a man great indeed, but yet not greater than Sir Robert Peel—

“ Now is the stately column broke,  
The beacon light is quenched in smoke ;  
The trumpet's silver voice is still ;  
The warder silent on the hill.”<sup>1</sup>

Sir, I will add no more ; in saying this, I have perhaps said too much. It might have been better had I simply confined myself to seconding the motion. I am sure the tribute of respect which we now offer will be all the more valuable from the silence with which the motion is received, and which I well know has not arisen from the want, but from the excess, of feeling on the part of the members of this House.—*Speech in the House of Commons, July 3, 1850.*

#### PRESIDENT GARFIELD.

AFTER the attempted assassination of General Garfield, from which for a time he seemed to recover, Mr. Gladstone telegraphed the following communication to Mrs. Garfield :—“ You will, I am sure, excuse me, though personally a stranger, for addressing you by letter, to convey to you the assurances of our feelings and those of my countrymen on the occasion of the late horrible attempt to murder the President of the United States, in a form more palpable

<sup>1</sup> Sir Walter Scott's lines on William Pitt : Introduction to the First Canto of *Marmion*.

at least than that of the messages conveyed by telegraph. Those feelings have been feelings in the first instance of sympathy, and afterwards of joy and thankfulness, almost comparable, and, I venture to say, only second to the strong emotions of the great nation of which he is appointed the head. Individually I have, let me beg you to believe, had my full share in the sentiments which have possessed the British nation. They have been prompted and quickened largely by what I venture to think is the ever-growing sense of harmony and mutual respect and affection between the two countries, and of a relationship which from year to year becomes more and more a practical bond of union between us. But they have also drawn much of their strength from a cordial admiration of the simple heroism which has marked the personal conduct of the President, for we have not yet wholly lost the capacity of appreciating such an example of Christian faith and manly fortitude. This exemplary picture has been made complete by your own contribution to its noble and touching features, on which I only forbear to dwell because I am directly addressing you."—*Letter to Mrs. Garfield, July 21, 1881.*

GEORGE CANNING.

IT is for those who revered him in the plenitude of his meridian glory to mourn over him in the darkness of his premature extinction; to mourn over the hopes that are buried in his grave, and the evils that arise from his withdrawing from the scene of life. Surely if eloquence never excelled and seldom equalled—if an expanded mind and judgment whose vigour was paralleled only by its soundness—if brilliant wit—if a glowing imagination—if a warm heart, and an unbending firmness—could have strengthened the frail tenure, and prolonged the momentary duration

of human existence, that man had been immortal! But nature could endure no longer. Thus has Providence ordained that inasmuch as the intellect is more brilliant, it shall be more short-lived; as its sphere is more expanded, more swiftly is it summoned away. Lest we should give the man honour due to God—lest we should exalt the object of our admiration into a divinity for our worship—He who calls the weary and the mourner to eternal rest hath been pleased to remove him from our eyes.—*Eton Miscellany*, 1827.

*THE DUKE OF WELLINGTON.*

WHILE many of the actions of his life, while many of the qualities he possessed, are unattainable by others, there are lessons which we may all derive from the life and actions of that illustrious man. It may never be given to another subject of the British Crown to perform services so brilliant as he performed; it may never be given to another man to hold the sword which was to gain the independence of Europe, to rally the nations around it, and, while England saved herself by her constancy, to save Europe by her example; it may never be given to another man, after having attained such eminence, after such an unexampled series of victories, to show equal moderation in peace as he has shown greatness in war, and to devote the remainder of his life to the cause of internal and external peace for that country which he has so served; it may never be given to another man to have equal authority both with the Sovereign he served, and with the Senate of which he was to the end a venerated member; it may never be given to another man after such a career to preserve even to the last the full possession of those great faculties with which he was endowed, and to carry on the services of one of the most important departments of the

State with unexampled regularity and success, to the latest day of his life. These are circumstances, and these are qualities, which may never occur again in the history of this country. But there are qualities which the Duke of Wellington displayed, of which we may all act in humble imitation—that sincere and unceasing devotion to our country; that honest and upright determination to act for the benefit of the country on every occasion; that devoted loyalty, which, while it made him ever anxious to serve the Crown, never induced him to conceal from the Sovereign that which he believed to be the truth; that devotedness in the constant performance of duty; that temperance of his life, which enabled him at all times to give his mind and his faculties to the services which he was called on to perform; that regular, consistent, and unceasing piety by which he was distinguished at all times in his life; these are qualities that are attainable by others, and these are qualities which should not be lost as an example.—*Speech in the House of Commons, November 1852.*

LORD BEACONSFIELD.

THE career of Lord Beaconsfield is, in many respects, the most remarkable in our Parliamentary history. For my own part, I know but one that can fairly be compared to it in regard to the emotional surprise—the emotion of wonder, which, when viewed as a whole, it is calculated to excite, and that is the career, the early career, of Mr. Pitt. Lord Beaconsfield's name is associated with at least one great constitutional change, in regard to which I think it will ever be admitted—at least, I can never scruple to admit it—that its arrival was accelerated by his personal act. I will not dwell upon that, but upon the close association of his name with the important change in the principle of the

Parliamentary franchise. It is also associated with great European transactions, great European arrangements. I put myself in the position, not necessarily of a friend and admirer, who looks with sympathy at the character of the action of Lord Beaconsfield, but in the position of one who looks at the magnitude of the part which he played on behalf of this country, and I say that one who was his political friend might fairly have said of him—

*“Aspice, ut insignis spoliis Marcellus opimis  
Ingreditur, victorque viros supereminet omnes.”*

The deceased statesman had certain great qualities on which it would be idle for me to enlarge : his extraordinary intellectual powers, for instance, were as well-known to others as to me. But other qualities there were in him, not merely intellectual or immediately connected with the conduct of affairs, but with regard to which I should wish, were I younger, to stamp the recollection of him on my mind for my own future guidance, and which I strongly recommend to those who are younger for notice and imitation. These characteristics were not only written in a marked manner on his career, but were possessed by him in a degree undoubtedly extraordinary. I speak, for example, of his strength of will, his long-sighted persistency of purpose, reaching from his very first entrance on the avenue of life to its very close, his remarkable power of self-government, and last, not least, his great Parliamentary courage, which I, who have been associated in the course of my life with some scores of Ministers, have never seen surpassed. There were other points in his character on which I cannot refrain from saying a word or two. I wish to express my admiration for those strong sympathies of race, for the sake of which he was always ready to risk popularity and

influence. A like sentiment I feel towards the strength of his sympathies with that brotherhood to which he thought, and justly thought, himself entitled to belong—the brotherhood of men of letters. It is only within the last few days that I have read in a very interesting book, *The Autobiography of Thomas Cooper*, how in the year 1844, when his influence with his party was not yet established, Mr. Cooper came to him in the character of a struggling literary man, who was also a Chartist, and the then Mr. Disraeli met him with the most active and cordial kindness—so ready was his sympathy for genius. There was also another feeling which may be referred to now without indelicacy, I mean his profound, devoted, tender, and grateful affection for his wife, which, if it deprived him of the honour of public obsequies—I know not whether it did so—has, nevertheless, left him a more permanent title, as one who knew, amid the calls and temptations of political life, what was due to the sanctity and strength of the domestic affections, and made him in that respect an example to the country. . . . There is much misapprehension abroad as to the personal sentiments between public men who are divided in policy. Their words may necessarily from time to time be sharp; their judgments may necessarily be severe, but the general idea of persons less informed than those within the Parliamentary circle, is that they are actuated by sentiments of intense antipathy or hatred for one another. I wish to take this occasion—if with the permission of the House I may for a moment degenerate into egotism—of recording my firm conviction that in all the judgments ever delivered by Lord Beaconsfield upon myself, he never was actuated by sentiments of personal antipathy. It is a pleasure to me to make that acknowledgment. The feeling on my part is not a new one, but the acknowledgment of it could hardly have been



made with propriety on an earlier occasion. . . . I have now called attention to the fact that that to which we have to look is the greatness of the man himself, and of the transactions with which he was associated, and the full, undisputed, constitutional authority that he possessed to sanction his policy."—*Speech in the House of Commons*, May 9, 1881.

LORD IDDESLEIGH.

I N 1843 I had the honour—and it was a great honour—of introducing him (Lord Idlesleigh) into public life, and I had the advantage of profiting largely by his personal services and aid, and of observing that rich and abundant promise of his early life which was so well fulfilled in the after years of his career. . . . The sentiment upon the death of Lord Idlesleigh which was expressed by the country was not partial, but universal. It was universal, no distinction could be traced between party and party in the feelings expressed upon that lamentable event. There were no doubt tragic circumstances in so sudden and appalling a removal which would do something to stir in an unusual manner the sympathies of the nation. But there was more in the character and the expression of those sympathies than could be accounted for by a mere reference to those momentary incidental circumstances. . . . It was known that the country had lost a man of very large experience, of great accumulated knowledge, of remarkable power, and accustomed to apply it to render public service to the country. But even that, I think, and the sense of the loss of such a man as I have described, by no means account for the deep feeling that has existed for Lord Idlesleigh. For there was a sentiment that we had lost, not only that knowledge and that experience and that ability

which are not quite rare in this country, but that we had lost manly qualities not easily to be replaced. The courtesy of Lord Iddesleigh was not only an enduring courtesy, but it was a courtesy immediately connected with the foundation of his character. And the same may be said with respect to his temper. There is no school of temper like the House of Commons. A man not happily gifted in that respect by nature may acquire by self-discipline that control which is necessary in the transaction of the business of the House. The courtesy which flowed out from Lord Iddesleigh on all hands was a delightful courtesy founded upon his knowledge of society and what is necessary to social intercourse. But the temper and the courtesy of Lord Iddesleigh were based upon a gentleness which was at the very foundation of his character. He seemed to be a man incapable of resenting injury; a man in whom it was the fixed habit of his life to put himself wholly out of view when he had before him what he deemed to be the attainment of great public objects. And these qualities . . . are qualities which are even more valuable than any of the signal intellectual gifts which he expended so freely in the service of his native land. . . . It is not for me to speak of Lord Iddesleigh in relation to the political party to which he belonged. Yet one thing I may venture to say—that as far as an external observer may feel entitled to speak, I may venture to judge that as that party has but rarely in its history had in its service a man of greater intellectual gifts, so it has never had one who was more entirely loyal and devoted to its aims.—*Speech in the House of Commons, January 27, 1887.*

*GENERAL GORDON.*

THE life of General Gordon was devoted to his Sovereign, to his country, likewise to the world. General Gordon's sympathies were not limited by race or colour or religion. In point of fact he seems to have deemed it his special honour to devote his energies and to risk his existence on behalf of those with whom he had no other tie than that of human sympathy. General Gordon was a hero . . . he was still more—he was a hero among heroes. For there have been men who have obtained and deserved the praise of heroism, whose heroism was manifested on the field of battle or in other conflicts, and who when examined on the tenor of their personal lives were not altogether blameless ; but if you take the case of this man, pursue him into privacy, investigate his heart and his mind, you will find that he proposed to himself not any ideal of wealth and power, or even fame, but to do good was the object he proposed to himself in his whole life, and on that one object it was his one desire to spend his existence. Such is the man we have lost—a loss great indeed ; but he is not all lost, for such examples are fruitful in the future, and I trust there will grow from the contemplation of that character and those deeds, other men who in future time may emulate his noble and most Christian example.—*Speech in the House of Commons, Feb. 23, 1885.*

III.

PHILOSOPHICAL.

## PHILOSOPHICAL.

*COMPETENCY IN JUDGMENT.*

WHO is there that combines perfect assiduity in the acquisition of wisdom with perfect competency, and both with perfect freedom from bias? Who is there that has perfect competency? In the contact between the mind of man and such a subject as the being of God, the best men are not like the poppies in Herodotus, towering far above the grain; they are but as blades of grass, of which no one is greatly taller than his nearest fellows. The different elements of competency are, in different subjects, differently combined; and their distribution oftentimes corroborates their force. There is here, too, a competency of the race as well as of the individual; the greatest can know but little, the smallest may know something, and perhaps in a different way.—*Gleanings of Past Years*, vol. iii.

*PERFECT COMPREHENSION IMPOSSIBLE.*

SMALL indeed is the number of subjects or ideas which, in the sense of absolute comprehension, mankind have ever comprehended; what is given to us, as a general rule, is comprehension in degree—comprehension by contact with a subject at certain of its points, which

in a manner give the outline, as the naturalist constructs the creature from the bone—comprehension not absolute, but relative to our state and wants; limited, and thus teaching humility, but adequate to establish reasonable conclusions, and to work out those laws of probable evidence which, sustained by our experience of their operation, fit it to be the guide of life. In this, the old Christian reading of the laws of knowledge, our intellectual discipline is everywhere intertwined with moral teaching, and the employments farthest from the direct subject-matter of religion minister to its highest purposes, like the Queen of the South bringing her choicest gifts to the elect King of the people of God.—‘Rejoinder on Authority in Matters of Opinion’ (*Nineteenth Century*, July 1877).

*PROBABLE EVIDENCE THE GUIDE OF LIFE.*

WHILE authority, as between man and man, is in the nature of a substitute for observation and reflection, the two methods are likewise susceptible of combination in every varying degree. Much knowledge, which we have erroneously believed to be complete, proves itself, in process of time or thought, to be incomplete; but authority, resting as a stay behind it, may bring the aggregate of evidence up to the point which justifies or requires belief or action as the case may be. And, on the other hand, where authority by itself reaches a certain way, but is not so clear or constant as to supply a full-formed motive, an independent examination, in itself partial, may supply confirmatory considerations which fill up the void. Evidence ought to be sufficient, but need not be homogeneous. It may be made up of direct and indirect; the direct evidence of inquiry, which places us mentally in contact with the thing to be received, or the indirect evidence of authority,

which gives a mediate contact with it, through the minds of others. In all these modes and shapes of a question, it is implied that the knowledge is not perfect, and that the authority is not absolute. Even in their combination, they will commonly form no more than a preponderance of reason on behalf of what is proposed for our acceptance. But this preponderance is all that can generally be had ; in other words, we fall back upon the great dictum of Butler, that probable evidence is the guide of life.—‘Rejoinder on Authority in Matters of Opinion’ (*Nineteenth Century*).

*KNOWLEDGE MUST TEST AUTHORITY.*

**T**HERE is no point at which we may not throw back the boundary, and enlarge the sphere of direct knowledge, and of conviction and action founded thereupon. There is no point, at which we ought not to so throw it back, according to our means and opportunities. Life should be spent in a strong continuous effort to improve the apparatus for the guidance of life, both in thought and action. We must ever be trying to know more and more what are the things to be believed and done. In pursuing the end, the exercise of free intelligent thought may, indeed, greatly enlarge the sphere of authority. For example, in learning facts of physical science, as when we inquire about the results obtained by the *Challenger* ; or in becoming more largely acquainted with the laws of health from the mouth of a judicious physician. This duty, however, is covered and overlapped by another duty : the duty of constantly endeavouring, within the limit of our means, to corroborate or test authority by inquiry, which finally means to supplant trust by knowledge. And this duty is supreme. But it is insidiously dogged by the danger of mistaking the limit of our means, and thus supplanting trust, not by our

knowledge, but by our ignorance dressed out in the garb of knowledge.—'Rejoinder on Authority in Matters of Opinion' (*Nineteenth Century*).

*POSITIVISM.*

COMTISM or Positivism—or, as it might be called, Humanism—seems to improve upon Pantheism, by bringing into the account certain assets, which Pantheism does not stoop to notice, namely, the vast roll of the life and experience of the great human past, summed into a unit. In human characters, aggregate or select, it sees, or thinks it sees, a noble picture; in human achievement, a large accumulation of moral and social, as well as material capital: in the one a fit and capable object to move the veneration, and thus mould the moral being of the race; in the other, the means and appliances needful for continued progress in the prospective career. When this system is viewed from the standing-ground of belief, nothing can redeem it from the charge of that great initial act of destruction, in which it partakes with the seven competitors: yet there is, one would think, much of faith and of chivalry in this constructive effort; and some sympathy will be felt for a gallant endeavour to build up a working substitute for the old belief, and to efface the Ichabod written on the tablets of a deserted shrine.—*Gleanings of Past Years*, vol. iii.

*HUMAN KNOWLEDGE NOT ABSOLUTE.*

IT is only by a licence of speech that the term knowledge can be applied to any of our human perceptions. For as nothing can in the nature of things, properly speaking, be known except that which exists, or known in any manner other than that exact manner in which it exists, it follows



that knowledge can properly be predicated only of those perceptions which are absolutely and exactly true; and further, that it can be so predicated only by those who infallibly know them to be true. In strictness, therefore, knowledge is not predicable by us of any one of our own perceptions; whatever number of them may be true, we do not infallibly know of any one of them, that it is true. Of all the steps in the operations of our mental faculties, there is not one, at which it is abstractedly impossible that error should intervene; and as this is not impossible, *knowledge*, the certain and precise correspondence of the percipient and the thing perceived, cannot be categorically asserted. If, therefore, without knowledge in its scientific sense there can be no legitimate belief, this wide universe is a blank, and nothing can be believed: nothing theological, nothing moral, nothing social, nothing physical. In a word, abstract certainty, in this dispensation, we scarcely can possess, though we may come indefinitely near it: and knowledge and certainty, and all similar expressions as practical terms, must be understood not absolutely but relatively; relatively, that is, to the limit imposed by the nature of our faculties, and this not with regard to revelation only, but throughout the whole circle of our experience.—*Gleanings of Past Years*, vol. ii.

#### THE LAW OF CREDIBILITY.

THE law of credibility, upon which our common and indeed universal practice is founded, has no more dependence upon the magnitude of the objects to which it is applied than have the numbers of the arithmetical scale, which, with exactly the same propriety, embrace notes and mountains. It is not the greatness or minuteness of the proposition, but the balance between likelihood or unlikelihood,

which we have to regard whenever we are called to determine upon assent or rejection. It is true, indeed, that when the matter is very small, the evil of acting against probability will be small also. But this shows that, in a practical view, the obligation of the law becomes not less but more stringent, as the rank of the subject in question rises; because the best and most rational method of avoiding a very great evil, or of realizing a very great good, has a higher degree of claim upon our consideration and acceptance, in proportion to the degree of greatness belonging to the object in view.—*Gleanings of Past Years*, vol. ii.

#### THE EFFECT OF FALSE VIEWS.

WHEN long-established falsehoods have had habitual and undisturbed possession of the public mind, they form an atmosphere which we inhale long before consciousness begins. Hence, the spurious colours with which we have thus been surreptitiously imbued, long survive the power, or even the act, of recurrence to the original standards. For that recurrence rarely takes place with such a concentration of the mind as is necessary in order to the double process, first, of disentangling itself from the snares of a false conception, and secondly, of building up for itself, and this too from the very ground, a true one.—*Studies on Homer*, vol. iii.

#### THE PLACE OF AUTHORITY IN OPINION.

AUTHORITY claims a legitimate place in the province of opinion, not as a bar to truth, but as a guarantee for it; not as an absolute guarantee, but only when it is as the best that may be had, not in preference to personal inquiry reaching up to the sources, but as the proper substi-

tute in the multitude of instances where this is impracticable. Authority, rightly understood, has a substantial meaning : in that meaning, it is not at variance or in competition either with truth, or with private inquiry and private judgment. It is a crutch, rather than a leg ; but the natural energy of the leg is limited, and, when the leg cannot work, the crutch may.—‘The Influence of Authority in Matters of Opinion’ (*Nineteenth Century*, 1877).

#### THE VALUE OF AUTHORITY.

THERE is something noble in a jealousy of authority, when the intention is to substitute for it a strong persistent course of mental labour. Such labour involves sacrifice, and sacrifice can dignify much error. But unhappily the rejection of authority is too often a cover for indolence as well as wantonness of mind, and the rejection of solid and venerable authority is avenged by lapse into the most ignoble servitudes. Those who think lightly of the testimony of the ages, the tradition of their race, which at all events keeps them in communion with it, are often found the slaves of Mr. A. or Mr. B., of their newspaper or of their club. In a time of much mental movement, men are apt to think that it must be right with them, provided only that they move ; and they are slow to distinguish between progress, and what is running to and fro. If it be a glory of the age to have discovered the unsuspected width of the sway of law in external nature, let it crown the exploit by cultivating a severer study, than is commonly in use, of the law weighty beyond all others, the law which fixes, so to speak, the equation of the mind of man in the orbit appointed for the consummation of his destiny.—‘The Influence of Authority in Matters of Opinion’ (*Nineteenth Century*).

*POSITIVE AND NEGATIVE CONVICTIONS.*

A MAN cannot justifiably overturn the whole structure of his life, and violently disturb the society in which he lives, except upon a full and mature conviction. This can only be formed and tested by time : and it is not easy to mark the moment, so bewildering becomes the work of introspection, when a conviction entailing such terrible results has been sufficiently ascertained. But let it have arrived : to testify to a positive truth, to a living principle, is not only a duty, but an animating and ennobling idea : it is not the same thing when a man has to bear witness to a blank, a void, an universal negative ; when he is to deprive all his fellow-creatures, as to their moral being, of the clothing that covers them, the house that shelters them, the food that sustains them, and to present to them the great Nil in exchange.—*Gleanings of Past Years*, vol. ii.

*ACCUMULATING CAPITAL OF THE HUMAN RACE.*

SUBJECT to certain cycles of partial revolution, it is true that, as in the natural, so in the moral world, every generation of men is a labourer for that which is to succeed it, and makes an addition to that great sum-total of achieved results, which may, in commercial phrase, be called the capital of the race. Of all the conditions of existence in which man differs from the brutes, there is not one of greater moment than this, that each one of them commences life as if he were the first of a species, whereas man inherits largely from those who have gone before. How largely, none of us can say ; but my belief is that, as years gather more and more upon you, you will estimate more and more highly your debt to preceding ages. If, on the one hand, that debt is capable of being exaggerated or misapprehended ; if argu-

ments are sometimes strangely used which would imply that, because they have done much, we ought to do nothing more; yet, on the other hand, it is no less true that the obligation is one so vast and manifold, that it can never as a whole be adequately measured. It is not only in possessions, available for use, enjoyment, and security; it is not only in language, laws, institutions, arts, religion; it is not only in what we have, but in what we are. For, as character is formed by the action and reaction of the human being and the circumstances in which he lives, it follows that, as those circumstances vary, he alters too; and he transmits a modified—it ought to be also an expanded and expanding—nature onwards in his turn to his posterity, under that profound law which establishes, between every generation and its predecessors, a moral as well as a physical association.—*Inaugural Address at Edinburgh University, 1860.*

*OBLIGATIONS TOWARDS PROBABLE TRUTH.*

THE doctrine, that we are bound by the laws of our nature to follow probable truth, rests upon the most secure of all grounds for practical purposes; indeed the consent which accepts it is in fact so widely spread in the usual doings of mankind, that it may well be termed universal. The very circumstance that there are exceptions confirms the rule, provided it may be maintained that the exceptions are of a certain kind. For conversely, if there be a practice invariably followed by those who are known to be wise in kindred subject-matter, it is often doubtful whether this can be said to derive any positive confirmation from the concurrent course of persons who are known to be of an opposite character. Again, if there be an universal agreement concerning any proposition among those who have no

sinister bias, the fact that others who are known to have such a bias differ from them does not impair their authority, but may even appear rather to constitute an additional evidence of their being in the right. Now this is exactly the kind of consent, which may justly be said to obtain among men with regard to the following of probable truth. For every one acts upon affirmative evidence, however inferior to certainty, unless he be either extremely deficient in common understanding, or so biassed the other way by his desires as to be incapable of an upright view of the case before him. Even the last-named class of excepted instances would generally take the form rather of an inability, under the circumstances, to perceive the evidence, than of a denial of its authority.—*Gleanings of Past Years*, vol. vii.

*PROBABILITY AS THE GUIDE OF CONDUCT.*

UPON the doctrine of probability itself, let me record these three remarks. In the first place, the cases are innumerable in which there is evidence in favour of a given alternative, which would amount to a solid, aye, a very solid probability, if it stood alone; if it were not overthrown by evidence on the opposite side. But if we are to regard it absolutely, and not relatively, we must on this account fall into constant error. Secondly: to know that our duty is to follow the safest and best alternative, is at least to possess a determinate, and one eminently acceptable to a sound conscience; one which gives us a single and intelligible end for our efforts, though the path of duty is not always, even for the single eye, easy to discern. It becomes a tangled path indeed, if we invoke the aid of Probabilism. For this requires the decision of at least two questions: first, whether the alternative which it is meant to follow has

a solid, not a feeble, probability in its favour; secondly, whether the alternative to be discarded has a notable and conspicuous, or only a limited and moderate, superiority over it. For the step cannot, by hypothesis, be taken, until both these questions have been determined. In the third place, it is painful to recollect that when we are dealing with the most difficult parts of duty, namely those which we transact wholly within ourselves, the appetite for self-indulgence should be pampered by encouragement from without. We are already apt enough to conjure into solid probabilities the veriest phantasms of the mind, provided only they present an agreeable appearance. Here is a new premium set upon this process, alike dangerous and alluring. The known subtlety of such mental introspections excuses many failures in those who do not create their own embarrassments; but, for those who do, such a system appears capable of colouring error, which might have been blameless, with the darker hues of wilfulness and guilt.—*Gleanings of Past Years*, vol. vii.

#### PROBABLE EVIDENCE.

THE province of probable evidence is a very wide one. But, in fact, it is still wider than it appears to be. For many truths, which are the objects of intuition to a well-cultivated mind of extended scope, are by no means such to one of an inferior order, or of a less advanced discipline. By such, they can only be reached through circuitous processes of a discursive nature, if at all. In point of fact there appear to be many, who have scarcely any clear intuitions, any perceptions of truths as absolute, self-dependent, and unchanging. If so, then not only all the detailed or concrete questions of life and practice, to which the idea of duty is immediately applicable for all minds, but

likewise the entire operations of some minds, are situated in the region of probable evidence.—*Gleanings of Past Years*, vol. vii.

*DUTY AND JUSTICE.*

A SOLEMN and overpowering sense of duty, and that mixture of profound humility with manly resolution, which such a sense best engenders and sustains ; these are, we believe, the instruments by which the Divine Grace develops in the conduct of men, even amidst the most difficult passages of life, the principles of unchangeable justice.—*Gleanings of Past Years*, vol. v.

*BEARING OF PROBABLE EVIDENCE ON CONDUCT.*

FOR the government of life, all men, though in various degrees, require to be supplied with certain practical judgments. For there is no breathing man, to whom the alternatives of right and wrong are not continually present. To one they are less, perhaps infinitely less, complicated than to another ; but they pervade the whole tissue of every human life. In order to meet these, we must be supplied with certain practical judgments. It matters not that there may have existed particular persons, as children, for instance, who have never entertained these judgments in the abstract at all ; nor that many act blindly and at haphazard, which is simply a contempt of duty ; nor that there may be another class, into whose compositions by long use some of them are so ingrained, that they operate with the rapidity and certainty of instinct. Setting these aside, it remains true of all persons of developed understanding that there are many questions bearing on practice, with regard to which, in order to discharge their duty rightly, they must have conclusions, and these not necessarily numerous in every case, but in



every case of essential importance, so that they may be termed "a savour of life unto life, or a savour of death unto death." Now it is in this department that the argument for the obligation to follow probable evidence is of the greatest force and moment.—*Gleanings of Past Years*, vol. vii.

*THE DANGER OF REACTION.*

THERE is such a thing as mistaking the indifferent for the essential, and a slavish adherence to traditions insufficiently examined. But the liabilities of human nature to error do not all lie on one side. It may on the contrary be stated with some confidence that, when error in a certain direction after a long precedence is effectually called to account, it is generally apt, and in some cases certain, to be followed by a reign of prejudices or biassed judgments more or less extended, and in a contrary direction.—*The Impregnable Rock of Holy Scripture*.

*THE MOULD OF EUROPEAN CIVILIZATION.*

IT was the Greek mind, transferred, without doubt, in some part through Italy, but yet only transferred, and still Greek both in origin and in much of its essence, in which was shaped and tempered the original mould of the modern European civilization. I speak now of civilization as a thing distinct from religion, but destined to combine and coalesce with it. The power derived from this source was to stand in subordinate conjunction with the Gospel, and to contribute its own share towards the training of mankind. From hence were to be derived the forms and materials of thought, of imaginative culture of the whole education of the intellectual soul, which, when pervaded with a higher life from the Divine fountain, was thus to be

secured from corruption, and both placed and kept in harmony with the world of spirits.—*Studies on Homer*, vol. i.

#### MYTH.

THE word *myth*, of which in recent controversies the use has been so frequent, is capable of being viewed under either of two principal aspects. In one of these, it signifies a story which is not contemporary with the date of the facts it purports to relate, but is in reality an after-view of them, which colours its subject, and exaggerates, *ad libitum*, according to the conditions of thought and feeling which have arisen in the interval. In the other of these senses it is an allegory which has simply lost its counterpart: it was true, but by separation from that which attached it to fact, it has become untrue: being now of necessity handled, if handled at all, as a substantive existence it has passed into a fable, and is only distinguished from pure fable, in that it once indicated truths contemporary with itself, though probably truths lying in a different region from its own. It is in this sense that the term myth is chiefly, and most legitimately, applicable to the religious system of the Homeric poems; but they may also probably contain more or less of the mythical element in the former sense.—*Studies on Homer*, vol. ii.

#### THE IDEA OF LIFE.

THE perpetual movement which inheres in the essence of a river, combined with the visibility which separates it from mere atmospherical currents, seems to connect it more closely than any other natural project with the idea of life. It is most interesting to observe how the sentiment here expressed seems to have worked in ages widely distant,

upon great poets of differing nations, temperaments, and circumstances, after their differing manners. Homer does not impute feelings to a River ; but he impersonates it with a treatment different from that which he applies to groves, fountain, or meadow. Now these personifications though not yet disused (especially in the English poetry of the last century) have become far less real and effective for the human mind since the Gospel opened to us the unseen world with its crowd of ethereal inhabitants. Observe, accordingly, how a feeling identical with that of Homer, a tendency to invest outward nature with vitality and action, in these more recent times takes a different form. The great Dante, more than two thousand years later in the line of human descent, without personifying, yet ascribes feeling to a river ; he imagines the Po, after its tumultuous headlong descent with all its feeders from the mountains, longing for peace, and seeking it by repairing to the sea.—*Studies on Homer*, vol. ii.

*KNOWLEDGE THE TREASURE OF THE FEW.*

**I**T is idle to talk of advance in knowledge, except so far as this inward gift makes itself observed and felt in a superior standard of internal conduct. It is futile to proclaim an increased mastery over nature, if we cannot master our own nature, if we are not making, but losing, ground in self-command. Knowledge, as such, is the treasure of the few, and such, by the conditions of our life, it must ever be. Of the race it is still true—

“ That knowledge to their eyes her ample page,  
Rich with the spoils of time, did ne'er unroll : ”

although that page be now richer still, and not with the spoils of time only, but of space, and of all that it enfolds.

Yet the results of knowledge filter down from theorists and students through every *stratum* of practical life, and tend progressively to enlarge the freedom of man, and diminish his dependence upon outward circumstances. So that, in an age of greater knowledge, man ought to grow more manly; to keep a sterner guard over passion; to be less liable to illusion; to take a larger and more consummate view even of his real interests, and to despise the panics, and abhor the selfish arts, which set up interests that are unreal.—*The Paths of Honour and of Shame*, 1878.

*STRANGE EXCESSES OF HUMAN ACTION.*

THE barometer of human action has a very wide range, and registers, from time to time, strange excesses. They are committed with perfect self-complacency by one generation, and only detected by the next. This is not the idea of an enthusiast. Among the too few anecdotes recorded of Bishop Butler, is that which follows. Walking in his garden at Bristol, he asked of his chaplain, Dean Tucker, whether, in the judgment of that able man, it were possible that there could be in nations or kingdoms a frame of mind analogous to what constitutes madness in individuals? "For," said the Bishop, "if there cannot, it seems very difficult to account for the major part of the transactions recorded in history." Evidently he had in view the wars and conflicts, of which the blood-stained web of history has been usually woven. Such was the meditative saying of a man, surpassed by none, to whom these later ages have given birth, in depth of insight, and possibly surpassing all in sobriety of mind.—*The Paths of Honour and of Shame*.

*THE LAW OF RIGHT BEFORE CHRISTIANITY.*

FROM the time when the Redeemer of Mankind on the one hand glorified humility, suffering, and forgiveness, and on the other hand promulgated definitely and clearly to the world at large the doctrine of a ruling and a reckoning Deity, Revenge's occupation has been gone, and it has become not noble but simply bad and base. But in the days when the veil had not been lifted, and the belief in the Providential order was but weak and vague, each man was for himself the vindicator of the moral order; and those can never understand Achilles or the *Iliad* who do not keep this great law of his action in view. The fine gold of a strong determination to uphold the law of right against a base and sordid, as well as a violent invasion, is not the less truly precious, because to it there adheres some merely human dross.—'The Reply of Achilles' (*Contemporary Review*, May 1874).

*THE UNDERSTANDING SUBJECT TO ILLUSION.*

GIVEN right affections, and therefore right primary notions, the understanding will do the rest, and conduct faithfully to a conclusion what it has received; but given (and such is our case) wrong affections, wrong tendencies and leanings, as regards the law of duty and of life, and then the very fidelity of the understanding perpetuates the error which has vitiated the first propositions that it formed, and reproducing it at each successive step, establishes it in the conclusion. So that to rely upon those ideas of religion which our nature prompts because they are sanctioned by our natural understanding, would be as absurd as if Euclid should argue a proposition upon a wrong axiom, observing at the same time in every step an accurate

adherence to that axiom, and a man should allege that accuracy in the subsequent proceeding as a ground for trusting the conclusion, whereas it forms the very demonstration of its falseness. It *cannot* be true.—*Church Principles considered in their Results.*

#### PASSIVE HABITS.

THE operations of these habits are those wherein the mind is excited by the presentation of the appropriate object, but does not carry out the movement into the corresponding action. For instance, when we see a duty, are reminded of it by something presented to the sight, and yet omit to do it; or when we see an object of pity, are moved by it, and yet, having the ability, do not administer relief; or when we see an object of desire, and, desiring it, are unable to arrive at it. This last case is mentioned for the purpose of showing that it is not really, though it is formally, in point, and though it falls within the denomination of passive habits; for the mental act of volition undoubtedly takes place, though the external consequences are barred by obstructions that we are unable to remove; but in the previous cases, which are properly in point, that act of volition is as undoubtedly withheld, and practice is not contemplated at all. From this trifling with our nature, and with its Maker, arises, as Bishop Butler has wisely shown, a deadening influence, by reaction upon the emotions themselves, and a diminution of their real liveliness and power.—*Church Principles considered in their Results.*

IV.

ACADEMICAL.

## ACADEMICAL.

*THE ANCIENT UNIVERSITIES OF EUROPE.*

THE older history of the Universities of Europe not only presents many features of the utmost interest, but upon the whole inspires satisfaction, and challenges praise from the impartial observer. I might detain you long, gentlemen, upon the various kinds of good they did, and I might search long without discovering any characteristic evils to set down against it. What the castle was to the feudal Baron, what the guild was to the infant middle-class, they were to knowledge and to mental freedom; nor was it only that from them local culture received local shelter, and enjoyed through them an immunity from the assaults of barbarism in its vicinity; they established, so to speak, a telegraph for the mind; and all the elements of intellectual culture, scattered throughout Europe, were brought by them into near communion. They established a great brotherhood of the understanding. Without a visible head, or a coercive law, or a perilous tendency to aggression, they did for the mind of man, what the unity of the Roman Church aimed at doing for his soul. They did it by the strong sympathy of an inward life, and by a common interest and impulse, such, from their nature, as were the least capable of being directed to perverse or dangerous ends.—*Inaugural Address at Edinburgh University, 1860.*



*UNIVERSITIES ASSOCIATED WITH LIBERTY.*

IT is in itself deeply interesting, and it should augment our thankfulness for the ample liberties we now enjoy, to trace them back to their cradle. At one time we find nobles; at another, country gentlemen; at another, burghesses, engaged in the struggle against arbitrary power. But nowhere in the ancient history of this country is more deeply engraven her unconquerable love of freedom, than in the constitution and history of her Universities. Each of them, as a brotherhood, bound together by the noble bond of learning, was a standing and living protest against the domination of mere wealth, and of overweening force, in all their forms; and they strengthened themselves for their conflict by the freedom of their arrangements both of teaching and of discipline. As respects teaching, I neither define nor dispute the changes that the altered conditions of modern society may have required; but I think there is no doubt, that, in proportion as we can give a just freedom to teaching by introducing into it the element of a wholesale competition, do we approach more closely to the primitive spirit and system of Universities. As to discipline, we may read the aversion of our forefathers to all slavish formalism in the personal freedom which has been allowed to students; in that curious distribution of them into Nations, which appear to have aimed at a system of self-government combined with pupilages; in the occasional dangers, sometimes for the moment serious enough, to the public peace, which occurred from time to time; and lastly, let me say, in those suffrages which have so long been enjoyed in Scotland, and which have been extended to you under the authority of Parliament.—*Inaugural Address at Edinburgh University, 1860.*

*EDINBURGH UNIVERSITY.*

IN the history of the University of Edinburgh, we may clearly trace the national character of Scotland. We find here all that hardy energy, that gift of extracting much from little, and husbanding every available provision, of supplying the defects of external appliances and means from within by the augmented effort and courage of man, that power to make an ungenial climate smile, and a hungry soil teem with all the bounties of Providence, which have given to Scotland a place and a name among men so far beyond what was due to her geographical extent, or to her natural resources. The progress of this University during the last century (I strive to speak impartially) is truly wonderful: from the days of Carstairs, Pitcairn, Monro, and Sibbald, at its beginning, to those of Brown and Stewart, of Robertson and Blair, of Cullen and the second Monro, of Black, of Playfair, of Robison, of Sir William Hamilton, and many others both before and since its close.—*Inaugural Address at Edinburgh University, 1860.*

*THE UNIVERSITY A CHRISTIAN INSTITUTION.*

IT is, I believe, a fact, and if so, it is a fact highly instructive and suggestive, that the University, as such, is a Christian institution. The Greeks indeed had the very largest ideas upon the training of man, and produced specimens of our kind with gifts that have never been surpassed. But the nature of man, such as they knew it, was scarcely at all developed, nay, it was maimed, in its supreme capacity,—in its relations towards God. Hence, as in the visions of the prophet, so upon the roll of history, the imposing fabrics of ancient civilization never have endured.

We now watch, gentlemen, with a trembling hope, the course of that later and Christian civilization, which arose out of the ashes of the old heathen world, and ask ourselves whether, like the Gospel itself, so that which the Gospel has wrought beyond itself in the manners, arts, laws, and institutions of men, is in such manner and degree salted with perpetual life, that the gates of hell shall not prevail against it? Will the civilization, which was springing upwards from the days of Charlemagne, and which now, over the face of Europe and America, seems to present to us in bewildering conflict the mingled signs of decrepitude and vigour, perish like its older types, and like them, be known thereafter only in its fragments? Or does it bear a charmed life, and will it give shade from the heat, and shelter from the storm, to all generations of men?—*Inaugural Address at Edinburgh University, 1860.*

#### CLASSICAL AND CHRISTIAN STUDIES.

CLASSICAL studies require the powerful corrective which Christian studies supply; with this corrective they afford not only the most admirable discipline to the understanding, taste, and power of expression, but likewise the strongest secondary assurances of the truth and the need of the Gospel; but without it they are full of danger. And the corrective lies not merely in the knowledge of Christian doctrine by rote; not merely in being acquainted, as we cannot doubt that Leopardi was in his youth acquainted, with its technical distribution according to the current theology; but in the true and living knowledge of it, in the application of the mind to Christian study with the same energetic tension, under which pagan philosophy, history, poetry, and languages are studied.—*Gleanings of Past Years*, vol. ii.

*WORK OF THE UNIVERSITY.*

THE work of the University as such covers the whole field of knowledge, human and divine; the whole field of our nature in all its powers; the whole field of time, in binding together successive generations as they pass onwards in the prosecution of their common destiny; aiding each both to sow its proper seed, and to reap its proper harvest from what has been sown before; storing up into its own treasure-house the spoils of every new venture in the domain of mental enterprise, and ever binding the present to pay over to the future an acknowledgment at least of the debt which for itself it owes the past.—*Inaugural Address at Edinburgh University, 1860.*

*THE STUDENT AND HIS TEACHER.*

IF you let yourselves enjoy the praise of your teachers, let me beseech you to repay their care, and to help their arduous work, by entering into it with them, and by showing that you meet their exertions neither with churlish mistrust, nor with a passive indifference, but with free and ready gratitude. Rely upon it, they require your sympathy; and they require it more in proportion as they are worthy of their work. The faithful and able teacher, says an old adage, is *in loco parentis*. His charge certainly resembles the mother's care in this, that, if he be devoted to his task, you can measure neither the cost to him of the efforts which he makes, nor the debt of gratitude you owe him.

The great poet of Italy—the profound and lofty Dante—had had for an instructor one whom, for a miserable vice, his poem places in the regions of the damned; and yet this lord of song—this prophet of all the knowledge of his time—this master of every gift that can adorn the human mind

—when in those dreary regions he sees the known image of his tutor, avows in language of a magnificence all his own, that he cannot, even now, withhold his sympathy and sorrow from his unhappy teacher, for he recollects how, in the upper world, with a father's tender care, that teacher had pointed to him the way by which man becomes immortal.—*Inaugural Address at Edinburgh University, 1860.*

#### THE MEDIÆVAL UNIVERSITY.

THE idea of the University, as we find it historically presented to us in the Middle Ages, was to methodize, perpetuate, and apply all knowledge which existed, and to adopt and take up into itself every new branch as it came successively into existence. These various kinds of knowledge were applied for the various uses of life, such as the time apprehended them. But the great truth was always held, and always kept in the centre of the system, that man himself is the crowning wonder of creation; that the study of his nature is the noblest study that the world affords; and that, to his advancement and improvement, all undertakings, all professions, all arts, all knowledge, all institutions are subordinated, as means and instruments to their end.—*Inaugural Address at Edinburgh University, 1860.*

#### MEDIATING OFFICE OF THE UNIVERSITIES.

UNIVERSITIES were a great mediating power between the high and the low, between the old and the new, between speculation and practice, between authority and freedom. Of these last words, in their application to the political sphere, modern history, and the experience of our own time, afford abundant exemplification. In countries which enjoy political liberty, the Universities are usually

firm supports of the established order of things; but in countries under absolute government they acquire a bias towards innovation. Some excess may be noted in these tendencies respectively; but, in the main, they bear witness against greater and more pernicious excesses. To take instances: the University of Edinburgh did not very easily accommodate itself to the Revolution of 1688; it was long in the eighteenth century before Cambridge returned Whig representatives to Parliament; and I believe the very latest of the Jacobite risings and riots occurred in Oxford. On the other hand, in some continental countries it has been the practice, during the present century, when the political horizon threatened, at once to close the Universities as the probable centres of agitation; a proceeding so strange, according to our ideas and experience, that the statement may sound hardly credible. Even within the last few weeks, we may all have seen notices, in the public journals, of movements in the University of Rome itself, adverse to the Pontifical Government.—*Inaugural Address at Edinburgh University, 1860.*

#### OXFORD AND CAMBRIDGE.

THE enormous efforts which they have made for self-renovation and extension prove that, after so many ages, they are still young; and afford the brightest promise for their future. But it cannot be, as it was in the last century, a future of somnolent predominance. Youthful and active companions have come into the field, to extend the range of culture, and to insure its adaptation to modern wants: perhaps also to forbid relapses into lethargy, and to provide a fresh access of material for the finishing hand to work on. To secure their position, as well as to attain their proper ends, the nation will ask from her ancient and still

paramount Universities a constant increase of energetic exertion. Doubtless they may learn one from the other; but neither, I trust, will ever be ashamed of its distinctive character, which has been maintained through the vicissitudes of so long a time. We have each, whether individuals or institutions, to recognize the determining lines of our own several formations, which are in truth conditions essential for turning those formations to the best account. The chief dangers before them are probably two: one that in research, considered as apart from their teaching office, they should relax and consequently dwindle; the other that, under pressure from without, they should lean, if ever so little, to that theory of education, which would have it to construct machines of so many horse-power, rather than to form character, and to rear into true excellence the marvellous creature we call man; which gloats upon success in life, instead of studying to secure that the man shall ever be greater than his work and never bounded by it, but that his eye shall boldly run (in the language of Wordsworth)—

“Along the line of limitless desires.”

—*The Romanes Lecture, 1892.*

#### THE CONCEPTION OF THE UNIVERSITY.

THE Christian idea, taking possession of man at the centre and summit of his being, could not leave the rest of it a desert, but evidently contemplated its perfection in all its parts. I appeal to those great and comprehensive words of St. Paul, which may have been a prophecy not less than a precept, and which enjoin us to lay hold on “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good

report." It is here conveyed to us that in the Christian religion there lay, from the very first, the certain seed of all human culture. But as, before the advent of that religion, the great preparation of mankind to receive it was conducted, within the boundaries of our civilization, through several races in their several seats, so, after it had come into action, the entire scope of its office was not at once made visible from any single point of view, any more than the spectacle from Mount Pisgah could command all Palestine. Its work was developed in successive efforts. The great spiritual power was the first to claim possession of the field. In its own time, there sprang up the grand and comprehensive conception of the University.—*The Romanes Lecture, 1892.*

*STUDENTS AND THE STUDY OF CHRISTIANITY.*

YOU will hear much to the effect that the divisions among Christians render it impossible to say what Christianity is, and so destroy the certainty of religion. But if the divisions among Christians are remarkable, not less so is their unity in the great doctrines which they hold. Well nigh fifteen hundred years—years of a more sustained activity than the world has ever before seen—have passed away since the great controversies respecting the Deity and the Person of the Redeemer were, after a long agony, determined. As before that time, in a manner less defined but adequate for their day, so ever since that time, amid all chance and change, more, ay, many more than ninety-nine in every hundred Christians have with one will confessed the Deity and Incarnation of our Lord as the cardinal and central truths of our religion. Surely there is some comfort here, some sense of brotherhood, some glory in the past, some hope for the times that are to come. On



one and only one more of the favourite fallacies of the day I will yet presume to touch. It is the opinion and boast of some that man is not responsible for his belief. Lord Brougham was at one time stated to have given utterance to this opinion, whether truly I know not. But this I know, it was my privilege to hear from his own lips the needful and due limitation of that proposition. "Man," he said, "is not responsible to man for his belief." But as before God one and the same law applies to opinions and to acts, or rather to inward and outward acts, for opinions are inward acts, many a wrong opinion may be guiltless because formed in ignorance, and because that ignorance may not be our fault; but who shall presume to say there is no mercy for wrong actions also when they, too, have been due to ignorance, and that ignorance has not been guilty? The question is not whether judgments and actions are in the same degree influenced by the condition of the moral motives. If it is undeniable that self-love and passion have an influence upon both, then, so far as that influence goes, for both we must be prepared to answer. Should we, in common life, ask a body of swindlers for an opinion upon swindling, or of gamblers for an opinion on gambling, or of misers upon bounty? And if in matters of religion we allow pride and perverseness to raise a cloud between us and the truth, so that we see it not, the false opinion that we form is but the index of that perverseness and that pride, and both for them, and for it as their offspring, we shall be justly held responsible. Who they are upon whom this responsibility will fall, it is not ours to judge. These laws are given to us, not to apply presumptuously to others, but to enforce honestly against ourselves. Next to a Christian life, my friends, you will find your best defence against reckless novelty of speculation in sobriety of temper,

and in some intellectual habits. Be slow to stir inquiries which you do not mean particularly to pursue to their proper end. Be not afraid to suspend your judgment, or feel and admit to yourself how narrow are the bounds of knowledge. Do not too readily assume that to us have been opened royal roads to truth, which were heretofore hidden from the whole family of man; for the opening of such roads would not be so much favour as caprice. If it is bad to yield a blind submission to authority, it is not less an error to deny to it its reasonable weight. Eschewing a servile adherence to the past, regard it with reverence and gratitude, and accept its accumulations in inward as well as outward things as the patrimony which it is your part in life both to preserve and to improve.—*Speech at Liverpool College, 1872.*

#### SCHOOLS AND UNIVERSITIES.

DO not suppose for a moment that I have come here to renounce my fidelity to those ancient schools whose interests are so deeply seated in my heart. You may not have the advantage—and it ought to be an advantage—of the noble and ancient memories connected with many great schools in the country. They ought to appeal with resistless force to all those who belong to them, not to prove unworthy of those great memories, and I rejoice to say it is so, at any rate, in many among them. But, although you must be content with viewing in the future that which those institutions have been able to do for themselves in the present and past, yet you have your advantages. If you are not sustained by ancient traditions, neither are you hampered by any prejudices which in certain cases may prevail. All that they have achieved is before you. Their great experiences are at your service and command,

You have power to appropriate to yourselves every good rule they have made, and you have the power where you are not satisfied with the results to correct them. You have this enormous advantage under the peculiar conditions of this age. You, the authorities of these schools, and you, the boys, have not to contend in the same degree as have the authorities and boys of some of the ancient schools, with the tremendous dangers and temptations which the overflow of money associated with inadequate wisdom produces, not the extravagance of the boys only, but in many instances the more serious evil of parents giving to their boys that which they think will contribute to their happiness, but which, in fact, tends to weaken the fibre of character, to relax manly resolution, to anticipate at an early age enjoyments intended only for manhood. . . . These are great advantages; and that which others possess because their fathers handed it down to them, you, I hope, are gradually and progressively accumulating in order to hand it over to those who may come after you. However, it was a great and bold undertaking to establish a school of this kind in a field which was already occupied by those great institutions so well known to us as the public schools of England. But there was certainly one reason which I cannot shrink from noticing, and which I think constitutes not only the high merit, but the very high merit, of those who set themselves about founding Mill Hill School. . . . I need not say I pay them the highest honour for determining to give this advantage of a public school education, not on a basis merely neutral or negative with regard to religion, but, on a basis which would supply all their wants, and enable the pupils, according to the conscientious convictions their parents entertain, and in which they have been reared, to prepare themselves for that Christian life on which they

are about to enter. I earnestly hope that upon that basis on which you have begun you will continue to stand. As you have not been ashamed or afraid to face the difficult enterprise of founding this public school, so I trust you will never be ashamed of or afraid of recognizing not a generalizing and neutralizing religion, but a religious teaching fully equal to all the honourable purposes of life.—*Speech at Mill Hill, 1879.*

#### ADVICE TO STUDENTS.

GET knowledge all you can, and the more you get, the more you breathe upon its nearer heights their invigorating air and enjoy the widening prospect, the more you will know and feel how small is the elevation you have reached in comparison with the immeasurable altitudes that yet remain unscaled. Be thorough in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. Quit you like men, be strong, and the exercise of your strength to-day will give you more strength to-morrow. Work onwards, and work upwards; and may the blessing of the Most High soothe your cares, clear your vision, and crown your labours with reward.—*Address as Lord Rector of Glasgow University, 1879.*

#### THE CULTIVATION OF THE HIGHER VIRTUES.

I TRUST you know what are the qualities you ought to esteem and cherish—that your wish is to lead a life that is manful, modest, truthful, active, diligent, generous, and humble. You ought to take for your motto those wonderful words of the Apostle, where he says—“Whatever things are true, whatsoever things are honest, whatso-

ever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—everything that is good is to be within your view, and nothing that is not good. I am certain that if you cherish those virtues you will never forget the basis of them, you will never forget where lies their root. I do not mean that in your periodical and in your play you are continually to be parading your religious feelings and convictions. These are very deep and solemn subjects, and will grow in the shade rather than in the sunlight. Let them ever be in your minds, as they are indigenous to the root of every excellence. Whatever you aspire to, aspire above all to be Christians, and to Christian perfection.—*Speech at Mill Hill, 1879.*

v.

NATIONAL.

## NATIONAL.

*TRUE NATIONAL PROSPERITY.*

A COUNTRY is in a good and sound and healthy state when it exhibits the spirit of progress in all its institutions and in all its operations; and when with that spirit of progress it combines the spirit of affectionate retrospect upon the times and the generations that have gone before, and the determination to husband and to turn at every point to the best account all that these previous generations have accumulated of what is good and worthy for the benefit of us their children.—*Speech at the Eisteddfod, Wrexham, Sept. 4, 1888.*

*THE MATERIAL GREATNESS OF ENGLAND.*

THE root and pith and substance of the material greatness of our nation lies within the compass of these islands; and is, except in trifling particulars, independent of all and every sort of political dominion beyond them. This dominion adds to our fame, partly because of its moral and social grandeur, partly because foreigners partake the superstitions, which still to no small extent prevail among us, and think that in the vast aggregate of our scattered territories lies the main secret of our strength.—‘Aggression on Egypt and Freedom in the East’ (*Nineteenth Century*, August 1877).

*THE OCEAN SUPREMACY OF ENGLAND.*

SHAKESPEARE saw, three centuries ago, that a peculiar strength of England lay in her insular and maritime position. And yet no long period had then elapsed since that little arm of ocean, which France still calls the Sleeve, had been from England into France, if not from France towards England, the familiar pathway of armed hosts. The prevision of the poet has been realized in subsequent history. Three hundred more years have passed; and if during that long period, we have, some three or four times with no great benefit to our fame, planted the hostile foot in France, the shores of England have remained inviolate, and the twenty miles of sea have thus far been found, even against the great Napoleon, an impregnable fortification.

It may be said the case is now different. It is; and the differences are in our favour. Now, as then, the voyage is a danger; now, as then, leagues of sea, regarded as mere space, do not yield, as an occupied country may be made to yield, the subsistence of an invading army. Now, as then, the necessary operation of landing affords a strong vantage-ground of resistance to the defending force. Now, as then, the sea entails some uncertainty in the arrival of supplies. But now, as it was *not* then, maritime supremacy has become the proud, perhaps the indefectible, inheritance of England.—Article on 'Germany, France, and England' (*Edinburgh Review*, 1870).

*NATIONAL PRIDE AND INJUSTICE.*

NATIONS are quite as much subject as individuals to mental intemperance; and the sudden flash of wealth and pride, which engenders in the man arrogant vulgarity, works by an analogous and subtler process upon



numbers who have undergone the same exciting experience. Indeed, they are the more easily misled, because conscience has not to reproach each unit of a mass with a separate and personal selfishness. With respect to the Slav provinces, the "strong man" of British interests, of traditional policy, and of hectoring display, has been to a great degree kept down by a "stronger man"; by the sheer stern sense of right and wrong, justice and injustice, roused in the body of the people by manifestations of unbounded crime. But it may be very doubtful whether, in questions where ethical laws do not so palpably repress the solicitations of appetite, the balance of forces will be so cast among us as to insure the continuance of that wonderful self-command, with which the nation has now for so long a time resisted temptation, detected imposture, encouraged the feeble virtues, and neutralized the inveterate errors of its rulers.—Article on 'Aggression in Egypt and Freedom in the East' (*Nineteenth Century*, 1877).

#### *RESISTANCE TO NATIONAL REFORMS.*

AS we follow the course of history, we find that unwise concession has been the parent of many evils. But unwise resistance is answerable for many more: nay, is too frequently the primary source of the mischief ostensibly arising from the opposite policy, because it is commonly unwise resistance which so dams up the stream and accumulates the waters that, when the day of their bursting comes, they are absolutely ungovernable. A little modicum of time, indeed, may thus be realized by gigantic labours in repression, during which not even the slightest ripple shall be audible. And within that little time statesmen, dressed in their brief authority, may claim credit with the world for the preeminent assertion of power; and for having crushed, as

the phrase goes at Naples, the hydra of revolution. But every hour of that time is not bought, it is borrowed, and borrowed at a rate of interest, with which the annals of usury itself have nothing to compare. The hydra of revolution is not really to be crushed by the attempt to crush, or even by momentary success in crushing, under the name of revolution, a mixed and heterogeneous mass of influences, feelings, and opinions, bound together absolutely by nothing except repugnance to the prevailing rigours and corruptions. Viewed as mere matter of policy, this is simply to undertake the service of enlistment for the army of the foe. It is a certain proposition that, when a Government thus treats enmity to abuse as identical with purposes of subversion, it, according to the laws of our mixed nature, partially amalgamates the two, and fulfils at length its own miserable predictions in its own more miserable ruin.—*Gleanings of Past Years*, vol. iv.

#### OMNIPOTENCE OF THE LEGISLATURE.

IN England we do not speak of this or that power as belonging to the Legislature, but we tell out boldly the principle of our Constitution, under the name of the omnipotence of Parliament, or more properly of the Legislature: a phrase, which, among us, is for practical purposes well understood, and, being so understood, is invaluable. No specification of legislative powers could exhaust the list. Besides, it is the very essence of good government that it provides a definite issue for all questions which may arise. The difficulty of human fallibility must still encumber it; but the question of jurisdiction it universally and absolutely solves. To admit, however, of the safe profession and safe use of such a doctrine as this, is the felicity of inherited as opposed to manufactured liberties. We do not assert it for

a State in the Roman provinces, which, as we see, is a thing yet to be created. What we do contend is, that no State endowed with less than the powers we have enumerated above, no State which does not possess them, either absolutely or subject only to known, limited, and secondary exceptions, answers fully to its name; and that no State is a Constitutional State which does not, whether directly or mediately, give an effective control over all of them to the governed.—Article on Farini's 'Stato Romano' (*Edinburgh Review*, 1852).

*ENGLAND THE STANDARD-BEARER OF PEACE.*

WE have entered upon a new career; that of free and unrestricted exchange, so far as lies in our power to promote it, with all the nations of the world. For the ancient strife of territorial acquisition we are labouring, I trust and believe, to substitute another, a peaceful and a fraternal strife among nations, the honest and the noble race of industry and art. For the contention which desolated the face of the world, in which whatever one party gained the other must needs lose, and which commonly was attended for both alike with mischiefs during the struggle that exceeded the whole value of the prize, England now hopes and labours to substitute another rivalry, in which the gains of one are not the losses of another, in which every competitor may be a conqueror, in which every success achieved in one country implies and requires more or less of corresponding triumphs in another, and which, in lieu of desolating the surface of the earth, makes it smile with the wealth and glory of nature and of art, and teem with every gift that a bountiful Creator has ordained for the comfort or the use of man. Such, if I know anything of them, are the views and machinations, such the labours and the hopes of

England. I trust we shall never be drawn aside from them by any eloquence, however seductive, by any scheme, however plausible, that would send us forth into the world as armed evangelists of freedom: and this from the deep conviction, that no heavier blow than our own compliance with such projects could be inflicted on that sacred cause. And if it be true that, at periods now long past, England has had her full share of influence in stimulating by her example the martial struggles of the world, may she likewise be forward, now and hereafter, to show that she has profited by the heavy lessons of experience, and to be—if, indeed, in the designs of Providence, she is elected to that office—the standard-bearer of the nations upon the fruitful paths of peace, industry, and commerce.—*Gleanings of Past Years*, vol. iv.

#### *SPIRIT OF THE CONSTITUTION.*

**A** SPIRIT of trust and confidence almost unbounded then, was, and still is, the spirit of the British Constitution. Even now, after three centuries of progress towards democratic sway, the Crown has prerogatives, by acting upon which, within their strict and unquestioned bounds, it might at any time throw the country into confusion. And so has each House of Parliament. Why is this the case? Because it is impossible to tie down by literal enactments the sovereign power in a State, since by virtue of its sovereignty it can get rid of the limitations imposed upon it, however strict may be their letter. Yet if that sovereign power be well advised, if the different elements of the social body be duly represented and organized, there arises out of their wise adjustment a system of balance and limitation infinitely more effective than any mere statutory bonds. So it has been in the State of England; so, it

might well be hoped, three hundred years ago, that it would be with the Church.—*Letter to the Bishop of London on the Royal Supremacy, 1850.*

*THE SOVEREIGN AND THE NATION.*

THE monarchy of England has been from early times a free monarchy. The idea of law was altogether paramount, in this happy constitution, to that of any personal will. Nothing could be more complete than the recognition of the Sovereign as the source both of legislative and of judicial authority for the exigencies of the passing day; but it was the felicity of this country that its people did not regard the labours of their forefathers as nought. In such manner they realized the inheritance they had received from preceding generations, that at all times what was to be done was with them secondary, and what had been done, primary; and the highest works of the actual legislator always aimed at the vindication and re-establishment of the labours and acquisitions of those who had preceded him. Here lay the grand cause of the success of our English revolutions, that the people never rent the web of history, but repaired its rents; never interposed a chasm between, never separated, the national life of the present and that of the past, but even when they seemed most violently to alter the momentary, always aimed at recovering the general, direction of their career. Thus everybody knew that there were laws superior to the Sovereign, and liberties which he could not infringe; that he was King in order to be the guardian of those laws and liberties, and to direct both the legislative and all other governing powers in the spirit which they breathed, and within the lines which they marked out for him.—*Letter to the Bishop of London on the Royal Supremacy, 1850.*

*LAWS AND EDUCATION IN ENGLAND.*

THE laws of England are renowned throughout the world for securing to the subject the greatest degree of liberty in combination with public order ; but the scientific eye perceives the want of codification, and the pedant would pronounce other nations far more advanced in their civilization, because their system of jurisprudence, collected and arranged, presents a show of good government, which no one would antecedently presume could be realized out of our chaos of equity, canon law, common law, statute law, and judge law. So with respect to education. In this country it is, technically speaking, much less advanced than in others. As far as the upper or governing class is concerned, it appears almost to be picked up at random. The range of regular instruction in our public schools and universities at once suggests the reflection against itself, that it is extremely narrow. And yet notwithstanding, the result is, that the Englishman as such exhibits greater vigour of practical understanding than the native of any other country, whether as soldier, sailor, merchant, farmer, artisan, or in any other capacity ; while it is still more notorious that the members of the English aristocracy are as a body (not what they ought to be, yet) the most distinguished in the world for energy of personal character.—*Gleanings of Past Years*, vol. v.

*ENGLAND'S SUCCESS IN COMMERCE.*

NOWHERE is commercial success so much the result of personal industry and enterprise, nowhere does it depend so little upon law, and upon such stimulants or such control as it may be in the power of the executive, or of municipalities, or other public bodies, to administer:

Look to France, and to other Continental countries ; compare the amount of efforts made by their governments with those of ours, the infinitely elaborate contrivances which they have devised in order to commercial success, the *Conseils de prud'hommes*, the schools, the associations innumerable, the regulations infinite ; and then take the fact that, according to a return which has recently been published, the mercantile marine of England exceeds by six times that of France, and nearly equals that of all the rest of Europe. So that we appear to gain by haphazard what others obtain, sometimes less effectually obtain, by system ; or rather, we seem to have indications of some general law, indicating that the English nation, as a nation, have a strength of individual character among them, which enables them to do for themselves by free choice, energy, and judgment, much that in other countries, except for the interference of public authority, would not be done at all.—*Gleanings of Past Years*, vol. v.

#### ENGLAND'S POSITION IN CHRISTENDOM.

THE political power of England is great ; but its religious influence is limited. The sympathies even of Nonconforming England with Continental Protestantism are, and must be, partial : the dominant tone and direction of the two are far from identical. The Church, though in rather more free contact than our Nonconforming bodies with the learning of Protestant Germany, is of course more remote from its religious tendencies. The Latin communion forces the Church of England more and more into antagonism ; and we are only beginning to sound the possibilities of an honourable, but independent, relation of friendship with the East. In matters of religion, poetry might still with some truth sing of the *penitus toto divisos orbe Britannos*. We of

all nations have the greatest amount, perhaps, of religious individuality, certainly of religious self-sufficiency. A moral, as well as a natural, sea surrounds us; and at once protects and isolates us from the world. But this is, of course, in a sense which is comparative, not absolute. The electric forces which pervade the Christian atmosphere touch us largely, outer barbarians though we be; and they touch us increasingly. And a multitude of circumstances make us aware that, if we are at least open to criticism as our neighbours, yet we have like them a part to play in Christendom, and a broad field to occupy with our sympathies, under the guidance of such intelligence as we may possess.—*Gleanings of Past Years*, vol. vi.

#### FREEDOM AND AUTHORITY IN BRITAIN.

MISERABLE would be the prospect of the coming times, if we believed that authority and freedom were simply conflicting and contradictory elements in the constitution of a community, so that whatever is given to the one must be deducted from the other. But no Briton, who has devoted any portion of his thoughts to the history of his country, or the character of its inhabitants, can for a moment be ensnared into that, for him, false and degrading belief. It has been providentially allotted to this favoured isle that it should show to all the world, how freedom and authority, in their due and wise developments, not only may coexist in the same body, but may, instead of impairing, sustain and strengthen one another. Among Britons, it is the extent and security of freedom which renders it safe to entrust large powers to Government, and it is the very largeness of those powers and the vigour of their exercise, which constitute, to each individual of the community, the great practical safeguard of his liberties in return. The free



expression of opinion, as our experience has taught us, is the safety-valve of passion. That noise of the rushing steam, when it escapes, alarms the timid ; but it is the sign that we are safe. The concession of reasonable privilege anticipates the growth of furious appetite.—*Letter to the Bishop of Aberdeen on the Functions of Laymen in the Church, 1851.*

*INFLUENCE OF THE COURT OF QUEEN VICTORIA.*

AT the Court of Queen Victoria, those who came within the magic circle were persons every one of whom was more or less himself a power : the chiefs of the professions, the leaders of Parliament, the Patriarchs of letters, the Primates of art, and, as was natural and right, in larger measure than any other class, the aristocracy of the land, themselves having, in so many instances, the double title of inherited station and high personal distinction. Even in dealing with these distinguished orders of men, a principle of "selection was not forgotten ; and it became evident that, without invidious severances, the Court preferred in every class those who were the best in that class, and leant to passing by those less eligible. Thus the whole force of Royal example and authority was given to good ; and given in the most efficacious manner. The preferences of the Court silently exhorted to right conduct all who were within their reach, and strongly discountenanced its opposite. This was their operation within the necessary limited class, to which alone close personal intercourse could by possibility extend. But it was a very small part of their whole operation. Of the planets which wheel round the sun some are themselves wheeled round by other and secondary stars. The Court touched, in the strictest sense, only the select men of the country ; but of these every one was himself a centre of

influence by example, by exertion, by mental activity, it might be by all combined.—Article on ‘The Life of the Prince Consort’ (*Contemporary Review*, 1875).

#### ENGLISHMEN AND THE CONSTITUTION.

WE of this island are not great political philosophers, and we contend, with an earnest but disproportioned, vehemence about changes which are palpable, such as the extension of suffrage, or the redistribution of Parliamentary seats, neglecting wholly other processes of change which work beneath the surface, and in the dark, but which are even more fertile of great organic results. The modern English character reflects the English Constitution in this, that it abounds in paradox; that it possesses every strength, but holds it tainted with every weakness; that it seems alternately both to rise above and to fall below the standard of average humanity; that there is no allegation of praise or blame which, in some one of the aspects of its many-sided formation, it does not deserve. That only in the midst of much default, and much transgression, the people of this United Kingdom either have heretofore established, or will hereafter establish, their title to be reckoned among the children of men, for the eldest born of an imperial race.—‘Kin Beyond Sea’ (*North American Review*, 1878).

#### QUALIFICATIONS FOR PARLIAMENT.

THE qualifications which attract the favour of a constituency are very various; birth, station, talent, character, former service, landed possessions, commercial and manufacturing connection, and lastly, money. The two circumstances which strike me most forcibly, and most painfully, are, first, the rapid and constant advance of the

money power ; secondly, the reduction almost to zero, of the chances of entrance into Parliament for men who have nothing to rely upon but their talent and their character ; nothing that is to say, but the two qualities, which certainly stand before all others in the capacity of rendering service to the country. These again, are chiefly the young ; for such men have usually, by the time they reach middle life, attained, with great difficulty, to wealth or to competence. But they have then passed the proper period for beginning an effective Parliamentary education. There have been honourable and distinguished exceptions, but, as a rule, it would be as rational to begin training for the ballet at forty-five or fifty, as for the real, testing work of the Cabinet. That union of suppleness and strength which is absolutely requisite for the higher labours of the administrator and the statesman is a gift the development of which, unless it be commenced betimes, nature soon places beyond reach. There is indeed scope and function in Parliament for the middle-aged man, and even for men like myself, no longer middle-aged ; but nothing can compensate for a falling off in the stock of the young men whom we need for the coming time, and we need the choicest in the country. The only education for the highest work in the House of Commons is, as a rule, that given in the House of Commons.—Article on 'The County Franchise' (*Nineteenth Century*, 1877).

#### CONSTITUTIONAL KINGSHIP.

THE original authorship of the representative system is commonly accorded to the English race. More clear and indisputable is its title to the great political discovery of Constitutional Kingship. And a very great discovery it is. Whether it is destined, in any future day, to minister in its integrity to the needs of the New World, it

may be hard to say. In that important branch of its utility which is negative, it completely serves the purposes of the many strong and rising Colonies of Great Britain, and saves them all the perplexities and perils attendant upon successions to the headship of the Executive. It presents to them, as it does to us, the symbol of unity, and the object of all our political veneration, which we love to find rather in a person, than in an abstract entity, like the State. But the Old World, at any rate, still is, and may long continue, to constitute the living centre of civilization, and to hold the primacy of the race; and of this great society the several members approximate, in a rapidly-extending series, to the practice and idea of Constitutional Kingship. The chief States of Christendom, with only two exceptions, have, with more or less distinctness, adopted it. Many of them, both great and small, have thoroughly assimilated it to their system. The autocracy of Russia and the Republic of France, each of them congenial to the present wants of the respective countries, may yet, hereafter, gravitate towards the principle, which elsewhere has developed so large an attractive power. Should the current, that has prevailed through the last half-century, maintain its direction and its strength, another fifty years may see all Europe adhering to the theory and practice of this beneficent institution, and peaceably sailing in the wake of England.—*Kin Beyond Sea*, 1878.

*THE KING, THE CHURCH, AND THE CONSTITUTION.*

THE trust reposed by the Constitution in the King with respect to civil purposes was this; that he would commonly act in the spirit of the Constitution, and would avail himself of the best assistance which the country might afford for ascertaining, fostering, and upholding that spirit,

and for dealing according to its dictates with public exigencies as they should arise. And this trust was a trust not speculative only, but accompanied with practical safeguards. They were these in particular; that for making laws the Sovereign must act with the advice and consent of the Estates of the realm: and that, for administering them, he would act by and through the persons who had made the laws the study and business of their life, and who would be best able to interpret them according to their own general spirit, and to the analogies which the spirit supplied as well as to the mere precedents which its history afforded. I speak of the constitutional system, which was in course of being gradually elaborated and matured in England. Its essential features had for many generations exercised a marked influence over the fortunes of the country, and in time they attained such a ripeness, as to place both our legislative and judicial systems beyond the reach of the arbitrary will, or the personal caprice, of Sovereigns.

Now, I say, that the intention of the Reformation, taken generally, was to place our religious liberties on a footing analogous to that on which our civil liberties had long stood. A supremacy of power in making and in administering Church law as well as State law was to vest in the Sovereign: but in making Church law he was to ratify the acts of the Church herself, represented in Convocation, and if there were need of the highest civil sanctions, then to have the aid of Parliament also. In administering Church law, he was to discharge this function through the medium of Bishops and divines, Canonists and civilians, as her own most fully authorized, best instructed sons, following in each case the analogy of his ordinary procedure as head of the State.—*Letter to the Bishop of London on the Royal Supremacy, 1850.*

*COMPACT BETWEEN SOVEREIGN AND PEOPLE.*

THE ancient idea of compact had never been extinguished; and upon an adequate occasion, namely, at the Revolution, it was reanimated, in terms indeed open to dispute, but in substance with a solemnity and weight of sanction which it has never lost. Now this great and fundamental idea of compact, if it applies to individual subjects, applies also yet more formally to the Estates of the realm, and involves more than the mere personal conduct of the Sovereign. If the tenure of the throne itself depends upon the observance of a compact, much more does every other relation that binds together the several component parts of the body politic, in its several orders and degrees of men, as spirituality and temporality.—*Letter to the Bishop of London on the Royal Supremacy, 1850.*

*FUNCTIONS OF THE SOVEREIGN.*

THE Sovereign in England is the symbol of the nation's unity, and the apex of the social structure; the maker (with advice) of the laws; the supreme governor of the Church; the fountain of justice; the sole source of honour; the person to whom all military, all naval, all civil service is rendered. The Sovereign owns very large properties; receives and holds, in law, the entire revenue of the State; appoints and dismisses ministers; makes treaties, pardons crime, or abates its punishment; wages war, or concludes peace; summons and dissolves the Parliament; exercises these vast powers for the most part without any specified restraint of law; and yet enjoys, in regard to these and every other function, an absolute immunity from consequences. There is no provision in the law of the United Empire, or in the machinery of the Constitution, for calling

the Sovereign to account; and only in one solitary and improbable, but perfectly defined case—that of his submitting to the jurisdiction of the Pope—is he deprived by Statute of the Throne. Setting aside that peculiar exception, the offspring of a necessity still freshly felt when it was made, the Constitution might seem to be founded on the belief of a real infallibility in its head. Less, at any rate, cannot be said than this. Regal right has, since the Revolution of 1688, been expressly founded upon contract; and the breach of that contract destroys the title to the allegiance of the subject. But no provision, other than the general rule of hereditary succession, is made to meet either this case or any other form of political miscarriage or misdeed. It seems as though the Genius of the nation would not stain its lips by so much as the mere utterance of such a word; nor can we put this state of facts into language more justly than by saying that the Constitution would regard the default of the Monarch, with his heirs, as the chaos of the State, and would simply trust to the inherent energies of the several orders of society for its legal reconstruction.—*Kim Beyond Sea*, 1878.

#### THE NATIONAL DEBT.

I AM one of those who hold that in all circumstances the reduction of debt ought to be prosecuted, and whatever authorities may be quoted—and I am aware that some may be quoted—to represent the National Debt as a fleabite, I close my eyes against the charm of all charmers, charm they never so wisely, and I trust that no Government will ever relax in any way its operations in the direction of the reduction of the debt.—*Speech in the House of Commons*, April 6, 1883.

*OUR ATTITUDE TOWARDS THE FUTURE AND THE PAST.*

EACH generation or age of men is under a twofold temptation: the one to overrate its own performances and prospects, the other to undervalue the times preceding or following its own. No greater calamity can happen to a people than to break utterly with its Past. But the proposition in its full breadth applies more to its aggregate, than to its immediate Past. Our judgment on the age that last preceded us should be strictly just. But it should be masculine, not timorous; for, if we gild its defects, and glorify its errors, we dislocate the axis of the very ground which forms our own point of departure.—‘Locksley Hall’ and the Jubilee (*Nineteenth Century*, January 1887).

*ENGLAND AND THE CRIMEAN WAR.* 1

WE have entered upon a great struggle, but we have entered upon it under favourable circumstances. We have proposed to you to make great efforts, and you have nobly and cheerfully backed our proposals. You have already by your votes added nearly 40,000 men to the establishment of the country; and taking into account changes that have actually been carried into effect with regard to the return of soldiers from the Colonies, and the arrangements which, in the present state of Ireland, might be made—but which are not made—with respect to the constabulary force, in order to render the military force disposable to the utmost possible extent, it is not too much to say that we have virtually an addition to the disposable forces of the country, by land and by sea, at the present moment, as compared with our position twelve months ago,



to the extent of nearly 50,000 men. This looks like an intention to carry on your war with vigour, and the wish and hope of her Majesty's Government is, that that may be truly said of the people of England, with regard to this war, which was, I am afraid, not so truly said of Charles II. by a courtly, but great poet, Dryden—

“He without fear a dangerous war pursues,  
Which without rashness he began before.”

That, we trust, will be the motto of the people of England; and you have this advantage, that the might of Europe is with you. These circumstances—though we must not be sanguine, though it would be the wildest presumption for any man to say, when the ravages of European war had once begun, where and at what point it would be stayed—these circumstances justify us in cherishing the hope that possibly this may not be a long war.—*Speech in the House of Commons, 1854.*

#### SPIRIT OF THE PEOPLE OF ENGLAND.

WE have seen this country during the last few years without European war, but under a burden of taxation, such as, out of a European war, it never was called upon to bear; we have also seen it last year under the pressure of a season of blight, such as hardly any living man can recollect; yet, on looking abroad over the face of England, no one is sensible of any signs of decay, least of all can such an apprehension be felt with regard to those attributes which are perhaps the highest of all, and on which most of all depends our national existence—the spirit and courage of the country. It is needless to say that neither the Sovereign on the Throne, nor the nobles and the gentry that fill the place of the gallant chieftains of the Middle Ages,

nor the citizens who represent the invincible soldiery of Cromwell, nor the peasantry who are the children of those sturdy archers that drew the cross-bows of England in the fields of France—none of these betray either inclination or tendency to depart from the tradition of their forefathers. If there be any danger which has recently in an especial manner beset us, I confess that, though it may be owing to some peculiarity in my position, or some weakness in my vision, it has seemed to me to be, during recent years chiefly, in our proneness to constant, and apparently almost boundless, augmentations of expenditure, and in the consequences that are associated with them. . . . Sir, I do trust that the day has come when a check has begun to be put to the movement in this direction; and I think, as far as I have been able to trace the sentiments of the House, and the indications of general opinion during the present session, that the tendency to which I have adverted is at least partially on the decline. I trust it will altogether subside and disappear. The spirit of the people is excellent. There never was a nation in the whole history of the world more willing to bear the heavy burdens under which it lies—more generously disposed to overlook the errors of those who have the direction of its affairs. For my own part, I hold that, if this country can steadily and constantly remain as wise in the use of her treasure as she is unrivalled in its production, and as moderate in the exercise of her strength as she is rich in its possession, that we may well cherish the hope that there is yet reserved for England a great work to do on her own part and on the part of others, and that for many a generation yet to come she will continue to hold a foremost place among the nations of the world.—*Budget Speech of 1861.*

*PARLIAMENT AND THE NATION.*

THE twelve Parliaments in which I have sat have surpassed all their predecessors in the amount of devotion, measured by time and actual expenditure of energy, which they have given to the public service. I know not whether the half-century that is to come—and to it most of you who are here assembled may reasonably look forward, although I may not—will be one which will record upon its annals as many real triumphs, as many records of evil mitigated and of good achieved for the benefit of the Empire and of mankind. God grant it may be so; but of one thing I feel assured, and that is, that the same pride which has conducted and animated the nation during the half-century that is now for me expiring, will continue to subsist in the breasts of my fellow-countrymen under circumstances equally favourable, and will not fail to produce at least equally favourable results.—*Speech at the London Guildhall, Oct. 14, 1881.*

*GREAT BRITAIN AND SOUTH AFRICA.*

I TRUST we have laid the foundations of permanent concord between the British race in South Africa and that other race of kindred blood, of similar vigour, and of equal civilization—the Dutch race—with which we have no desire but to appear upon an equal footing throughout the world, which has signalized itself in a long course of history by its courage, and by an appreciation of liberty and independence not unequal to our own. We are now able, my Lord Mayor, to look upon the affairs of the Transvaal with no other desire than this, that the arrangements which have been made, and which were uncertain but a few weeks

ago, when I had the honour of addressing another assembly in this hall, may prove favourable, not merely to our own interests, but to the interests of the inhabitants of these countries, to the development of their power, and to the acceleration of their progress in all that concerns the civilization and happiness of mankind.—*Speech at the Lord Mayor's Banquet, Nov. 9, 1881.*

*POSSIBILITIES OF ENGLAND'S FUTURE.*

ENGLAND, which has grown so great, may easily become little; through the effeminate selfishness of luxurious living; through neglecting realities at home to amuse herself everywhere else in stalking phantoms; through putting again on her resources a strain like that of the great French war, which brought her people to misery and her Throne to peril; through that denial of equal rights to others, which taught us so severe a lesson at the epoch of the armed neutrality. But she will never lose by the modesty in thought and language, which most of all becomes the greatest of mankind; never by forwardness to allow, and to assert, the equal rights of all states and nations; never by refusing to be made the tool of foreign cunning, for ends alien to her principles and feelings; never by keeping her engagements in due relation to her means, or by husbanding those means for the day of need, and for the noble duty of defending, as occasion offers, the cause of public right, and of rational freedom, over the broad expanse of Christendom.—'England's Mission' (*Nineteenth Century*, Sept. 1878).

VI.  
INTERNATIONAL.

## INTERNATIONAL.

*THE PRINCIPLE OF THE EQUALITY OF NATIONS.*

OF all the principles, gentlemen, of foreign policy which I have enumerated, that to which I attach the greatest value is the principle of the equality of nations; because without recognizing that principle, there is no such thing as public right, and without public international right there is no instrument available for settling the transactions of mankind except material force. Consequently, the principle of equality among nations lies, in my opinion, at the very basis and root of a Christian civilization, and when that principle is compromised or abandoned, with it must depart our hopes of tranquillity and of progress for mankind. . . . Christendom is formed of a band of nations who are united to one another in the bonds of right; . . . they are without distinction of great and small; there is an absolute equality between them,—the same sacredness defends the narrow limits of Belgium as attaches to the extended frontiers of Russia, or Germany, or France. I hold that he who by act or word brings that principle into peril or disparagement, however honest his intentions may be, places himself in the position of one inflicting—I won't say intending to inflict—I ascribe nothing of the sort—but inflicting injury upon his own country, and endangering the peace and all the most

fundamental interests of Christian society.—*Speech on Domestic and Foreign Affairs, delivered at West Calder, Nov. 27, 1879.*

*THE FUTURE OF ENGLAND AND AMERICA.*

**S**TUDENTS of the future will have much to say in the way of comparison between American and British institutions. The relationship between these two is unique in history. It is always interesting to trace and to compare Constitutions, as it is to compare languages; especially in such instances as those of the Greek States and the Italian Republics, or the diversified forms of the feudal system in the different countries of Europe. But there is no parallel in all the records of the world to the case of that prolific British Mother, who has sent forth her innumerable children over all the earth to be the founders of half-a-dozen empires. She, with her progeny, may almost claim to constitute a kind of Universal Church in politics. But, among these children, there is one whose place in the world's eye and in history, is superlative: it is the American Republic. She is the eldest born. She has, taking the capacity of her land into view as well as its mere measurement, a natural base for the greatest continuous empire ever established by man. And it may be well here to mention what has not always been sufficiently observed, that the distinction between continuous empire, and empire severed and dispersed over sea, is vital. The development which the Republic has effected has been unexampled in its rapidity and force. While other countries have doubled, or at most trebled, their population, she has risen, during one single century of freedom, in round numbers, from two millions to forty-five. As to riches, it is reasonable to establish, from the decennial

stages of the progress thus far achieved, a series for the future ; and, reckoning upon this basis, I suppose that the very next census, in the year 1880, will exhibit her to the world as certainly the wealthiest of all the nations. The large figure of a thousand millions sterling, which may be taken roundly as the annual income of the United Kingdom, has been reached at a surprising rate ; a rate which may perhaps be best expressed by saying that, if we could have started forty or fifty years ago from zero, at the rate of our annual increment, we should now have reached our present position. But while we have been advancing with this portentous rapidity, America is passing us by as if in a canter. Yet even now the work of searching the soil and the bowels of the territory, and opening out her enterprise throughout its vast expanse is in its infancy. The England and the America of the present are probably the two strongest nations of the world. But there can hardly be a doubt, as between the America and the England of the future, that the daughter, at some not very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother.—*Kin Beyond Sea*, 1878.

#### • *EFFECTS OF THE CRIMEAN WAR.*

**I**NDPENDENTLY of its actual history, the Crimean War has in various unexpected ways left its mark upon us. The factitious reputation, the thin gloss of character, with which it invested Turkey, enabled that most corrupt of States to ape with effect one great vice of civilization, by accumulating in twenty years of peace a debt of two hundred millions. The market value of this debt is at present at most twenty millions ; and he would be a sanguine man who could believe that, with the restoration of peace, it could ever reach one-fourth of the sum



which Turkey pledged herself to pay. This vast amount was divided between the profits of middlemen, the peculations of Pachas, the unbounded cost of the profligacy of Sultans, the payment of old dividends out of new capitals, and, it must be added, the creation of a highly respectable iron fleet, and of an excellent war *matériel*, which has cost the Russians many thousand lives. All this, we apprehend, has been done mainly at the charges of France and England, whose joint losses on the Turkish debt may be thought to form a sort of disastrous postscript to the Crimean alliance, and a *pendant* to the hundred and fifty millions which they spent upon the war.—Article on 'The Life of the Prince Consort' (*Church of England Quarterly Review*, 1878).

#### OUR ATTITUDE TOWARDS OTHER NATIONS.

THE way to make England great in the estimation of foreign countries is to let it be known by every one that England desires above all things to be just—and will not seek to impose upon them any laws of action, or any principles for the interpretation of their conduct, except those to which she herself submits.—*Speech at Leeds*, Oct. 8, 1881.

#### CONSTITUTIONAL WEAKNESS OF FRANCE.

GIFTED with great administrative faculties, her people have now, for near a hundred years, exhibited a woful incapacity for adapting their institutions to their wants, or for imparting to them a character of durability. No French Constitution lives through the term of a very moderate farm-lease. The series of perpetual change is not progression ; it is hardly even rotation, for in rotation

we know what part of the wheel will next come round, whereas the French polity of to-day in no degree enables us to judge what will be the French polity of to-morrow. Accomplished and consummate in the branches of an almost universal knowledge, in this single but great chapter of the appliances of civilized, not to say human, life they have yet to learn their alphabet. What might France not be if, instead of allowing her mouth sometimes to water for the annexation of Belgium, she could import from beyond her northern frontier the political common-sense, which makes that small country one of the best governed and most respected members of the European System? With this crudeness, changefulness, and barrenness in point of achieved political results, France becomes before all things a calamity to herself, but she becomes also of necessity a standing cause of unrest to Europe. She spreads a kind of tremor through its ordinary atmosphere. There is always a fear, lest something or other should be required to satisfy her dignity, to slake her thirst for fame, to sustain, almost to titillate, her consciousness or predominance. Nor, when she is unable to arrive at any stable or permanent views with regard to her constitutional government, can we reasonably expect that she should be able firmly to grasp the principles of mutual respect and independence, which must regulate a well-ordered family of nations.—Article on 'Germany, France, and England' (*Edinburgh Review*, 1870).

#### EVILS OF THE SECOND EMPIRE.

WHILE all was unsound beneath, on the surface all was gorgeous; and the glare of Parisian gaiety and splendour more than ever imposed upon the eye, and tainted the conscience, of the world. It was a close and

foul atmosphere, of which the evil odour was only kept down by clouds of incense and floods of perfume. Admitting freely that there were good deeds, and great deeds, which leave trails of light upon the course of the Second Empire, we feel that for France it was a snare, a calamity, a hopeless impediment to solid well-being. Strange indeed that, being such, it should have received thrice over the solemn sanction of an overwhelming popular suffrage; and happy the release from the illusion, even though it will be achieved in the midst not only of disaster but of agony. Nothing can compensate a people for the loss of what we may term civic individuality. Without it the European type becomes politically debased to the Mahometan and Oriental model. For many generations it has been waning away in France. The great Revolution did not restore the institutions necessary to rear it. Napoleon I. ruthlessly destroyed, in the Municipality and the Commune, the remaining depositaries of public spirit, responsibility and manhood. The system of Napoleon III., which worked despotic power under the mask of universal suffrage, aggravated the evil by concealing it.—Article on 'Germany, France, and England' (*Edinburgh Review*, 1870).

#### *THE EMPEROR NAPOLEON'S MEXICAN POLICY.*

THE Mexican expedition, and the whole scheme of ideas with which it was connected, constituted such a compound mass of blunders, like a huge agglomerated iceberg rising high to heaven and sinking far into the deep, that it might have been deemed incapable of adoption even by an ordinary human being, if it had not captivated what was then considered the astuteness of the Emperor. With time it inveigled the most upright and intelligent of Austrian princes, and that pure flower of Royalty,

the Empress Charlotte, who in every quality of mind and body excelled among the women of her age, and whose intensity of character received a mournful, but we will yet hope not a final, witness, from the disturbance of the seat of reason produced by political misfortune. In this transaction was first clearly disclosed the singularly chimerical cast of a mind, that seemed in some forms to exhibit strong signs of power. The disastrous issue of the Mexican affair damaged the position and influence of France, dissolved the halo that seemed to surround the Emperor, raised the hopes of the enemies of his dynasty, and put him, we fear, upon a series of abortive ventures for the recovery of what had been lost.—Article on 'Germany, France, and England' (*Edinburgh Review*, 1870).

*RESULTS OF THE FRANCO-GERMAN WAR.*

RARELY indeed has the womb of Time added so much, within so brief a space, to the roll of history. But all which has been mentioned was upon the surface. That which lay, and yet lies, beneath, only the future can adequately explore. Some part of it, however, is visible even to us. These events have unset, as it were, every joint of the compacted fabric of Continental Europe. There is not one considerable State, whose position and prospects were not fundamentally modified between the 5th August and the 5th September. Of some States indeed, they were more than modified. France had lost, at the latter date, the military primacy which she had borne at the former, and which she had loftily carried for two hundred and fifty years. She had registered a vehement, and may we hope a final protest, not so much against Napoleon, as against what we may term Napoleonism; and she had once more set out from the shore weary and desponding, to traverse

the boundless main in search of a Constitution. Belgium, by her own manly and sagacious conduct, and by what Mr. Disraeli, honourably to himself, called the "wise and vigorous" support of England, had, amid the shocks of the political earthquake, acquired a deeper and more solid standing-ground than she had enjoyed at any former period since the kingdom was called into existence. Another yet smaller State, but of greater, indeed of world-wide interest, has been affected in a very different manner. France, as was natural, found it needful, on the outbreak of the war, to withdraw her troops from Rome; the decrepit structure of the Pope's Civil Government, on the removal of its prop, immediately began to totter. We may now pronounce it level with the ground: there seems to be scarcely a hope or a fear of its restoration, and possibly the day may come when it may be generally believed that the downfall of the temporal power of the Popedom has, in its ulterior results, been the greatest and most fruitful among all the great and fruitful consequences of the war.—Article on 'Germany, France, and England' (*Edinburgh Review*, 1870).

*THE AUSTRO-PRUSSIAN WAR OF 1866.*

NEVER was there a war shorter than that of 1866; but its consequences were immense. It restored the national existence of Germany, and brought within view its complete consolidation. It consummated the national unity of Italy. It put an end to all possibility of refusing the demands of Hungary. As part of the Hungarian arrangement, it secured free government for the whole Austrian Empire, and, lastly, in thus restoring the power of utterance and action to that country, it shattered the fabric of Ultramontaniam which had been built up by the Concordat of

1855. Such were the results, in the South, of those few weeks of war.—*Gleanings of Past Years*, vol. iv.

#### THE PAPAL CLAIMS.

THE indifference of Italy to the Papal claims is, in our view, due to her proximity to the local source from whence they proceed; and springs partly from the knowledge, partly from the illusions, which belong to that proximity. The master-spirit of Dante, near six hundred years ago, knew how to distinguish between the Curia or Popedom, with its surrounding organization, and the Christian religion as professed in the Western Church. But this privileged power of discrimination was committed only to the highest minds. Even for Dante it would probably have been far more difficult now to draw this great distinction, to denounce his Antichrist without losing hold of his Beatrice, his impersonated Christianity, than it was at the period when he lived. At any rate, as matter of fact, it is undeniable that, among the governing classes of Italians, this distinction has not, from 1860 onwards, been effectually drawn. Profligacy, corruption, and ambition, continued for ages, unitedly and severally, their destructive work upon the country, through the Curia and the Papal Chair; and in doing it they of course have heavily tainted the faith of which that Chair was the guardian. For a long time the principle of belief remained so vigorous in Christendom, that it was able to bear up against these terrible deadweights, and yet to retain its buoyancy. But, as its inward energies declined, it gradually became unequal to sustaining the unnatural burden: its power of flotation, to use a nautical term, became less and less. The ill-starred alliance between Curialism and the Dogma could not be dissolved. Curialism long lived upon the credit of the Dogma: in the discredit.

and repudiation of Curialism, the Dogma has now been largely effaced from the educated mind of Italy.—*Italy and her Church*, 1875.

*HORRORS OF THE NEAPOLITAN GOVERNMENT.*

**I**T is not mere imperfection, not corruption in low quarters, not occasional severity, that I am about to describe: it is incessant, systematic, deliberate violation of the law by the Power appointed to watch over and maintain it. It is such violation of human and written law as this, carried on for the purpose of violating every other law, unwritten and eternal, human and divine; it is the wholesale persecution of virtue when united with intelligence, operating upon such a scale that entire classes may with truth be said to be its object, so that the Government is in bitter and cruel, as well as utterly illegal, hostility to whatever in the nation really lives and moves, and forms the mainspring of practical progress and improvement; it is the awful profanation of public religion, by its notorious alliance, in the governing powers, with the violation of every moral law under the stimulants of fear and vengeance; it is the perfect prostitution of the judicial office, which has made it, under veils only too threadbare and transparent, the degraded recipient of the vilest and clumsiest forgeries got up wilfully and deliberately, by the immediate advisers of the Crown, for the purpose of destroying the peace, the freedom, ay, and even if not by capital sentences the life, of men among the most virtuous, upright, intelligent, distinguished, and refined of the whole community; it is the savage and cowardly system of moral, as well as in a lower degree of physical, torture through which the sentences extracted from the debased courts of justice are carried into effect. The effect of all this is, total inversion of all the moral and social ideas.

Law, instead of being respected, is odious. Force, and not affection, is the foundation of Government. There is no association, but a violent antagonism, between the idea of freedom and that of order. The governing power, which teaches of itself that it is the image of God upon earth, is clothed, in the view of the overwhelming majority of the thinking public, with all the vices for its attributes. I have seen and heard the strong and too true expression used, "This is the negation of God erected into a system of Government."—*Letter to the Earl of Aberdeen, 1851.*

#### ITALY AND THE PAPACY.

I T A L Y is the country, in the very heart of which has been planted that ominous phenomenon, unparalleled in history, the Temporal Power of the Popedom. In the claim of the Latin Church to territorial sovereignty, the nations of Europe generally may be thought not to have any other than a secondary concern. But for Italy it is palpably matter of life and death. We do not enter into the question whether any of the possibilities of the past years would have permitted the co-existence of a solid Italian nationality with a Popedom exercising temporal dominion. It doomed her to the weakness, and the dishonour, of existing only in fractions. If the head was to be independent of the body, the members of the body loved also to be independent one of another. The subtle observant intelligence of Macchiavelli, and more than two centuries before him, the vast, all-embracing genius of Dante, saw in the Triregno the bane of their country. It seems as though their prophetic insight had been fully vindicated by the picture we now behold, where the Pope-King and the National-King, confronting one another on the same spot of ground, represent an incompatibility that cannot be overcome or even softened. Italy



must cease to be a nation, or the Papacy must consent to the mutilation of the triple crown.—*Italy and her Church*, 1875.

*APPEAL FOR THE PEOPLE OF NAPLES.*

I EXPRESS the hope that while there is time, while there is quiet, while dignity may yet be saved in showing mercy, and in the blessed work of restoring Justice to her seat, the Government of Naples may set its hand in earnest to work of real and searching, however quiet and unostentatious, reform; that it may not become unavoidable to reiterate these appeals from the hand of power to the one common heart of mankind; to produce those painful documents, those harrowing descriptions, which might be supplied in rank abundance, of which I have scarcely given the faintest idea or sketch, and which, if they were laid from time to time before the world, would bear down like a deluge every effort at apology or palliation, and would cause all that has recently been made known to be forgotten and eclipsed in deeper horrors yet; lest the strength of offended and indignant humanity should rise up as a giant refreshed with wine, and, while sweeping away these abominations from the eye of Heaven, should sweep away along with them things pure and honest, ancient, venerable, salutary to mankind, crowned with the glories of the past, and still capable of bearing future fruit.—*Reply to the Neapolitan Government*, 1852.

*THE NEW LAW OF NATIONS.*

ONE accomplishment yet remains needful to enable us to hold without envy our free and eminent position. It is that we should do as we would be done by. That we should seek to found a moral empire upon the confidence

of the several peoples, not upon their fears, their passions, or their antipathies. Certain it is that a new law of nations is gradually taking hold of the mind, and coming to sway the practice, of the world; a law which recognizes independence, which frowns upon aggression, which favours the pacific, not the bloody, settlement of disputes, which aims at permanent and not temporary adjustments; above all, which recognizes, as a tribunal of paramount authority, the general judgment of civilized mankind. It has censured the aggression of France; it will censure, if need arise, the greed of Germany. *Securus judicat orbis terrarum*. It is hard for all nations to go astray. Their ecumenical council sits above the partial passions of those who are misled by interest, and disturbed by quarrel. The greatest triumph of our time, a triumph in a region loftier than that of electricity and steam, will be the enthronement of this idea of Public Right, as the governing idea of European policy; as the common and precious inheritance of all lands, but superior to the passing opinion of any. The foremost among the nations will be that one, which by its conduct shall gradually engender in the minds of the others a fixed belief that it is just. In the competition for this prize, the bounty of Providence has given us a place of vantage; and nothing save our own fault or folly can wrest it from our grasp.—Article on 'Germany, France, and England' (*Edinburgh Review*, 1870).

#### THE FUTURE GOVERNMENT OF INDIA.

I HOLD that the capital agent in determining finally the question whether our power in India is or is not to continue, will be the will of the two hundred and forty millions of people who inhabit India, their positive or their negative will, their anxiety, or at least their willingness, to

be in connection with us rather than encounter the mischiefs or the risks of change. The question who shall have supreme rule in India is, by the laws of right, an Indian question; and those laws of right are from day to day growing into laws of fact. Our title to be there depends on a first condition, that our being there is profitable to the Indian nations; and on a second condition, that we can make them see and understand it to be profitable. It is the moral, and not the military, question which stands first in the order of ideas, with reference to the power of England in India, as much as with reference to the power, in England itself, of the State over the people.—Article on 'Aggression on Egypt and Freedom in the East' (*Nineteenth Century*, 1877).

#### ENGLAND AND INDIA.

I CONFESS my belief that a high doctrine of the dependence of England upon India is humiliating and even degrading. I admit, in whole, or in part, no such dependence. I hold, firmly and unconditionally, that we have indeed a great duty towards India, but that we have no interest in India, except the well-being of India itself, and what that well-being will bring with it in the way of consequence. If, in a certain sense, and through indirect channels, India is politically tributary to England, the tribute is one utterly insignificant; it is probably not near a hundredth part of the sheer annual profits of the nation, nor near a fourth part of the unforced gains of our commercial intercourse with that country. India does not add to, but takes from, our military strength. . . . Further, our wide dominion imposes upon us the most weighty and solemn duties, duties nowhere so weighty and solemn as in India. We have of our own motion wedded the for-

tunes of that country, and we never can in honour solicit a divorce. Protesting, then, against the sore disparagement which attaches to this doctrine of dependence, I am so far in practical agreement with the argument on the other side, that I fully aver we are bound to study the maintenance of our power in India, under the present and all proximate circumstances, as a capital demand upon the national honour. — Article on 'Aggression in Egypt and Freedom in the East' (*Nineteenth Century*, 1877).

*THE STUDY OF FRENCH HISTORY.*

THERE are three other subjects outside of English history which I wish very much to recommend, as I have found them myself most interesting, most fruitful, most instructive portions of the field of history. The first is the French history during the seventeenth and eighteenth centuries. In the beginning of the seventeenth century France was under one of the greatest of her kings, Henry IV. His life was terminated by the hand of the assassin. After him came a series of kings, Louis XIII., XIV., and XV., who brought France down chronologically almost to the period of the Revolution, because the reign of Louis XVI. found the history of France so disturbed in its main features, that he could do, and certainly did do, but little to modify the forces that were in growing activity. Then came the great outbreak, the French Revolution, the most vast of the most terrible series of changes known to the history of man. Then came periods of great excesses, of fear, suspicion, cruelty, and there are probably none who are not aware that most of the principal actors in that Revolution are held up to the disapproval and even to the execration of mankind. In my opinion that is but half the

truth. Anybody who wants to understand the French Revolution must go back two centuries before it, and he will find perhaps 160 or 180 years of abominable misgovernment, which it is my firm conviction was far more responsible for all the errors and violence and crimes of the French Revolution than the generation by whose allowance those crimes were committed. It was a lengthened time of gross neglect of every duty of Government. It was a period of ambitious, useless, sanguinary, wicked wars; it was a period of gross cruelty and unremitting oppression upon the people; it was a period when law had no existence for the oppressed population, when arbitrary will determined their destiny; it was a period when vice displayed itself brazen-faced in the view of all, and by its pestilential example did everything that it could to ruin and destroy them. All public right and public law had been so long and so systematically trampled under-foot, that the very idea of them had almost been effaced from the popular mind; and, in entering upon a course of difficult changes, the French nation had largely lost hold of that conception which would have been the surest guarantee against excess.

After that came the beginning of the French Revolution, and when this was in progress the French were not allowed to settle their own affairs themselves, but neighbouring Powers, forsooth, gathered their armies on her frontiers in order to determine what should be the Government and what should be the State of France. The consequence was a mixture of fear and cruelty, and there are no two human emotions which are more allied than fear and cruelty. The fear of these Foreign powers produced suspicion, distress, mutual hatred, and cruelty among nations and parties and friends. And so these doubtful results came about in France. If you trace them back to their origin you will

derive lessons most useful and most valuable to us all.—  
*Speech at the Opening of New Reading and Recreation Rooms  
at Saltney, October 26th, 1889.*

*THE STUDY OF AMERICAN HISTORY.*

**M**Y last recommendation to the student is one I have been in the habit of making for the last fifty years, because I then adopted the sentiments upon which it is founded, and I now make it therefore with greater confidence after the lapse of fifty years. That recommendation is, to those who are able to carry it out, to study the history of the American Revolution. That is an extraordinary history. It is highly honourable to those who brought that revolution about; but also honourable in no insignificant degree to this country, because it was by this country that the seeds of freedom were sown in America, because it was by imitating this country that America acquired the habits of freedom, and the capacity for more freedom. In this country we have happily had to a great extent, and I hope we shall have it still more, what is called local self-government—not merely one government at a certain point, composed of parties and exerting a vast power over their fellow-citizens, but a system under which the duties of government are distributed according to the capacities of the different divisions of the country, and the different classes of the people who perform them, in such a way that government should be practised, not only in the metropolis, but in every county, in every borough, over every district, and in every parish. And that has tended to bring home to the mind of every father of a family, a sense of the public duty which he is called upon to perform. That has been the secret of the strength of America. The colonial system in which America was reared was in the main a free colonial system. You

had in America these two things combined, the love of freedom and respect for law, and a desire for the maintenance of order; and where you find these two things combined love of freedom together with respect for law, and the desire for order, you have the elements of national excellence and national greatness.—*Speech at Opening of New Reading and Recreation Rooms at Saltney, Oct. 26, 1889.*

IS THE INVASION OF ENGLAND POSSIBLE ?

THE great Napoleon—the most wonderful general and strategist of modern times, the man of whom Dr. Döllinger says that he raised war as to the mode of its planning and execution, not as to its morality, almost to the dignity and attitude of a fine art—addressed the whole of his resources and thoughts to the invasion of England. Ireland was tried three times by the Directory, and three times there were miserable failures. Two other fleets had set out, one from Holland, and one from Spain, and they had been destroyed by the power of British arms at sea. But Napoleon made it a study nightly and daily to devise and arrange the means of invading England, and he was obliged to recede from it as an impossible task. Not that it is an impossible task. Do not suppose that I am going to say anything so extravagant. I am going to say this. It is worth while for those who have those portentous ideas of the power of France, and so small an idea of our means of defence, to consider the relative population of the two countries. At the time when Napoleon prosecuted his schemes the population of Great Britain was 10,000,000, the population of France 22,000,000. I will not count the population of Ireland, for at that period, unfortunately, as at others, it added nothing to the military resources of this country for military invasion. Well 10,000,000 Englishmen

constituted the sum of those whom Napoleon had to invade, and he could not manage it. At the present moment this island contains far more than 30,000,000 men, not less strong, not less determined, not less energetic than the 10,000,000 in Napoleon's time at the beginning of the century, and they are close in mere numbers upon the population of France.—*Speech in the House of Commons on the Channel Tunnel, July 27, 1888.*

*ENGLAND AND FRANCE.*

I DO not forget, sir, that there was once a time when close relations of amity were established between the Governments of England and France. It was in the reign of the later Stuarts; it marks a dark spot in our annals; but the spot is dark because the union was an union formed in a spirit of domineering ambition on the one side, and of base and most corrupt servility on the other. But that, sir, was not an union of the nations; it was an union of the Governments. This is not to be an union of the Governments apart from the countries; it is, as we hope, to be an union of the nations themselves; and I confidently say again, as I have already ventured to say in this House, that there never can be any union between the nations of England and France, except an union beneficial to the world, because that directly one or the other of the two begins to harbour schemes of selfish aggrandisement, that moment the jealousy of its neighbour will be aroused, and will beget a powerful reaction; and the very fact of their being in harmony will of itself at all times be the most conclusive proof that neither of them can be engaged in meditating anything which is dangerous to Europe.—*Budget Speech of 1860.*



*ENGLAND AND THE OPPRESSED EASTERN PEOPLES.*

SIR, there were days when England was the hope of freedom. Wherever in the world a high aspiration was entertained or a noble blow was struck, it was to England that the eyes of the oppressed were always turned—to this favourite, this darling home of so much privilege and so much happiness, where the people who had built up a noble edifice for themselves would, it was well known, be ready to do what in them lay to secure the benefit of the same inestimable boon for others. You talk to me of the established tradition and policy in regard to Turkey, I appeal to an established tradition, older, wider, nobler far—a tradition not which disregards British interests, but which teaches you to seek the promotion of these interests in obeying the dictates of honour and justice. And, sir, what is to be the end of this? Are we to dress up the fantastic ideas some people entertain about this policy and that policy in the garb of British interests, and then, with a new and base idolatry, fall down and worship them? Or are we to look not at the sentiment, but at the bald facts of the case which Lord Derby told us fifteen years ago—viz. that it is the populations of those countries that will ultimately possess them—that will ultimately determine their abiding condition? It is to this fact, this law, that we should look. There is now before the world a glorious prize. A portion of those unhappy people are still as yet making an effort to retrieve what they have lost so long, but have not ceased to love and to desire. I speak of those in Bosnia and Herzegovina. Another portion—a band of heroes such as the world has rarely seen—stand on the rocks of Montenegro, and are ready now, as they have ever been during the 400 years of their exile from their fertile plains, to sweep down

from their fastnesses, and meet the Turks at any odds for the re-establishment of justice and of peace in those countries. Another portion still, the 5,000,000 of Bulgarians bowed and beaten down to the ground, hardly venturing to look upwards, even to their Father in Heaven, have extended their hands to you; they have sent you their petition, they have prayed for your help and protection. They have told you that they do not seek alliance with Russia, or with any foreign Power, but that they seek to be delivered from an intolerable burden of woe and shame. That burden of woe and shame—the greatest that exists on God's earth—is one that we thought united Europe was about to remove, but to removing which, for the present, you seem to have no efficacious means of offering the smallest practical contribution. But, sir, the removal of that load of woe and shame is a great and noble prize. It is a prize well worth competing for. It is not yet too late to try to win it. I believe there are men in the Cabinet who would try to win it if they were free to act on their own beliefs and aspirations. It is not yet too late, I say, to become competitors for that prize, but be assured that whether you mean to claim for yourselves even a single leaf in that immortal chaplet of renown, which will be the reward of true labour in that cause, or whether you turn your backs upon that cause and upon your own duty, I believe for one that the knell of Turkish tyranny in these provinces has sounded. So far as human eye can judge, it is about to be destroyed. The destruction may not come in the way or by the means that we should choose; but come this boon from what hands it may, it will be a noble boon, and as a noble boon will gladly be accepted by Christendom and the world.—*Speech in the House of Commons, May 7, 1877.*

## WAR.

WAR for a bad cause has this apology, that the bad cause may in good faith be mistaken for a good one; and in this case it is preferable to a war for no cause at all. The blind fanaticism which calls evil good and good evil, and which includes something besides self in the scope of its desire, is less ignoble than the cynical indifference which accepts war and all its horrors without watching or caring how lie the weights in the scale of justice. Men talk as if we were free to fight, as a Scotch lord would fight in Edinburgh three centuries ago for the centre of the causeway; or as a boy fought at Eton in my time to determine whether he could or could not "lick" another boy; or as in Ireland, at a fair, shillelahs were flourished, and heads cruelly mauled and broken, for the simple preference of one name to another, or for the pleasure of that excitement which fighting brings. If we are to revive, in the present daylight, the levities of childhood, the manners of a semi-barbarous age, or the excesses pardonable in an over-driven people, it is high time to take heed and make some inquiry concerning the paths of honour and of shame. A war undertaken without cause is a war of shame and not of honour.—'The Paths of Honour and of Shame' (*Nineteenth Century*, March 1878).

VII.

LITERARY AND POETICAL.

## LITERARY AND POETICAL.

*THE STYLE AND AIM OF HOMER AND VIRGIL.*

IN diction, Virgil is ornate and Homer simple ; in metre, Virgil is uniform and sustained, Homer free and varied ; in the faculty of invention, for which the historical office of early poetry still leaves ample room, Homer is inexhaustible, while, from the needless accumulation of imitations in every sort and size, Virgil gives ground to suspect that he was poor, at least by comparison. The first thought of Homer was his subject, and the second his nation ; the first thought of Virgil was his Emperor and the court around the throne, the second the elaboration of his verse. Characters, feelings, facts, were used by Virgil for producing on the mind the effect of scenic representation ; the end of Homer, on the contrary, was to give adequate vent, in and through these things poetically conceived and handled, to his own yearnings, and to the sympathies of his hearers. The intercommunion of spirit between the poet and those to whom he sang, was not in him a sordid quest of popularity ; it was only an expression of the truth that he founded both his composition and his hopes upon the basis of a great effort to be the organ of the general heart of mankind.—*Studies on Homer*, vol. iii.

*HOMER AND VIRGIL CONTRASTED.*

WITH rare exceptions, the reader of Virgil finds himself utterly at a loss to see at any point the soul of the poet reflected in his work. We cannot tell, amidst the splendid phantasmagoria, where is his heart, where lie his sympathies. In Homer a genial spirit, breathed from the Poet himself, is translucent through the whole; in the *Aeneid* we look in vain almost for a single ray of it. Again, Virgil lived at a time when the prevailing religion had lost whatever elements of real influence that of Homer's era either possessed in its own right, or inherited from pristine traditions. It was undetermined at once by philosophy and by licentiousness; and it subsisted only as a machinery, a machinery too, already terribly discredited, for civil ends. Thus he lost one great element of truth and nature, as well as of sublimity and pathos. The extinction of liberty utterly deprived him of another. Homer saw before him both a religion and a polity young, fresh, and vigorous; for Virgil both were practically dead: and whatever this world has of true greatness is so closely dependent upon them, that it was not his fault if his poem felt and bears cogent witness to the loss. Even the sphere of personal morality was not open to him; for what principle of truth or righteousness could he worthily have glorified, without passing severe condemnation on some capital act of the man, whom it was his chief obligation to exalt?

And once more. Homer sang to his own people of the glorious deeds of their sires, to whom they were united by fond recollection, and by near historic and local ties. This was at once a stimulus and a check; it cheered his labour, and at the same time it absolutely required him to study

moral harmony and consistency. . Virgil sang to Romans of the deeds of those who were not Romans, and whom only a most hollow fiction connected with his hearers, through the dim vista of a thousand years, and under circumstances which made the pretence to historical continuity little better than ridiculous. . . . It appears, however, as if this great and splendid poet, being thrown out of his true bearings in regard to all the deeper sources of interest on which an epic writer must depend, such as religion, patriotism, and liberty, became consequently reckless, alike in major and in minor matters, as to all the inner harmonies of his work, and contented himself with the most unwearied and fastidious labours in its outward elaboration, where he could give scope to his extraordinary powers of versification and of diction without fear of stumbling upon anything unfit for the artificial atmosphere of the Roman court. The consequence is, that a vein of untruthfulness runs throughout the whole *Æneid*, as strong and as remarkable as is the genuineness of thought and feeling in the Homeric poems. Homer walks in the open day, Virgil by lamplight. Homer gives us figures that breathe and move, Virgil usually treats us to waxwork. Homer has the full force and play of the drama, Virgil is essentially operatic. From Virgil back to Homer is a greater distance, than from Homer back to life.—*Studies on Homer*, vol. iii.

#### THE ILIAD AND THE ODYSSEY.

THE *Iliad* and *Odyssey* give a picture of the age to which they refer, alike copious and animated, comprehensive and minute. The *Iliad* represents that age in its vigour; the *Odyssey* paints it in the beginning of its decline, when Greece had been unsettled and disorganized by the prolonged absence of its chiefs at Troy. The *Iliad*

gives us what it had been; the *Odyssey* indicates what it was about to be. The delineations embrace jointly all the materials that human life and society could then in their simplicity supply; then writing was either unknown or unavailable, when civil rights had not begun to take the form of law, and when visible Art, in its higher sense, was an exotic not yet naturalized in Greece. In a manner chiefly incidental, there is supplied to us a mass of information on history and legend, religion, polity, justice, the conditions of warfare, navigation, industry, and of the useful arts, exceeding in amount what has ever at any other period been brought for us into one focus by a single mind; except possibly by the philosophical works of Aristotle, if we possessed them entire.—*Juventus Mundi*, 1869.

#### THE GREEK TRAGEDIANS.

AT the period when they wrote, the religion of the country had become political or else histrionic in its spirit, and the figures it presented were not only multiplied, but were also hopelessly confused: while morals had sunk into very gross corruption, of which, as we have it upon explicit evidence, two at least of them largely partook. The characters and incidents of their own time, and of the generations which immediately preceded it, were found to be growing less suitable for the stage. They were led, from this and other causes, to fetch their themes, in general, from the remote period of the heroic or pre-historic ages. But of the traditions of those ages they were no adequate expositors; hence the representations of them are, for the most part, couched in altered and degenerate forms. This will be most clearly seen upon examining the Homeric personages, as they appear in the plays of Euripides. Here they seem often to retain no sign of identity except the



name. The "form and pressure" and also the machinery or physical circumstances of the Greek drama, were such as to keep the tragedians, so to speak, upon stilts, while its limited scope of necessity excluded much that was comprised in the wide circle of the epic action; so that they open to us little, in comparison with Homer, of the Greek mind and life: of that cradle wherein lie, we are to remember, the original form and elements, in so far as they are secular, of European civilization.—*Studies on Homer*, vol. i.

#### MILTON AND HOMER.

IT would be difficult to institute any satisfactory comparison between Milton and Homer; so different, so wanting in points of contact, are the characters partly of the men, and even much more of their works. Perhaps the greatest and the most pervading merit of the *Iliad* is, its fidelity and vividness as a mirror of man and of the visible sphere in which he lived, with its infinitely varied imagery both actual and ideal. But that which most excites our admiration in Milton is the elasticity and force of genius, by which he has travelled beyond the human sphere, and bodied forth to us new worlds in the unknown, peopled with inhabitants who must be so immeasurably different from our own race. Homer's task was one which admitted of and received what we may call a perfect accomplishment; Milton's was an undertaking beyond the strength of man, incapable of anything more than faint adumbration, and of which, the more elevated the spectator's point of view, the more keenly he must find certain defects glare upon him. The poems of Milton give us reason to think that his conceptions of character were masculine and powerful; but the subject did not admit of their being effectually tested. For

his nearest approaches to perfection in his art, we must look beyond his epics.—*Studies on Homer*, vol. iii.

*DANTE AND HOMER.*

DANTE might, far better than Milton, be compared with Homer; for while he is in the *Purgatorio* and *Paradiso* far more heavenly than Milton, he is also throughout the *Divina Commedia* truly and profoundly human. He is incessantly conversant with the nature and the life of man; and though for the most part he draws us, as Flaxman has drawn him, in outline only, yet by the strength and depth of his touch he has produced figures, for example Francesca and Ugolino, that have as largely become the common property of mankind, if not as Achilles and Ulysses, yet as Lear and Hamlet. Still the theological basis, and the extra-terrene theatre of Dante's poem remove him to a great distance from Homer, from whom he seems to have derived little, and with whom we may therefore feel assured he could have been but little acquainted.—*Studies on Homer*, vol. iii.

*HOMER AND TASSO.*

THERE is, it must be confessed, a great and sharp descent from the stature of Homer, as a creative poet, to that of Tasso. Yet he too is a classic of Italy, and a classic of the world; and if for a moment we feel it a disparagement to his country that she suffers in this one comparison, let her soothe her ruffled recollection by the consciousness, that though Tasso has not become a rival to Homer, yet he shares this failure with every epic writer of every land. On the other hand, no modern poet dealing with similar subject-matter, has been equal to Tasso. None has erected, upon similar foundations to his, a fabric so lofty and so durable, so rich in beauty and in grace; so

well entitled, if not to vie with the very greatest achievements of the ages that went before him, at least to challenge or to win the admiration of those generations that have succeeded. But his defeat is after all his greatest victory. To lose the match against Homer is a higher prize than to win it from his other competitors. Few indeed are the sons of genius, and elect among the elect, who can be brought into comparison with that sire and king of verse; and Tasso, we are persuaded, would bear against none a grudge for thus far, in his own words, limiting his honours—

“e ciò fia sommo onore;  
Questi già con Gernando in gara venne.

—*Studies on Homer*, vol. iii.

#### THE OLDEST BOOKS.

THE Holy Scriptures are like a thin stream, beginning from the very fountain-head of our race, and gradually, but continuously, finding their way through an extended solitude, into times otherwise known, and into the general current of the fortunes of mankind. The Homeric poems are like a broad lake outstretched in the distance, which provides us with a mirror of one particular age and people, alike full and marvellous, but which is entirely dissociated by an interval of many generations from any other records, except such as are of the most partial and fragmentary kind. In respect of the influence which they have respectively exercised upon mankind, it might appear almost profane to compare them. In this point of view, the Scriptures stand so far apart from every other production, on account of their great offices in relation to the coming of the Redeemer, and to the spiritual training of mankind, that there can be nothing either like or second to them.—*Studies on Homer*, vol. ii.

*HESIOD.*

**H**ESIOD, as author of the *Works and Days*, is so enormously different from Homer in his frame of mind, as well as his diction, that it is hard to trace, even in the most general form, a complete national affinity between them. The *Theogony*, by its subject, brought him nearer to Homer, but it is quite destitute of the heroic power and fire: a calm and low-toned beauty, as in the legend of the Ages, is all to which Hesiod ever rises. To my conjecture, he seems to personify the one-stringed instrument which might suffice for Pelasgian song: while the Diapason of Homer, embracing with its immeasurable sweep things small and things great, things sublime and things homely, all objects that human experience had suggested, and all thoughts that the soul of man had imagined or received, presents to us that Greek mind, full, varied, energetic, lively, profound, exact, which was destined to give form for so many ages to the genius of the world.—*Studies on Homer*, vol. i.

*THE SHIELD OF ACHILLES.*

**W**E find in this extraordinary poetic achievement of Homer, an early indication, an embryo, so to speak, of the principle which was to reach its fullest manifestation in the Greek of the classical period, the principle of the sufficiency of this, our human, earthly life; without any capital regard to what is before us in futurity, or what is above and around us in the unseen world. Hence the *Shield* contains no Birth, and no Funeral, of man. The beginning and the end of life are endowed for Christians with so intense an interest, that we are apt to forget how different an aspect they offered to those beyond the pale.

Both of them are swathed in weakness or distress, and the Greek had no charm in his possession which could invest distress and weakness with beauty, or infuse into them the glow of life. Sorrow had not been glorified, scenes like these, he would say, do not make up the completeness of life, but impair it: they are not to be acknowledged as legitimately belonging to it; we submit to them, for we cannot help submitting; but they form no portion of our glory, and we put them out of sight. Fulness of energy in the powers of body and mind, and fulness of delight following their exercise; action rewarded in itself, and sustained by this reward; a sphere bright, brilliant, bounded, self-contained, self-supported, full of all things glorious, beautiful, and strong; such was the aim of life for the Greek, and all that tended to break and banish the illusion was carefully kept away from thought and view. The spirit which pervades the action of the Shield is therefore the spirit of joy: joy in movement, joy in repose; joy in peace, and joy in battle: anywhere and always joy, until the day that must come and shall come, and the final plunge is made into the Darkness, where a Sceptre, ruling all the dead, is not worth as much as is the mess of a labourer for hire, though the master be poor, and can give but scanty cheer, if only it be had beneath the cheerful sun and in the abode of the living.—'The Shield of Achilles' (*Contemporary Review*, February 1874).

#### THE GREAT CYCLES OF ROMANCE.

OF the two great systems of Romance, one has Lancelot, the other has Orlando, for its culminating point; these heroes being exhibited as the respective specimens in whose characters the fullest developments of man, such as he was then conceived, was to be recognized. The one

put forward Arthur for the visible head of Christendom, signifying and asserting its social duty; the other had Charlemagne. Each arrays, round about the Sovereign, a fellowship of knights. In them, Valour is the servant of Honour; in an age, of which violence is the besetting danger, the protection of the weak is elevated into a first principle of action; and they betoken an order of things, in which Force should be only known as allied with Virtue, while they historically foreshadow the magnificent aristocracy of mediæval Europe. The one had Guinevere for the rarest gem of beauty, the other had Angelica. Each of them contained figures of approximation to the knightly model, and in each these figures, though on the whole secondary, yet in certain aspects surpassed it; such were Sir Tristram, Sir Galahad, Sir Lamoracke, Sir Gawain, Sir Geraint, in the Arthurian cycle; Rinaldo and Ruggiero, with others, in the Carlovingian. The two were not twin systems, but were rather twin investitures of the same scheme of ideas and feelings. Their consanguinity to the primitive Homeric types is proved by a multitude of analogies of character, and by the commanding place which they assign to Hector as the flower of human excellence. Without doubt, this preference was founded on his supposed moral superiority to all his fellows in Homer; and the secondary prizes of strength, valour, and the like, were naturally allowed to group themselves around what, under the Christian scheme, had become the primary ornament of man. The near relation of the two Cycles one to the other may be sufficiently seen in the leading references we have made; and it runs into a multitude of details both great and small, of which we can only note a few. In both the chief hero passes through a prolonged term of madness. Judas, in the College of Apostles, is represented under

Charlemagne in Gano di Maganza and his house; who appear, without any development in action, in the Arthurian romance as "the traitours of Magonus," and who are likewise reflected in Sir Modred, Sir Agravain, and others; while the Mahometan element, which has a natural place ready made for it in a history that acknowledges Charlemagne and France for its centres, finds its way sympathetically into one which is bounded for the most part by the shores of Albion. Both schemes cling to the tradition of the unity of the Empire, as well as of Christendom; and accordingly, what was historical in Charlemagne is represented, in the case of Arthur, by an imaginary conquest reaching as far as Rome, the capital of the West. Even the sword *Duridana* has its counterpart in the sword *Excalibur*. The moral systems of the two cycles are also essentially allied; and perhaps the differences between them may be due in greater or in less part to the fact that they come to us through different *media*. We of the nineteenth century read the Carolingian romance in the pages of Ariosto and Bojardo, who gave to their materials the colour of their times, and of a civilization rank in some respects, while still unripe in some others. The Genius of poetry was not at the same period applying its transmuting force to the Romance of the Round Table. The date of Sir Thomas Mallory, who lived under Edward IV., is something earlier than that of the great Italian romances; England was younger in its poetical development; he appears, too, to have been on the whole content with the humble offices of a compiler and chronicler, and we may conceive that his spirit and diction are still older than his date. The consequence is, that we are brought into more immediate and fresher contact with the original forms of this romance. So that, as they present themselves to us,

the Carolingian cycle is the child of the latest middle age, while the Arthurian represents the earlier.—*Gleanings of Past Years*, vol. ii.

POETRY OF THE GREEK RELIGION.

ALL are aware that the Greek religion was eminently poetical; for it fulfilled in the most striking manner that condition which poetry above all requires—harmony in the relation between the worlds of soul and sense. Every river, fountain, grove, and hill, was associated with the heart and imagination of the Greek; subject, however, always to the condition that they should appear as ruled by a presiding spirit, and that that spirit should be impersonated in the human shape. A poetical religion must, it seems, be favourable to art. The beauty of form, which so much abounded in the country, was also favourable to art. The Athenians, however, are stated not to have been beautiful; and at Sparta, where art was neglected, beauty was immensely prized. And, indeed, the personal beauty of a race is by no means usually found sufficient to produce the development of the fine arts. Again, as to the poetry of religion, and its bearing upon art, while a general connection may be admitted, it is very difficult to define the manner and degree.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University*, 1865.

ACCURACY AND GENIUS IN POETS.

BY a false association of ideas, we have come to place accuracy and genius in antagonism to one another. It is Homer who may best undeceive us: except indeed that most complete solution which the mind gladly perceives when, ascending to the Author of all being, it finds in Him



alone the source and the perfection, alike of Order and of Light; alike of the most minute, and of the most gigantic operations. But among men Homer best exemplifies this union. It is not indeed the precision of dry facts, terminating upon itself: it is the precision of sympathies, of sympathies with nature and with man, to which the minute and scrupulous adjustments of Homer are to be referred; and this precision is probably due by no means to conscious effort, but to the spontaneous operations of the soul. In this view his far-famed, but not even yet fully fathomed, accuracy is no deduction from his greatness, but is in truth a proof of the near approach to perfection in the organization of his faculties. The later poets have too often torn asunder, what in him was harmoniously combined. They have conferred upon their art a deadly gift, in claiming first an exemption *ad libitum* from the laws, not only of dry fact, but of Truth in its higher sense, of harmony and self-consistency, and of all except a merely external beauty, which was meant to be the vehicle and not the substitute for all those great and discarded qualities. In this work of laceration, Virgil has borne no secondary share.—*Studies on Homer*, vol. iii.

#### THE IMMORTAL IN LITERATURE.

AMONG the topics of literary speculation, there is none more legitimate or more interesting than to consider who, among the writers of a given age, are elected to live; to be enrolled among the Band of the Immortals; to make a permanent addition to the mental patrimony of the human race. There is also none more difficult. Not that there is any difficulty at all in what is technically called purging the roll; in supplying any number of names which are to sink (if they have not yet sunk) like lead in the mighty waters,

or which, by a slower descent, perhaps like the zigzag from an Alpine summit, are to find their way into the repose of an undisturbed oblivion. Sad as it may seem, the heroes of the pen are in the main but as "fools," lighted by the passing day on the road to dusty death. But it is when the list has been reduced, say to hundredth parts of the writers, and to a tenth of the few prominent and well-known writers of the day, that the pinch, so to call it, of the task begins. We now stumble onwards with undefined and partial aids. Bulk will surely kill its thousands: that which stood the ancient warrior in such good stead, will be fatal to many a modern author, who, but for it, might have lived. And money will as surely have killed its tens of thousands beforehand, by touching them as with palsy. It was one of the glories of Macaulay that he never wrote for money; it was the chief calamity of a yet greater, and much greater, man, to wit of Scott, that iron necessities in later life, happily not until his place had long been secure, set that yoke upon his lofty crest. And few are they who, either in trade or letters, take it for their aim to supply the market, not with the worst they can sell, but with the best they can produce. In the train of this desire, or need, for money, comes haste with its long train of evils, summed up in the general scamping of work; crude conception, slipshod execution, the mean stint of labour, suppression of the inconvenient, blazoning of the insignificant, neglect of causes, loss of proportion in the presentation of results. We write of the moment; may it not be of the age. Survival, we venture to suggest, will probably depend not so much on a single quality, as upon a general or composite result. The chance of it will vary directly as quality, and inversely as quantity. Some ores yield too low a percentage of metal to be worth the smelting, whereas, had the mass been purer, it had been extracted and

preserved. Posterity will have to smelt largely the product of the mines of modern literature; and will too often find the reward in less than due proportion to the task. So much for quantity. But quality itself is homogeneous; it is made up of positives and negatives. Merits and demerits are subtly and variously combined; and it is hard to say what will be the effect in certain cases of the absence of faults as compared with the presence of excellences, towards averting or commuting that sentence of capital punishment which, estimate as we may the humanity of the time, must and will be carried into wholesale execution.—*Gleanings of Past Years*, vol. ii.

*SHAKESPEARE AND ENGLISH "PAGANISM."*

THE British analogue to the Italian manifestation of the sixteenth century is to be found in the Elizabethan literature, the terrene spirit of which has been very powerfully described by Mr. Dowden in his remarkable works on Shakespeare. Let us estimate that literature first in its prince. Shakespeare undoubtedly exhibits a strong reaction against the transcendental spiritualism of the Middle Ages. It is hard to measure the distance between his mental attitude and that of Thomas à Kempis, or even that of Dante, who was, outwardly at least, a man of the world, a practical politician and partizan. The mediæval Church, or rather that part of it which arrived at fidelity to its mission, in its anxiety to keep religion pure and lofty, had set a gulf between it and the rude common life. Its idea was lofty; but it was not the idea of training the human being in every faculty and for every function of the present existence as the normal means of preparing him for a remoter future. Mary it followed; but Martha, who of necessity must be more typical of the mass of Christians,

it rather proscribed. The conditions of earthly existence were renounced, rather than sanctified, in the religious ideal. In order to the eventual re-establishment of the balance between the worlds, there required to be a strong reassertion, not only of the reality of this world and of life in it, but of their legitimacy. They, and not the cloister, were the school, in which the Almighty had appointed His children to be taught and reared.—*Contemporary Review*, 1878.

#### THE RELIGION OF SHAKESPEARE.

WE need not, then, be surprised that the works of Shakespeare, as a whole, bear a somewhat worldly aspect; that in their exhibition of human nature, entirely unrivalled in all literature for largeness and variety, with depth, so small a portion should be seen on the side lying heavenward; that saintship where it appears in *Henry VI.*, is emasculated and incoherent; that not only in the early plays, such as *Romeo and Juliet*, but in the later and greater works, *Macbeth*, *Othello*, *Hamlet*, *Lear*, the deep problems of our life and duty are blended upon a basis which is but negatively Christian. This is the more noteworthy, because a multitude of passages exhibit Shakespeare as an undoubting believer. But religion had been wrenched away from life; and life, in its recoil, busied with the gathering of all its energies, had not recovered the key to its own harmony with religion. I have endeavoured here not to understate the charge, which a *Beatrice* might be warranted in making against our Elizabethan age. But when comparing the English "Paganism," as exhibited in Shakespeare, with the Italian Paganism, hardened into an Epicurean creed and sanctioned by the Roman Court, or teaching with the very same pen, as in the "divine" Aretino, the vilest profligacy and the most orthodox theology, or even as it is exhibited

in the splendid poetry of Bojardo and Ariosto, I cannot but think that, in fidelity to history and to fact, we must allow that the comparison is favourable, as far as it goes, both to England and to the Reformation.—*Contemporary Review*, 1878.

CHARACTER AND ACHIEVEMENTS OF LEOPARDI.

RAPIDLY surveying the character of Leopardi as a writer, we cannot hesitate to say that, in almost every branch of mental exertion, this extraordinary man seems to have had the capacity for attaining, and generally at a single bound, the highest excellence. Whatever he does, he does in a manner that makes it his own; and not with a forced or affected but a true originality, stamping upon his work, like other masters, a type that defies all counterfeit. He recalls others as we read him, but always the most remarkable and accomplished in their kind; always by conformity, not by imitation. In the Dorian march of his *tersa rima* the image of Dante comes before us; in his blank verse we think of Milton (whom probably he never read); in his lighter letters, and in the extreme elegance of touch which he describes mental gloom and oppression, we are reminded of the grace of Cowper; when he touches learned research or criticism, he is copious as Warburton, sagacious and acute as Bentley: the impassioned melancholy of his poems largely recalls his less, though scarcely less, deeply unhappy contemporary Shelley; to translation (we speak, however, of his prose translations) he brings the lofty conception of his work which enabled Coleridge to produce his *Wallenstein*; among his *Thoughts* there are some worthy of a place beside the *Pensées* of Pascal, or the *Moral Essays* of Bacon; and with the style of his philosophic Dialogues neither Hume nor Berkeley need resent a com-

parison. We write for Englishmen : but we know that some of his countrymen regard him as a follower, and as a rival, too, of Tasso and of Galileo in the respective excellences of verse and prose. Some of his editors go further, and pronounce him to be a discoverer of fundamental truths : an error in our view alike gross, mischievous, and inexcusable. Yet there are many things in which Christians would do well to follow him : in the warmth of his attachments ; in the moderation of his wants ; in his noble freedom from the love of money ; in his all-conquering assiduity. Nor let us, of inferior and more sluggish clay, omit to learn, as we seem to stand at his tomb beside the Bay of Naples, in the lowly church of San Vitale, yet another lesson from his career ; the lesson of compassion, chastening admiration, towards him : and for ourselves, of humility and self-mistrust.—*Quarterly Review*, 1850.

#### LEOPARDI'S PLACE AMONG THE POETS.

WHEN we regard Leopardi in his character of a poet—in which no Italian of the present generation, we conceive, except Manzoni, ever approaches him, and he in a different order, and perhaps but in a single piece—it is not difficult to perceive that he was endowed in a peculiar degree with most of the faculties which belong to the highest excellence. We shall note two exceptions. The first is the solid and consistent wisdom which can feel no other firm foundation in the heart of man than the Gospel revelation : without which, even while we feel the poet to be an enchanter, we cannot accept and trust him as a guide : and of which Wordsworth is an example unequalled probably in our age, and unsurpassed in any age preceding ours. Nor let it be said that this is not properly a poetical defect ; because the highest functions of the human being

stand in such intimate relations to one another, that the patent want of any one of them will commonly prevent the attainment of perfection in any other. The sense of beauty enters into the highest philosophy, as in Plato. The highest poet must be a philosopher, accomplished, like Dante, or intuitive, like Shakespeare. But neither the one nor the other can now exist in separation from that conception of the relations between God and man, that new standard and pattern of humanity, which Christianity has supplied. It is true, indeed, that much of what has been indelibly impressed upon the imagination and understanding, the heart and life of man, may be traceable, and even prominent, in those who individually disown it. The splendour of these disappropriated gifts in particular cases may be among the very greatest of the signs and wonders appointed for the trial of faith. Yet there is always something in them to show that they have with them no source of positive and permanent vitality: that the branch has been torn from the tree, and that its life is on the wane.

There is another point in which Leopardi fails, as compared with the higher poets. He is stronger in the reflective than in the perceptive, or at any rate in the more strictly creative powers. Perhaps these latter were repressed in their growth by the severe realities of his life. It is by them that the poet projects his work from himself, stands as it were completely detached from it, and becomes in his own personality invisible. Thus did Homer and Shakespeare perhaps beyond all other men: thus did Goethe, subjective as he truly is: thus did Dante when he pleased, although his individuality is the local and material, not the formal, centre, so to speak, of his whole poem. All this is only to say in other words, that by this gift the poet throws his entire strength into his work, and identifies himself with it:

that he not only does, but for the time being is, his work ; and that then, when the work is done, he passes away and leaves it. It is perfect in its own kind, and bears no stamp or trace of him—that is of what in him pertains to the individual as such, and does not come under the general laws of truth and beauty. Thus all high pictorial poetry is composed : thus every great character, in the drama or romance, is conceived and executed.—*Quarterly Review*, 1850.

#### THE PHILOSOPHY OF LEOPARDI.

HIS philosophy, and his frame of mind in connection with it, present more than any other that we know, more even than those of Shelley, the character of unrelieved, unredeemed desolation. The very qualities in it, which attract pitying sympathy, deprive it of all seductive power. Antecedently to confutation by reasoning, it carries with it its own antidote. It was not a voluptuous, a scoffing, a frivolous, a wanton infidelity, but one mournful and self-torturing ; one that, in hiding from view any consolatory truth, consumed all enjoyment, peace, and hope in the mind that harboured it. Unbelief was to him the cannon-ball—

“ Shattering that it may reach, and shattering what it reaches.”

Religion took its flight from him, like the fabled deities from Troy, when Destruction had begun, and in order that Destruction might proceed. There was left to Leopardi this melancholy distinction, that he has brought more nearly than any other person to uniformity, if not to consistency, the philosophy of nullity, misery, and despair.—*Quarterly Review*, 1850.



*LITERARY INDIVIDUALITY OF MACAULAY.*

ONE of the very first things that must strike the observer of this man is, that he was very unlike to any other man. And yet this unlikeness, this monopoly of the model in which he was made, did not spring from violent or eccentric features of originality, for eccentricity he had none whatever, but from the peculiar mode in which the ingredients were put together to make up the composition. In one sense, beyond doubt, such powers as his famous memory, his rare power of illustration, his command of language, separated him broadly from others; but gifts like these do not make the man; and we now for the first time know that he possessed, in a far larger sense, the stamp of a real and strong individuality. The most splendid and complete assemblage of intellectual endowments does not of itself suffice to create an interest of the kind that is, and will be, now felt in Macaulay. It is from ethical gifts alone that such an interest can spring. These existed in him not only in abundance, but in forms distinct from, and even contrasted with, the fashion of his intellectual faculties, and in conjunctions which come near to paradox. Behind the mask of splendour lay a singular simplicity, behind a literary severity which sometimes approached to vengeance, an extreme tenderness; behind a rigid repudiation of the sentimental, a sensibility at all times quick, and in the latest times almost threatening to sap, though never sapping, his manhood. He, who as speaker and writer seemed above all others to represent the age of the world, had the real centre of his being in the simplest domestic tastes and joys. He, for whom the mysteries of human life, thought, and destiny, appear to have neither charm nor terror, and whose writings seem audibly to boast in every

page of being bounded by the visible horizon of the practical and work-a-day sphere, yet in his virtues and in the combination of them, in his freshness, bounty, bravery, in his unshrinking devotion both to causes and to persons, and most of all perhaps, in the thoroughly inborn and spontaneous character of all these gifts, really recalls the age of chivalry, and the lineaments of the ideal.—*Quarterly Review*, 1876.

*MACAULAY'S HISTORY OF ENGLAND.*

THE History of Macaulay, whatever else it may be, is the work not of a journeyman, but of a great artist, and a great artist who lavishly bestowed upon it all his powers. Such a work, once committed to the press, can hardly die. It is not because it has been translated into a crowd of languages, nor because it has been sold in hundreds of thousands, that we believe it will live, but because, however open it may be to criticism, it has in it the character of a true and very high work of art. We are led, then, to the conclusion, or the conjecture, that, however the body of our writers may be reduced in a near future by many and many a decimation, Macaulay will, and must, survive. Personal existence is beset with dangers in infancy, and again in age. But authorship, if it survive the first, has little to fear from the after-perils. If it subsist for a few generations (and generations are for books what years are for their writers), it is not likely to sink into many. For works of the mind really great there is no old age, no decrepitude. It is inconceivable that a time should come when Homer, Dante, Shakespeare, shall not ring in the ears of civilized man. On a lower throne, in a less imperial hall of the same mansion, we believe that Macaulay will probably be found,

not only in A.D. 2000, which he modestly specifies, but in 3000, or 2850, which he more boldly formulates, or for so much of this long, or any longer, lease as the commentators on the Apocalypse will allow the race to anticipate.—*Gleanings of Past Years*, vol. ii.

MACAULAY VIEWED BY POSTERITY.

THE contemporary mind may in rare cases be taken by storm ; but posterity never. The tribunal of the present is accessible to influence ; that of the future is incorrupt. The coming generations will not give Macaulay up ; but they will, probably, attach much less value than we have done to his *ipse dixit*. They will hardly accept from him his net solutions of literary, and still less of historic, problems. Yet they will obtain from his marked and telling points of view great aid in solving them. We sometimes fancy that ere long there will be editions of his works in which his readers may be saved from pitfalls by brief, respectful, and judicious commentary, and that his great achievements may be at once commemorated and corrected by men of slower pace, of drier light, and of more tranquil, broadset, and comprehensive judgment. For his works are in many respects among the prodigies of literature ; in some, they have never been surpassed. As lights that have shone through the whole universe of letters, they have made their title to a place in the solid firmament of fame. But the tree is greater and better than its fruit ; and greater and better yet than the works themselves, are the lofty aims and conceptions, the large heart, the independent, manful mind, the pure and noble career, which in this Biography have disclosed to us the true figure of the man who wrote them.—Article on the 'Life and Letters of Lord Macaulay' (*Quarterly Review*, 1876).

*SCENIC POWER OF MACAULAY.*

**I**N Macaulay all history is scenic; and philosophy he scarcely seems to touch, except on the outer side, where it opens into action. Not only does he habitually present facts in forms of beauty, but the fashioning of the form predominates over, and is injurious to, the absolute and balanced presentation of the subject. Macaulay was a master in execution, rather than in what painting or music terms expression. He did not fetch from the depths, nor soar in the heights; but his power upon the surface was rare and marvellous, and it is upon the surface that an ordinary life is passed, and that its imagery is found. He mingled then, like Homer, the functions of the poet and the chronicler; but what Homer did was due to his time, what Macaulay did, to his temperament. We have not attempted to ascertain his place among historians. That is an office which probably none but an historian can perform. It is more easy to discover for him contrasts than resemblances. Commonly sound in his classical appreciations, he was an enthusiastic admirer of Thucydides; but there can hardly be a sharper contrast than between the history of Thucydides, and the history of Macaulay. Ease, brilliancy, pellucid clearness, commanding fascination, the effective marshalling of all facts belonging to the external world as if on parade; all these gifts Macaulay has, and Thucydides has not. But weight, breadth, proportion, deep discernment, habitual contemplation of the springs of character and conduct, and the power to hold the scales of human action with firm and even hand, these must be sought in Thucydides, and are rarely observable in Macaulay.—*Quarterly Review*, 1876.

*MACAULAY'S INTENSITY.*

**M**ACAULAY was not only accustomed, like many more of us, to go out hobby-riding, but, from the portentous vigour of the animal he mounted, was liable, more than most of us, to be run away with. His merit is, that he could keep his seat in the wildest steeplechase ; but, as the object in view is arbitrarily chosen, so it is reached by cutting up the fields, spoiling the crops, and spoiling or breaking down the fences needful to secure for labour its profit, and to man at large the full enjoyment of the fruits of the earth. Such is the overpowering glow of colour, such the fascination of the grouping in the first sketches which he draws, that, when he has grown hot upon his work, he seems to lose all sense of the restraints of fact, and the laws of moderation ; he vents the strangest paradoxes, sets up the most violent caricatures, and handles the false weight and measure as effectively as he did it knowingly. A man so able and so upright is never indeed wholly wrong. He never for a moment consciously pursues anything but truth. But truth depends, above all, on proportion and relation. The greater human vividness with which Macaulay sees his object, absolutely casts a shadow upon what lies around ; he loses his perspective ; and imagination, impelled headlong by the strong consciousness of honesty in purpose, achieves the work of fraud. All things for him stand in violent contrast to one another. For the shadows, the gradations, the middle and transition touches, which make up the bulk of human life, character, and action, he has neither eye nor taste. They are not taken account of in his practice, and they at length die away from the ranges of his vision.—*Quarterly Review*, 1876.

## MACAULAY AND CARLYLE.

WE may have much or little faith in Carlyle as a philosopher or as an historian. Half-lights and half-truths may be the utmost which, in these departments, his work will be found to yield. But Macaulay's total want of sympathy with him is the more noteworthy, because the resemblances, though partial, are both numerous and substantial between these two remarkable men and powerful writers, as well in their strength as in their weakness. Both are honest : and both, notwithstanding honesty, are partisans. Each is vastly, though diversely, powerful in expression ; and each is more powerful in expression than in thought. Both are, though variously, poets using the vehicle of prose. Both have the power of portraiture, extraordinary for vividness and strength. For comprehensive disquisition, for balanced and impartial judgments, the world will probably resort to neither ; and if Carlyle gains on the comparison in his strong sense of the inward and the ideal, he loses in the absolute and violent character of his one-sidedness. Without doubt, Carlyle's licentious, though striking, peculiarities of style have been of a nature allowably to repel, so far as they go, one who was so rigid as Macaulay in his literary orthodoxy, and who so highly appreciated, and with such expenditure of labour, all that relates to the exterior or body of a book. Carlyle is at least a great fact in the literature of his time ; and has contributed largely, in some respects too largely, towards forming its characteristic habits of thought. But on these very grounds he should not have been excluded from the horizon of a mind like Macaulay's, with all its large, and varied, and most active interests.—*Quarterly Review*, 1876.

*MACAULAY'S LITERARY CHARACTERISTICS.*

HOWEVER true it may be that Macaulay was a far more consummate workman in the manner than in the matter of his works, we do not doubt that the works contain, in multitudes, passages of high emotion and ennobling sentiment, just awards of praise and blame, and solid expositions of principle, social, moral, and constitutional. They are pervaded by a generous love of liberty; and their atmosphere is pure and bracing, their general aim and basis morally sound. Of the qualifications of this eulogy we have spoken and have yet to speak. But we can speak of the style of the works with little qualification. We do not, indeed, venture to assert that his style ought to be imitated. Yet this is not because it was vicious, but because it was individual and incommunicable. It was one of those gifts, of which, when it had been conferred, Nature broke the mould. That it is the head of all literary styles we do not allege; but it is different from them all, and perhaps more different from them all than they are usually different from one another. We speak only of natural styles, of styles where the manner waits upon the matter, and not where an artificial structure has been reared either to hide or to make up for poverty of substance. It is paramount in the union of ease in movement with perspicuity of matter, of both with real splendour, and of all with immense rapidity, and striking force. From any other pen, such modes of ornament would be tawdry; with him they are only rich. As a model of art concealing art, the finest cabinet pictures of Holland are almost his only rivals. Like Pascal, he makes the heaviest subject light; like Burke, he embellishes the barrenest. When he walks over arid plains, the springs of milk and honey, as in a march of Bacchus, seem to rise

beneath his tread. The repast he serves is always sumptuous, but it seems to create an appetite proportioned to its abundance; for who has ever heard of the reader that was cloyed with Macaulay? In none, perhaps, of our prose writers are lessons, such as he gives, of truth and beauty, of virtue and of freedom, so vividly associated with delight. Could some magician but do for the career of life what he has done for the arm-chair and the study, what a change would pass on the face (at least) of the world we live in; what an accession of recruits would there be to the professing followers of virtue!—*Quarterly Review*, 1876.

*MACAULAY LIMITED BY THE PRESENT.*

THE higher energies of his life were as completely summed up in the present, as those of Walter Scott were projected upon the past. He would not have filled an Abbotsford with armour and relics of the Middle Ages. He judges the men and institutions and events of other times by the instruments and measures of the present. The characters whom he admires are those who would have conformed to the type that was before his eyes, who would have moved with effect in the court, the camp, the senate, the drawing-room of to-day. He contemplates the past with no *desiderium*, no regretful longing, no sense of things admirable, which are also lost and irrecoverable. Upon this limitation of his retrospects it follows in natural sequence that of the future he has no glowing anticipations, and even the present he is not apt to contemplate on its mysterious and ideal side. As in respect to his personal capacity of loving, so in regard to the corresponding literary power. The faculty was singularly intense, and yet it was spent within a narrow circle. There is a marked sign of this



narrowness in his disinclination even to look at the works of contemporaries, whose tone or manner he disliked.—*Quarterly Review*, 1876.

*THE CHARGE OF PARTISANSHIP AGAINST MACAULAY.*

HE may not have possessed that scrupulously tender sense of obligation, that nice tact of exact justice, which is among the very rarest, as well as the most precious, of human virtues. But there never was a writer less capable of intentional unfairness. This during his lifetime was the belief of his friends, but was hardly admitted by opponents. His biographer has really lifted the question out of the range of controversy. He wrote for truth; but, of course, for truth such as he saw it; and his sight was coloured from within. This colour, once attached, was what in manufacture is called a mordant; it was a fast colour; he could not distinguish between what his mind had received, and what his mind had imparted. Hence, when he was wrong, he could not see that he was wrong; and of those calamities which are due to the intellect only, and not the heart, there can hardly be a greater. The hope of amending is, after all, our very best and brightest hope; of amending our works as well as ourselves.—*Quarterly Review*, 1876.

*MACAULAY'S LITERARY CONSCIENTIOUSNESS.*

THE laboriousness of Macaulay as an author demands our gratitude; all the more because his natural speech was in sentences of set and ordered structure, well-nigh ready for the press. It is delightful to find, that the most successful prose-writer of the day was also the most painstaking. Here is indeed a literary conscience. The very same gratification may be expressed with reference to our

most distinguished poet, Mr. Tennyson. Great is the praise due to the poet: still greater, from the nature of the case, that share which falls to the lot of Macaulay. For a poet's diligence is, all along, a honeyed work. He is ever travelling in flowery meads. Macaulay, on the other hand, unshrinkingly went through an immense mass of inquiry, which even he sometimes felt to be irksome, and which to most men would have been intolerable. He was perpetually picking the grains of corn out of the bushel of chaff. He freely chose to undergo the dust, and heat, and strain of battle, before he would challenge from the public the crown of victory. And in every way it was remarkable that he should maintain his lofty standard of conception and performance. Mediocrity is now, as formerly, dangerous, commonly fatal, to the poet: but among even the successful writers of prose, those who rise sensibly above it are the very rarest exceptions. The tests of excellence in prose are as much less palpable, as the public appetite is less fastidious. Moreover, we are moving downwards in this respect. The proportion of middling to good writing constantly and rapidly increases. With the average of performance, the standard of judgment progressively declines. The inexorable conscientiousness of Macaulay, his determination to put out nothing from his hand which his hand was still capable of improving, was a perfect godsend to the best hopes of our slipshod generation.—*Quarterly Review*, 1876.

TENNYSON THE POET OF THE NINETEENTH  
CENTURY.

TENNYSON is too intimately and essentially the poet of the nineteenth century to separate himself from its leading characteristics, the progress of physical science, and a vast commercial, mechanical, and industrial development.

Whatever he may say or do in an occasional fit, he cannot long either cross or lose its sympathies ; for while he elevates as well as adorns it, he is flesh of its flesh and bone of its bone. We fondly believe it is his business to do much towards the solution of that problem, so fearful from its magnitude, how to harmonize this new draught of external power and activity with the old and more mellow wine of faith, self-devotion, loyalty, reverence, and discipline.—Article on 'Tennyson' (*Quarterly Review*, 1859).

TENNYSON'S 'IN MEMORIAM.'

PERHAPS the richest oblation ever offered by the affection of friendship at the tomb of the departed. In the series of monodies or meditations which compose it, and which follow in long series without weariness or sameness, the poet never moves away a step from the grave of his friend, but, while still circling round it, has always a new point of view. Strength of love, depth of grief, aching sense of loss, have driven him forth as it were on a quest of consolation, and he asks it of nature, thought, religion, in a hundred forms, which a rich and varied imagination continually suggests, but all of them connected by one central point, the recollection of the dead. This work he prosecutes, not in vain effeminate complaint, but in manly recognition of the fruit and profit even of baffled love, in noble suggestions of the future, in heart-soothing and heart-chastening thoughts of what the dead was, and of what he is, and of what one who has been, and therefore still is, in near contact with him is bound to be. The whole movement of the poem is between the mourner and the mourned ; it may be called one long soliloquy ; but it has this mark of greatness, that, though the singer is himself a large part of the subject, it never degenerates into egotism—for he speaks

typically on behalf of humanity at large, and in his own name, like Dante on his mystic journey, teaches deep lessons of life and conscience to us all.—*Quarterly Review*, 1859.

TENNYSON'S 'MAUD.'

THE least popular, and probably the least worthy of popularity, among his more considerable works. A somewhat heavy dreaminess, and a great deal of obscurity, hang about this poem; and the effort required to dispel the darkness of the general scheme is not repaid when we discover what it hides. The main thread of *Maud* seems to be this: A love once accepted, then disappointed, leads to bloodshedding, and onward to madness with lucid alternations. The insanity expresses itself in the ravings of the homicide lover, who even imagines himself among the dead, in a clamour and confusion closely resembling an ill-regulated Bedlam, but which, if the description be a faithful one, would for ever deprive the grave of its title to the epithet of silent. It may be good frenzy, but we doubt its being as good poetry. Of all this there may, we admit, be an esoteric view; but we speak of the work as it offers itself to the common eye. Both *Maud* and the lover are too nebulous by far; and they remind us of the boneless and pulpy personages by whom, as Dr. Whewell assures us, the planet Jupiter, if inhabited at all, is inhabited.—*Quarterly Review*, 1859.

TENNYSON'S 'PRINCESS.'

THE author has termed it a "medley": why, we know not. It approaches more nearly to the character of a regular drama, with the stage directions written into verse, than any other of his works, and it is composed, consecutively and throughout, on the basis of one idea.

It exhibits an effort to amalgamate the place and function of woman with that of man, and the failure of that effort, which duly winds up with the surrender and marriage of the fairest and chief enthusiast. It may be doubted whether the idea is one well suited to exhibition in a quasi-dramatic form. Certainly the mode of embodying it, so far as it is dramatic, is not successful; for here again the persons are little better than mere *personæ*. They are *media*, and weak *media*, for the conveyance of the ideas. The poem is, nevertheless, one of high interest, both on account of the force, purity, and nobleness of the main streams of thought, which are clothed in language full of all Tennyson's high and delicate excellences; and also because it marks the earliest efforts of his mind in the direction of his latest and greatest achievements.—*Quarterly Review*, 1859.

*TENNYSON AND THE ARTHURIAN ROMANCE.*

THE Arthurian Romance has every recommendation that should win its way to the homage of a great poet. It is national; it is Christian. It is also human in the largest and deepest sense; and, therefore, though highly national, it is universal; for it rests upon those depths and breadths of our nature, to which all its truly great developments, in all nations, are alike essentially and closely related. The distance is enough for atmosphere, not too much for detail; even for romance, not too much for sympathy. A poet of the nineteenth century, the Laureate has in the main appropriated and adopted characters, incidents, and even language, instead of attempting to project them, on a basis of his own, in the region of illimitable fancy. But he has done much more than this. Evidently by reading and deep meditation, as well as by sheer force of genius, he

has penetrated himself, down to the very core of his being, with all that is deepest and best in the spirit of the time, or in the representation with which he deals; and as others, using old materials, have been free to alter them in the sense of vulgarity or licence, so he has claimed and used the right to sever and recombine, to enlarge, retrench, and modify, for the purposes at once of a more powerful and elaborate art than his original presents, and of a yet more elevated, or at least of a far more sustained, ethical, and Christian strain.—*Quarterly Review*, 1859.

'THE IDYLLS OF THE KING.'

TENNYSON'S Arthurian essays continually suggest to us comparisons not so much with any one poet as a whole, but rather with many or most of the highest poets. The music and the just and pure modulation of his verse, carry us back not only to the fine ear of Shelley, but to Milton and to Shakespeare: and his powers of fancy and of expression have produced passages which, if they are excelled by that one transcendent and ethereal poet of our nation whom we have last named, yet hardly could have been produced by any other English minstrel. Our author has a right to regard his own blank verse as highly characteristic and original: but yet Milton has contributed to its formation, and occasionally there is a striking resemblance in turn and diction, while Mr. Tennyson is the more idiomatic of the two. The chastity and moral elevation of this volume, its essential and profound, though not didactic Christianity, are such as perhaps cannot be matched throughout the circle of English literature in conjunction with an equal power; and such as even to recall a pattern which we know not whether Mr. Tennyson has studied, the celestial strain of Dante. This is the more remarkable, because he

has had to tread upon ground which must have been slippery for any foot but his.—*Quarterly Review*, 1859.

CHARACTER DRAWING OF TENNYSON.

HE has always been fond of personal delineations, from Claribel and Lilian down to his Ida, his Psyche, and his Maud; but they have been of dreamy, shadowy quality, doubtful as to flesh and blood, and with eyes having little or no speculation in them. He is far greater and far better when he has, as he now has, a good raw material ready to his hand, than when he draws only on the airy or chaotic regions of what Carlyle calls unconditioned possibility. He is made not so much to convert the moor into the field, as the field into the rich and gorgeous garden. The imperfect *visus*, which might be remarked in some former works, has at length reached the fulness of dramatic energy: in the *Idylls* we have no vagueness or thinness to complain of: everything lives and moves in the royal strength of nature: the fire of Prometheus has fairly caught the clay: each figure stands clear, broad, and sharp before us, as if it had sky for its background: and this of small as well as great, for even the "little novice" is projected on the canvas with the utmost truth and vigour, and with that admirable effect in heightening the great figure of Guinevere, which Patroclus produces for the character of Achilles, and (as some will have it) the modest structure of St. Margaret's for the giant proportions of Westminster Abbey. And this, we repeat, is the crowning gift of the poet: the power of conceiving and representing man.—*Quarterly Review*, 1859.

THE POETRY OF TENNYSON.

FROM his very first appearance he had the form and fashion of a true poet; the delicate insight into

beauty, the refined perception of harmony, and faculty of suggestion, the eye both in the physical and moral world for motion, light, and colour, the sympathetic and close observation of nature, the dominance of the constructive faculty, and that rare gift, the thorough mastery and loving use of his native tongue. Many of us, the common crowd, made of the common clay, may be lovers of Nature. A few may be as sincere or even as ardent as Mr. Tennyson. But it does not follow that even these favoured ones possess the privilege that he enjoys. To them she speaks through vague and indeterminate impressions: for him she has a voice of the most finished articulation; all her images to him are clear and definite, and he translates them for us into that language of suggestion, emphasis, and refined analogy, which links the manifold to the simple, and the infinite to the finite. He accomplishes for us what we should in vain attempt for ourselves, enables the puny hand to lay hold on what is vast, and brings even the common coarseness of grasp into a real contact with what is subtle and ethereal. His turn for metaphysical analysis is closely associated with a deep ethical insight: and many of his verses form sayings of so high a class that we trust they are destined to contribute a permanent part of the household words of England.—*Quarterly Review*, 1859.

BLANCO WHITE.

SOMETIMES in reading the *Life of Blanco White*, we have been reminded by the intensity of the sufferings which the writer describes, and of the prostration they produced, of the religious melancholy or madness of one, whose name must be ever touching, ever dear—of Cowper, who was “borne away by a rapid torrent into the sea.” We know not whether it be irrational to indulge the hope



that bodily disease may have been in a greater or less degree the source of Mr. Blanco White's morbid speculations, and that the severity of its pressure may, at least at times, have placed his free agency in abeyance. With regard to all such possibilities, let us leave them to Him who knows and judges: only they may be useful in aiding us to check that impatience of the understanding, which so often leads us into premature and incompetent conclusions upon the personal merits of our fellow-creatures. But however much, or however little, foundation there may be for a supposition of this kind, we confess we find in the long-protracted contradictions between conscience and conduct of his early career, quite enough to account for the fact that, notwithstanding his subsequent anxiety to attain the truth, his foot missed the narrow path which leads to her lofty palaces.—*Quarterly Review*, 1845.

#### BIOGRAPHIES.

BIOGRAPHIES, like painted portraits, range over an immense scale of value: the highest stand at a very elevated point indeed; and the lowest, in which this age has been beyond all others fertile, descend far below zero. Human nature is in itself a thing so wonderful, so greatly paramount among all the objects offered to our knowledge, that there are few pieces or specimens of it which do not deserve and reward observation. But then they must be true, and must breathe the breath of life; they must give us, not the mere clothes, or grave-clothes, of the man, but the man himself. For this reason it is that autobiographies (unless when a distinguished man is unfortunately tempted, as appears to have been the case with Lord Brougham, to write his own life from old newspapers) are commonly of

real interest ; for every man does his best to make his own portrait a likeness.—*Quarterly Review*, 1876.

*THE TRUE BIOGRAPHER.*

A PECULIAR faculty, and one approaching to the dramatic order, belongs to the successful painter of historical portraits, and belongs also to the true biographer. It is that of representing personality. In the picture, what we want is not merely a collection of unexceptionable lines and colours so presented as readily to identify their original. Such a work is not the man, but is only a duly attested certificate of the man. What we require, however, is the man and not merely the certificate. In the same way, what we want in a biography, and what, despite the etymology of the title, we very seldom find, is *life*. The very best transcript is a failure, if it be a transcript only. To fulfil its idea, it must have in it the essential quality of movement ; must realize the lofty fiction of the divine Shield of Achilles, where the upturning earth, though wrought in metal, darkened as the plough went on ; and the figures of the battle-piece dealt their strokes and parried them, and dragged out from the turmoil the bodies of their dead.—*Gleanings of Past Years*, vol. ii.

*THE WORK OF THE TRANSLATOR.*

EVERY translation of a great work, to be good, must have great original qualities. We must not confound the subject by assimilating the work of the translator to that of the copyist in painting. In that case the problem is to construct an image of the picture, given the very same materials. But, in the case of pure mental products, the material form is the language, and the very condition of the

work is that this be changed, as the workman must reproduce in another tongue. In proportion as the original to be rendered is a great one, the union between the thought of the writer and his language is more intimate. At every step as the translator proceeds, he feels that he is tearing asunder soul and body, life and its vehicle; so that in order to succeed in his task, he must, within certain limits, create anew.—*Gleanings of Past Years*, vol. ii.

## BOOKS.

AND now I commend you again to your books. Books are delightful society. If you go into a room and find it full of books—even without taking them from their shelves they seem to speak to you, to bid you welcome. They seem to tell you that they have got something inside their covers that will be good for you, and that they are willing and desirous to impart to you. Value them much. Endeavour to turn them to good account, and pray recollect this, that the education of the mind is not merely a storage of goods in the mind. The mind of man, some people seem to think, is a storehouse which should be filled with a quantity of useful commodities which may be taken out like packets from a shop, and delivered and distributed according to the occasions of life. I will not say that this is not true as far as it goes, but it goes a very little way; for commodities may be taken in, and commodities may be taken out, but the warehouse remains just the same as it was before, or probably a little worse. That ought not to be the case with a man's mind. No doubt you are to cull knowledge that is useful for the temporal purpose of life, but never forget that the purpose for which a man lives is the improvement of the man himself, so that he may go out of this world having, in his great sphere or his small

one, done some little good to his fellow-creatures, and laboured a little to diminish the sin and the sorrow that are in the world.—*Speech at the Opening of New Reading and Recreation Rooms at Saltney, Oct. 26, 1889.*

#### BOOKS.

BOOKS require no eulogy from me; none could be permitted me, when they already draw their testimonials from Cicero<sup>1</sup> and Macaulay.<sup>2</sup> But books are the voices of the dead. They are a main instrument of communion with the vast human procession of the other world. They are the allies of the thought of man. They are in a certain sense at enmity with the world. Their work is, at least, in the two higher compartments of our threefold life. In a room well filled with them, no one has felt, or can feel, solitary. Second to none as friends to the individual, they are first and foremost among the *compages*, the bonds and rivets of the race, onward, from that time when they were first written on the tablets of Babylonia and Assyria, the rocks of Asia Minor, and the monuments of Egypt, down to the diamond editions of Mr. Pickering and Mr. Froude.<sup>3</sup>—‘On Books and the Housing of Them’ (*Nineteenth Century*, March 1890).

#### SPECIALISM AND A ‘LITTLE LEARNING.’

IT is plain, for one thing, that under the new state of things, specialism in the future must more and more

<sup>1</sup> Cic. *pro Archiâ poetâ*, vii.

<sup>2</sup> *Essays Critical and Historical*, ii., p. 282.

<sup>3</sup> *Note by Mr. Gladstone*.—The Prayer Book, recently issued by Mr. Froude at the Clarendon Press, weighs, bound in morocco, less than an ounce and a quarter. Pickering’s *Catullus, Tibullus, and Propertius*, in leather binding, weighs an ounce and a quarter. His *Dante* weighs less than a number of the *Times*.

abound. But specialism means subdivision of labour; and with subdivision, labour ought to be more completely, more exactly, performed. Let us bow our heads to the inevitable; the day of encyclopædic learning has gone by. It may perhaps be said that that sun set with Leibnitz. But as a little learning is only dangerous when it forgets that it is little, so specialism is only dangerous when it forgets that it is special. When it encroaches on its betters, when it claims exceptional certainty or honour, it is impertinent, and should be rebuked; but it has its own honours in its own province, and is in any case to be preferred to pretentious and flaunting sciolism. — 'On Books and the Housing of Them' (*Nineteenth Century*, March 1890).

*THE LESSON OF MARIE BASHKIRTSEFF'S LIFE.*

AND so we bid adieu to one of those abnormal beings who in this or that country seem to be born into the world once or twice in a generation, oftener perhaps women than men, and who commonly succumb to the strain of life long before the natural term. They may seem to warn us common mortals to beware how we handle them roughly or lightly, because they are above or beyond us: our arms do not encompass them. And yet as they are meant for this among other purposes, to give us lessons, and as we cannot learn without trying to understand, something like judgment must perforce be passed upon them, with whatever deference and reserve. And indeed there is one remark, obvious enough to make, which seems to cover the whole case of this extraordinary person. She was a true genius, though some of her judgments in letters and in art seem to be eccentric. But while her powers in every direction unfolded themselves with precocious and superlative rapidity, the

great quality which we call character was of slow and immature growth ; and girls of twelve or less than twelve abound everywhere around us, who are riper in this capital respect than was Marie Bashkirtseff when she died. . . . Among the lessons which a perusal of this record must bring home is a feeling of thankfulness that we have not been constituted the judges of one another. Judgment, indeed, there must be, for without it we cannot learn ; but it should always be conditioned, tentative, provisional, and never authoritative, never final. To be understood, the history here detailed leads us up to the words of Tennyson—

“There’s somewhat in this world amiss  
Shall be unriddled by and by.”

—‘Journal de Marie Bashkirtseff’ (*Nineteenth Century*, Oct. 1889).

#### THE MANY-SIDEDNESS OF POETS.

A GREAT poet is commonly of a richly-diversified nature ; and as the strong man of the Gospel is ejected by a stronger man, so the strong faculty of the poet may rock or swerve under the encroaching pressure of a faculty which is even, if only for the time, stronger still. The passionate or emotional part of nature comes into rivalry with the reflective organ, and it is our own fault if, because in a given work, the one predominates, we deny the existence of the other ; or again, if we assume that the balance of powers can never shift, and that all faculties are equably represented at all times, was to exalt the individual human mind, subject to all the incidents of life, up to the level of a perfect intelligence.—‘Locksley Hall’ and the Jubilee (*Nineteenth Century*, January 1887).

*THE STUDY OF HISTORY.*

TO every Englishman the history of his own country should be followed with the greatest interest. Depend upon it, a human being, if he is to grow, will find that one of the best and most certain means of growth is, that he should dwell, not only in the present, but also in the future, and not only in the present and the future, but also in the past, and that is eminently characteristic of Englishmen. Lately I was reading a work, a very clever work, by a French author,<sup>1</sup> who spoke of the method in which great constitutional improvements were carried out in England and France. He said that in seasons of difficulty and revolution in France, they took the opportunity to frame declarations of principle, and to write new Constitutions. The French have immense talent, great power of abstract argument, and they framed those documents probably more cleverly than we could; but, as the writer says, whenever there has been a Revolution in England, such as that of 1688, they did not go about framing these Constitutions, but they looked back into their old history, and inquired what their fathers did before them. They went back, for instance, at the time of the Revolution in 1688, 400 or 500 years before for precedents. Don't believe the people who tell you that the English Constitution began in the year 1800. It is as old as the Bible. I shall not be charged with immoderate language if I say that it is about 1000, or certainly 500 or 600 years ago, when our English forefathers began to develop those grand fundamental ideas which now constitute the basis of British liberty. Therefore, depend upon it, in the study of English history you do a great deal

<sup>1</sup> Monsieur Bontmy.

for bracing and developing your own character, and for fitting yourself to take charge of any employment or position to which others may call you.—*Speech at the Opening of New Reading and Recreation Rooms at Saltney, Oct. 26. 1889.*



VIII.

GREECE, HOMER, AND THE  
HOMERIC AGE.

## GREECE, HOMER, AND THE HOMERIC AGE.

### *GREECE IN THE PROVIDENTIAL ORDER.*

WE see in the Greeks, beyond all question, these two things ; first, a peculiar and powerful element of anthropomorphism pervading their religion, and giving to it a distinctive character ; secondly, a remarkable fulness, largeness, subtlety, elevation, and precision in their conception of human nature ; taking shape in, or at least accompanying, an immense vigour both of speculation and of action ; a language of marvellous reach, elasticity, variety, and power ; a really scientific excellence in art never elsewhere attained ; and an eminence in the various branches of letters which has given to them, for more than two thousand years, the place of first authority in the cultivated world. The Latin literature, though it has both a character and a purpose of its own, is, in its most splendid elements, derivative from the Greek. Now, if we survey with care and candour the present wealth of the world—I mean its wealth intellectual, moral, and spiritual—we find that Christianity has not only contributed to the patrimony of man its brightest and most precious jewels, but has likewise been what our Saviour pronounced it, the salt or preserving principle of all the residue, and has maintained its health, so

far as it has been maintained at all, against corrupting agencies. But, the salt is one thing, the thing salted is another : and, as in the world of nature, so in the world of mind and of human action, there is much that is outside of Christianity, that harmonizes with it, that revolves, so to speak, around it, but that did not and could not grow out of it. It seems to have been for the filling up of this outline, for the occupation of this broad sphere of exertion and enjoyment, that the Greeks were, in the counsels of Providence, ordained to labour so that the Gospel, produced in the fulness of time, after the world's long gestation, might have its accomplished work in rearing mankind up to its perfection, first in the spiritual life, but also, and through that spiritual life, in every form of excellence, for which the varied powers and capacities of the race had been created. If this be so, it is quite plain that the Greeks have their place in the Providential order, aye, and in the Evangelical Preparation, as truly and really as the children of Abraham themselves.—*Place of Ancient Greece in the Providential Order of the World : Address at Edinburgh University, 1865.*

*WHERE THE GREEK MIND FAILED.*

IT may be said that the Greek lowered and contaminated the Divine idea by weak and by vile elements carried into it from the human. Yes, this and much more may be said, and said with truth. Nothing can be more humbling or more instructive, than the total failure of the Greek mind, with all its powers, either to attain, or even to make progress towards attaining, the greater ends of creation by rendering man either good or happy. This is the negative but vitally important purpose, which the Greek of old may have been destined to fulfil ; the purpose of casting down the strongholds of our pride, by first showing man how great he is,

and then leaving him to see how little, when standing alone, is all his greatness, if it be measured with reference to its results in accomplishing those ends of life, without which every other end is vain. But I am not now engaged in endeavouring to ascertain what Greek life, or what the Greek mind, was in itself, and for itself; nor for what negative or secondary uses the study of it may be available. I wish to point out in some degree what it was for a purpose beyond itself, what materials it was preparing for our use, how it was, if I may so express myself, the secular counterpart of the Gospel; how it became, in one word, the great intellectual factor of the Christian civilization.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

#### HIGH AIMS OF GREEK PHILOSOPHY.

IN general, the philosophies of the world, outside of Christianity, have shown a tendency to fluctuate between sensuality on the one hand, and, on the other, a contempt and hatred of matter, and a disposition to identify it with the principle of evil. The philosophy of Socrates, of Plato, and of Aristotle, seems to have steered clear and safe between this Scylla and this Charybdis. But again, the Greek saw, as all men see, the body parted from the soul at death, and hastening rapidly, as by the law of its nature, to corruption. To none could this severance, and its mournful and painful incidents, be more repulsive than to him, with his delicate perceptions and his lively emotions. Of a future existence in any shape he usually knew, or even surmised, little; of the revival of the body, or of the reunion hereafter of the two great factors of the human being, he had yet less conception. We may say then that he lay under every temptation to a disparaging view of the

body, and of its office. Yet, in spite of this immense disadvantage, it fell to him to find a place for the body in the philosophy of human nature, and to incorporate the principle thus conceived in laws, usages, and institutions, with a clearness and general justness of view, by which Christian learning has done, and will yet do, well to profit. What with us is somewhat dubious and fluctuating both in theory and in practice, with him was familiar and elementary in both, and the teachers of mental accomplishment taught also the science, if not the art, of bodily excellence.—*Ilace of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

#### PHILOSOPHY OF THE ANCIENT GREEKS.

THE first philosophers of the Greek race were not for the most part natives and inhabitants of Greece, nor subject exclusively to Greek influences. Their speculations turned mainly on the nature of the first principle, and partook of an Eastern spirit. But when philosophy took up her abode in the country where Hellenism was supreme and without a rival, that human element, which lay so profoundly embedded in the whole constitution of the Hellenic mind, soon unfolded itself in the region of speculative thought, and the true meaning of the famous saying, that Socrates called down philosophy from Heaven, would seem to be, that he gave expression to the genius of his country by propounding, as the prime subject for the study of man, the nature, constitution, and destiny of man himself. And the illustrious series of disciples, some of them probably greater than their master, who followed his example, were not therein aping or adopting the mere peculiarity of an individual, but obeying a congenial impulse, that sprang from the depths of their being. Whatever philosophy was

to be indigenous in Greece could not but be predominantly and profoundly human; and their power and fame, as analysts of our unfathomable constitution, are fresh and unabated at the present hour. Idolatrous veneration of course has at times begotten temporary reaction and comparative neglect; but the power of Greek culture seems again and again to assert itself by virtue of the law which makes all things find their level; and, since it came into existence, it has never ceased to be, in the most instructed periods, the chief criterion and means of the highest intellectual training: not, of course, necessarily for each individual, but for classes and for countries.—*The Place of Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

#### REFINEMENT OF THE ANCIENT GREEKS.

FIRST I will remark a profound reverence for human life and human nature, which even the fiercest passions of war would but rarely, and only for a moment, violate. Hence, perhaps, it is, that we find the highest refinements of feeling which belong to the gentleman, existing at a time, when, among the Greeks, the material appliances of civilization were in their infancy, and when writing and the alphabet were practically unknown. The sentiment of honour is indicated, at this epoch, by a word at once too comprehensive and too delicate for our rendering by a single term in the English, perhaps in any modern tongue. A catalogue of horrors that have stained the life of man elsewhere, sometimes even in the midst of the triumphs of culture and refinement, were unknown to the Achaian period.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*RELIGIOUS IDEAS OF THE GREEKS.*

AS respects the religious ideas of the Greeks, properly so called, and their philosophic tenets, the scholars of the seventeenth century seem to have occupied much the same ground with Eusebius and the early Christian writers. But as respected their mythological personages, not having the Pagans to argue with, they had no prejudices against finding for them a lineage in Scripture. I am not competent to determine how far, in the prosecution of their task, they went into excess. But those who admit the truth of the Sacred Records, must surely decline to say that they were wrong in principle. We are not called upon to believe that Neptune was Japhet, or that Iphigenia was Jephtha's daughter; or that Deucalion was Noah, or that Bellerophon was really Joseph in the house of Potiphar, notwithstanding certain resemblances of circumstances by which these and some other such cases are marked. But if we believe in the substantial soundness of the text of Scripture, and in the substantial truth of its history, we must then also believe that the Hamitic and Japhetic races, as they in their successive branches set out upon their long migrations, brought with them, from the early home which they had shared with the sons of Shem, the common religious traditions. — *Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*THE PAGANISM OF ANCIENT GREECE.*

NEXT of kin to the secularist would be the professor of a revived Paganism. I would rather have termed it Hellenism, were it not that there lives and breathes, in the world of fact, another Hellenism with a superior title to the name. This scheme evokes from the distant past what

at any rate once was an historical reality, and held through ages the place, and presented to the eye the spell, of a religion, for communities of men who have profoundly marked the records of our race. It may perhaps be called secularism glorified. It asserted, or assumed, not only the exclusive claims of this life, but the all-sufficiency of the life on behalf of which these claims were made. It was plainly a religion for Dives and not for Lazarus; a religion, of which it was a first necessity that the mass of the community should be slaves to do the hard rough work of life, and should be excluded from its scope; and of which it was an undoubted result to make the nominally free woman, as a rule, the virtual slave of the free man. But its great distinction was that it was a reality, and not a simple speculation. It trained man boldly, and completely, in all the organs of the flesh and of the mind, and taught them to live as statesmen, soldiers, citizens, scholars, philosophers, epicures, and sensualists. It had, too, its schisms and its heresies; an Aristophanes with a scheme more masculine, an Alcibiades with one more effeminate. It had likewise a copious phantasmagoria of deities; a hierarchy above, represented in the every-day world by a priesthood without force either social or moral, yet supplying a portion of the grandeur required by the splendid and elaborate art-life of the people, and perhaps still partially serving the purpose of the legislator, by imposing restraint of terror upon the lower passions of the vulgar.—*Gleanings of Past Years*, vol. iii.

#### HOMER AND HIS WORLD.

HE has a world of his own, into which, upon his strong wing, he carries us. There we find ourselves amidst a stream of ideas, feelings, and actions, different from what are to be found anywhere else; and forming a



new and distinct standard of humanity. Many among them seem as if they were then shortly about to be buried under a mass of ruins, in order that they might subsequently reappear, bright and fresh for application, among later generations of men. Others of them almost carry us back to the early morning of our race, the hours of its greater simplicity and purity, and more free intercourse with God. In much that this Homeric world exhibits, we see the taint of sin at work, but far, as yet, from its perfect work and its ripeness, it stands between Paradise and the vices of later heathenism, far from both, from the latter as well as from the former; and if among all earthly knowledge, the knowledge of man be that which we should chiefly court, and if to be genuine it should be founded upon experience, how is it possible to over-value this primitive representation of the human race in a form complete, distinct, and separate, with its own religion, ethics, policy, history, arts, manners, fresh and true to the standard of its nature, like the form of an infant from the hand of the Creator, yet mature, full, and finished, in its own sense, after its own laws, like some master-piece of the sculptor's art?—*Studies on Homer*, vol. i.

*THE POWER AND INDIVIDUALITY OF HOMER.*

WHERE other poets sketch, Homer draws; and where they draw, he carves. He alone, of all the now famous epic writers, moves (in the *Iliad* especially) subject to the stricter laws of time and place; he alone, while producing an unsurpassed work of the imagination, is also the greatest chronicler that ever lived, and presents to us, from his own single hand, a representation of life, manners, history, morals, theology, and politics, so vivid and comprehensive, that it may be hard to say whether any of the more refined ages of Greece or Rome, with their clouds

of authors and their multiplied forms of historical record, are either more faithfully or more completely conveyed to us. He alone presents to us a mind and an organization working with such precision that, setting aside for the moment any question as to the genuineness of his text, we may reason in general from his minutest indications with the confidence that they belong to some consistent and intelligent whole.—*Studies on Homer*, vol. I.

#### THE THEOLOGY OF HOMER.

THE theology of Homer is variously composed. He seems to have lived at the critical moment in the history of the Hellenic, or, as they were then called, Achaian families or tribes, when the different ethnical elements or factors with which they were to assimilate—Pelagic, Ionian, Egyptian, Phœnician, and the like—settled down and compounded themselves into the firmly-knit and sharply-defined character of a people. They were no longer to be a chaotic assemblage of unassorted or even conflicting units, but, as a people, were born into that world on whose fortunes they were to exercise an influence almost immeasurable. The theology of Homer may be called the Olympian system. That system exhibits a kind of royal or palace-life of man, but on the one hand more splendid and powerful, on the other more intense and free. It is a wonderful and gorgeous creation. It is eminently in accordance with the signification of that English epithet—rather a favourite apparently with our old writers—the epithet *joyal*, which is derived from the Latin name of its head. It is a life charged with all the pleasures of mind and body; a life of banquet and of revel, of music and of song; a life in which solemn grandeur alternates with jest and gibe; a life of

childish wilfulness and fretfulness, combined with serious, manly, and imperial cares; for the Olympian sphere of Homer has at least this one recommendation to esteem—that it is not peopled with the merely lazy and selfish gods of Epicurus, but its inhabitants busily deliberate on the government of man, and in their debates the cause of justice wins. I do not now, however, discuss the moral titles of the Olympian scheme; what I dwell upon is its intense humanity, alike in its greatness and its littleness, its glory and its shame.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

#### THE INFANCY OF ANCIENT GREECE.

WE have examples in modern times, and even in the most recent experience, of great States which owe all their greatness to successful war. The spectacle offered to a calm review by this process, is a mixed, sometimes a painful one. So, too, it seems, that the early life of the most wonderful people whom the world has ever seen, was largely spent in the use of the strong hand against the foreigner. That people was nursed, and its hardy character was formed, in the continuing stress of danger and difficulty. But the voyage of Argo, the march of the Seven against Cadmeian Thebes, the triumphant attack of the Epigonoï, the enormous and prolonged effort of the War of Troy, the Achaian and so-called Danaan attempts against Egypt, were not wars or expeditions of simple conquest. They were not waged in order to impose the yoke upon the necks of others. And yet, though varied in time, in magnitude, in local destination, they seem, with some likelihood at least, to present to us a common character. They speak with one voice of one great theme: a steady dedication of nascent

force, upon the whole noble in its aim, as well as determined and masculine in its execution. For the end it had in view, during a course of effort sustained through so many generations, was the worthy, nay, the paramount end of establishing, on a firm and lasting basis, the national life, cohesion, and independence.—*Homeric Synchronism*, 1876.

#### HOMER'S CHARACTERISTIC STYLE.

BESIDES his general prerogative as a universal genius, and besides the properties in which Homer is followed, and as it were reproduced, in his countrymen, he has other particular gifts of his own. For example, he is probably the most characteristic of all poets. Traits personal to himself inhere in his whole work, and perpetually reappear upon the surface. Sir Walter Scott has admirably described the fine style of Swift as the style which puts the right words in the right places. No more just sentence could have been written on the style of Homer. But the merit thus described is essentially general. Homer has also the special quality, that all he produces carries the maker's mark. But the maker's mark, when too prominent, constitutes what is called mannerism. With Homer the maker's mark never obtrudes the maker, or places him between the reader and the theme. It never interferes with the aim and matter of the poem. Only it is there, ready when wanted. If we look for it, we find it. We then discover that in him what we call style, while he has the simplest of all styles, also is, setting aside the class of mannerists, perhaps the most peculiar to the individual. It would be hardly possible to quote five lines from him, which must not at once by internal evidence be recognized as his. Even in the smallest shred of the painting, the painter's touch is seen. So that though imitated

often, in form and in material, the imitations of him are known by their trick and effort, not by their likeness.—  
HOMER (*Literature Primer*, 1878).

*THE OLYMPIAN RELIGION.*

DEVOID as it was of all authority, and even of the allegation of authority, for its origin, and not only unsustained, but belied by the witness of surrounding nations, it probably had little else of unity than such as it derived from the great Bard of the nation, and from its imaginative splendour; while it had none of the guarantees, real even if partial, which are afforded either by Books known and recognized as sacred, or by a compact and permanent hierarchy, dating, or professing to date, from the beginning of the system. If the Homeric poems stood in the place of the former, yet we can perceive for them no avenue to the mind and heart of man, except that of the poet, and the delight he gives. And as respects the latter, neither was the priest, as such, a significant personage in Greece at any period, nor had the priest of any one place or deity, so far as we know, any organic connection with the priest of any other; so that if there were priests, yet there was not a priesthood. Its strength lay, then, in its beauty; a beauty which, surviving the death of the subject in which it resided, had power to ravish the mind of Goethe, one among the greatest of modern poets; and probably we could not name in all human experience a more signal instance of the vast power of the imagination, than is to be found in the long life, and the extended influences, of the Greek religion.—*Juventus Mundi*, 1869.

*THE OLYMPIAN SYSTEM AND CHRISTIANITY.*

**D**URING twelve or fourteen hundred years, the Olympian religion was the religion of the most thoughtful, the most fruitful, the most energetic portions of the human family. It yielded to Christianity alone; and to the Church it yielded with reluctance, summoning up strength in its extreme old age, and only giving way after an intellectual as well as a civil battle, obstinately fought, and lasting for generations. For the greater part of a century after the fall of Constantinople, in the chief centres of a Christian civilization in many respects degenerated, and an ecclesiastical power too little faithful to its trust, Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy, in a manner which testified to the force, and to the magic charm, with which they were imperishably endowed. Even within what may be called our own time, the Olympian religion has exercised a fascination altogether extraordinary over the mind of Goethe, who must be regarded as standing in the very first rank of the great minds of the latest centuries.—*Juventus Mundi.*

*THE HOMERIC FAITH.*

**T**HE grand distinction between the Homeric and the later systems was this: that the earlier scheme was a real, though it was a corrupt, religion. It acted upon life. It menaced the excesses of power. It presented the duties of reverence to age and authority, of hospitality to the stranger, and of mercy to the poor. It had one and the same standing with reference to all classes. It did not assign to deity that most ungodlike quality, respect of persons. But in after times, apart from its deeper moral

stains, it became wholly severed from the cultured mind, and subsisted mainly as the jest of philosophers and men of the world, the tool of priests and rulers, the bugbear of the vulgar. Again it may be noticed that the religion of Homer, subject to varying closeness of relation between different places and particular deities, is, though not an uniform, yet an universal, religion.—*Juventus Mundi*.

*HEALTHFUL INFLUENCE OF HOMER.*

TO pass from the study of Homer to the ordinary business of the world, is to step out of a palace of enchantment into the cold, grey light of a polar day. But the spells in which this sorcerer deals have no affinity with that drug from Egypt, which drowns the spirit in effeminate indifference: rather they are like the remedial specific, which, freshening the understanding by contact with the truth and strength of nature, should both improve its vigilance against deceit and danger, and increase its vigour and resolution for the discharge of duty.—*Studies on Homer*, vol. iii.

*THE HOMERIC CHARACTERS IMMORTAL.*

TO one only among the countless millions of human beings has it been given to draw characters, by the strength of his own individual hand, in lines of such force and vigour, that they have become, from his day to our own, the common inheritance of civilized man. That one is Homer. Ever since his time, besides finding his way into the usually impenetrable East, he has provided literary capital and available stock in trade for reciters and hearers, for authors and readers of all times and of all places within the limits of the Western world. Like the sun, which

furnishes with its light the close courts and alleys of London, while himself unseen by their inhabitants, Homer has supplied with the illumination of his ideas millions of minds that were never brought into direct contact with his works, and even millions more that have hardly been aware of his existence.—*Studies on Homer*, vol. iii.

#### A PERSONAL HOMER.

I FIND in the plot of the *Iliad* enough of beauty, order, and structure, not merely to sustain the supposition of its own unity, but to bear an independent testimony, should it be still needed, to the existence of a personal and individual Homer as its author.—*Studies on Homer*, vol. iii.

#### THE ORIGINATING POWER OF GREECE.

I N the case of Greece, as it is known to us in history, we have the most remarkable disproportion between moral and physical power, and between the green and the full-grown product, which is offered to view in the whole range of human experience. A circumscribed country, with a small population, throws forth, without loss of vital power, to the East and to the West, colonies greatly transcending itself, as would appear, in wealth and population; continues for many centuries to exercise a primary influence in the world; at one time resists and repels, at another invades and terrifies, at a third overthrows and crushes to atoms the great colossus of Eastern empire, and continues to exercise, through the medium of mind, a singular mastery, enduring down to our own time, and likely still to endure, over civilized man. And even the miniature organization of Greece presents to us, within its own limits, diversities of



character almost enough for a quarter of the globe.—*Studies on Homer*, vol. i.

*THE INTELLECTUAL CLAIMS OF GREECE.*

CHRISTIAN Europe has during many generations assigned to Greece the largest share in the cultivation of the human mind. But this age, which questions much, questions naturally enough the propriety of the judgment, which has thus awarded her the place of honour in the career of general education. Her language, her history, her literature, and her art, are regarded as the privileged delight and separate entertainment of the few; but there is no clear perception in the majority of minds that all these have entered deeply into the common interests of mankind.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University*, 1865.

*PLASTIC POWER OF THE GREEKS.*

WHAT their sculptors did with the rude and formless art of Egypt, what their philosophers did with the shreds of Eastern knowledge picked up on their travels, their theology did with the many and crude varieties of superstition, which flowed in upon them from the numerous quarters that furnished, by sea and land, immigrants for the Hellenic peninsula. The old Pelasgian gods, not rudely overthrown, but gently taken from their pedestals, were set down unharmed and harmless in the shade of a mellow distance; and the animals, before which lower types of men were content to bow down the god-like head, were not, when the traditions that defied them set foot on the Grecian soil, thrust wholly out of view; but they were put into appropriate, and always secondary, places. The eagle of Zeus, the falcon of Apollo, the peacock of Herè, the owl

of Pallas, stood no higher in Greece than as accessories to the figures on which they attend.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*WOMAN IN ANCIENT GREECE.*

THE famous scene of Hector and Andromachè is not more touching by its immeasurable tenderness, than it is important for the proof which it affords, with reference to the contemporary manners, of what may be called the moral equality of man and wife. And the general effect of the poem is, to give an idea of a social parity, and of a share borne by women in the practical and responsible duties of life, such as we seek in vain, notwithstanding some charming specimens of character, among the Jews. Still less can it be found among the Greeks of the more polished ages.—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*HOMER'S UNIQUE POSITION.*

THE poems of Homer do not constitute merely a great item of the splendid literature of Greece; but they have a separate position, to which none other can approach. They, and the manners they describe, constitute a world of their own; and are severed by a sea of time, whose breadth has not been certainly measured, from the firmly-set continent of recorded tradition and continuous fact. In this sea they lie, as a great island. And in this island we find not merely details of events, but a scheme of human life and character, complete in all its parts. We are introduced to man in every relation of which he is capable; in every one of his arts, devices, institutions; in the entire circle of his experience. There is no other author, whose case is

analogous to this, or of whom it can be said that the study of him is not a mere matter of literary criticism, but is a full study of life in every one of its departments.—HOMER (*Literature Primer*).

#### *HISTORICAL CHARACTER OF THE HOMERIC POEMS.*

THE historical character of the poems, in the inner sense of the term, is independent of what may be called their technical or formal truth. Even if the facts were freely exaggerated, or otherwise altered for the purpose of poetical effect, nay, even if invented for that purpose, the poems might still be historical in the most material respects. All those glimpses of the prior and general history of the race, which they permit rather than promise, might still be correct to the letter. The portraiture of religion, manners, institutions, arts, might be entirely trustworthy. The psychology of the poems in its largest sense might be absolutely true: the state and the scale of the human mind, thought, language, and character, might be the same; just as, in the Carlovingian and Arthurian romance, we never regard the truth of the manners as dependent upon the truth of the facts; and indeed in these, especially in the last-named, it is difficult to connect the two. In the case of Homer, on the other hand, it is rather difficult to sever them. Even the Dorian Revolution, in its terrible and destructive sweep, bears an indirect witness to the fidelity of Homer. The political and social disorganization, for which the *Iliad* prepares us by the prolonged absence of the princes and mightiest men, and which the *Odyssey* depicts in the dominions of a particular chief, are the very causes which, most of all in a young society, would effectually pave the way for a barbarizing,

reactionary change, such as we recognize in that Revolution.  
—HOMER (*Literature Primer*).

#### THE ZEUS OF HOMER.

IN the conception of Zeus, we find the most varied assemblage of elements. He combines, more than any other deity, the human and the theistic quality; and in his character as a god exhibits the profound moral attributes of an original monotheism. At one time he is the ideal Providence, upholding the order and the whole frame of things. At another he is the civil governor in the skies, curbing and controlling with a true political spirit the newly-compacted society of gods over whom he rules. Here he often closely resembles Agamemnon; but by and by he will touch also upon Falstaff. We owe to him by etymology the word jovial; and it is truly descriptive of his character on its human side. As the very size and immeasurable waist of Falstaff have to do with the character of his mind, so largeness in all things is an unfailing characteristic of Zeus.—HOMER (*Literature Primer*).

#### THE HOMERIC ATHENÈ.

FROM whence has a conception so powerful and lofty as that of the Homeric Athenè been obtained? Most of the Olympian gods, though they are all more or less costumed, so to speak, in divine attributes, yet seem to carry them as attached from without, and to want the highest basis for their character. In this sublime personage we begin to suspect that we are dealing with something profoundly divine. It would require an investigation wholly beyond the bounds of this work to show in what minute and comprehensive detail the character is developed

throughout the poems. In general terms, her traits are an intellectual supremacy, a perfect exemption from infirmity, a complete detachment from the material world and the limitations of time and space, worship apparently universal, the possession of the largest theistic attributes, unwearied activity in the work of a living Providence, uncontrolled dominion over nature and the mind.—HOMER (*Literature Primer*).

*HOMER'S REVERENCE FOR THE MORAL LAW.*

I N the very groundwork both of the *Iliad* and the *Odyssey*, the cause of Greece and the cause of Odysseus, which gain the upper hand, are each the cause of right, justice, and the family order. Not only is this so, but in each particular case we are impelled or led in such a way by the master, that we like and dislike as we ought to like and dislike; and, again, not only as to the main distinction between good and bad, but even as to the shades of each. In the *Iliad*, Paris, Aphrodite, and Thersites, in the *Odyssey* the Suitors and the paramour Melanthe, are made odious to us. There is no tampering with the greatest moral laws; as far as Homer knows right, he works it out loyally into the tissue of his poems. The splendid gifts of Achilles and Odysseus do not inspire an indiscriminating admiration: we feel free to censure the savage element in the retribution administered to the gross offence of Agamemnon, and to question the terrible sternness, in some points, of the tragedy in the Ithacan palace. The splendid beauty and even the gracious penitential humility, of Helen do not bewitch us into a forgetfulness that she had erred. Our unmixed sympathy is reserved for characters such as the grand Penelope, the affectionate Andromache; for Nausicaa, the flower of maidenhood; for Eumaios, the picture of an in-

telligent, sound-hearted, and devoted dependent. No small proportion of writers in the Christian period fail to carry our instincts of approval and disapproval to their proper aims with the unflinching rectitude of Homer.—HOMER (*Literature Primer*).

ODYSSEUS COMPARED WITH ACHILLES.

SINCE Achilles seems everywhere to tread upon the bounds of the preterhuman, it might seem impossible to produce another Protagonist, who must as such be more or less his rival. But Odysseus is limned with such incomparable art, that at no one point does he appear like an inferior Achilles. Achilles always, Odysseus never, touches on the superhuman. He is always thoroughly human. Colossal grandeur is the basis of the one character: a boundless diversity and many-sidedness, is the spell that gives the other its fascinating power. The adjective *πολύς*, many or manifold, is the basis of nearly all the characteristic words appropriated to Odysseus: it is curious that no single epithet containing that word is ever applied to Achilles. The variety of Achilles was in a magnificent and profuse display of gifts, whether of taste, fancy, intellect, or emotion. In Odysseus an equally powerful and more versatile intellect works with the strictest reference to a practical end, and works in the precise way best fitted to attain it. The splendour of the reply of Achilles to the envoys could not be meant to convert them: the stinging and compressed oration of Odysseus in Scherîè, so marvellous in force and so exact in justice, utterly extinguishes his adversary, who afterwards makes his apology and reparation. The vast power of Achilles runs to waste in punishing his countrymen, by his withdrawal, for a sin, which at worst they only tolerated. The power of Odysseus never runs to

waste, never fails to reach its mark. Largeness of range marks each alike ; but while Achilles exults in arms and in ornaments, Odysseus unites to the highest qualities of a statesman and a warrior not only extraordinary excellence in the race, the quoit, the boxing and the wrestling-match, but he is ready to mow, or to plough a field, against a leader of the Suitors. The character of Achilles is rich as a museum ; that of Odysseus as a tool-shop. There are contrasts at every point between Achilles and Odysseus. Perhaps it is to mark such contrasts that Homer has made Odysseus shorter in stature than the average. Yet it will be found not only that they have a common basis of character in manhood, intellect, and common tone, but that neither of them is ashamed of tender emotion in its proper place ; they work as freely as they think loftily and fight bravely.—HOMER (*Literature Primer*).

#### AN INNER HOMERIC WORLD.

THERE is an inner Homeric world, of which his verse is the tabernacle and his poetic genius the exponent, but which offers in itself a spectacle of the most profound interest, quite apart from him who introduces us to it, and from the means by which we are so introduced. This world of religion and ethics, of civil policy, of history and ethnology, of manners and arts, so widely severed from all following experience, that we may properly call them palæozoic, can hardly be examined and understood by those who are taught to approach Homer as a poet only.—*Studies on Homer*, vol. i.

#### IMAGINATIVE GEOGRAPHY OF THE ODYSSEY.

THE imaginative geography of the *Odyssey* goes so far beyond the points with which Homer has so much

at least of substantive acquaintance, as to associate them historically with the commerce or politics of the age. The habitations of the Cyclops, the Læstrygones, the Lotophagi, of Æolus, the Sircus, Calypso, and Circe, may have had no "whereabout," no actual site, outside the fancy of Homer; still they must have been imagined as repositories in which to lodge traditions which had reached him, and which, however fabulously given, purported to be local. Again, with respect to the tradition of Atlas, it is scarcely possible to refuse to it a local character. He knows the depths of every sea, and he holds or keeps the pillars that hold heaven and earth apart. This must not be confounded with the later representations of Atlas carrying the globe, or with his more purely geographical character, as representing the mountain ranges of Northern Africa. Here he appears as the keeper of the great gate of the outer waters, namely, of the Straits of Gibraltar: that great gate being probably the point of connection with the ocean, and that outer sea being frequented exclusively by the Phœnicians, who in all likelihood obtained from Cornwall the tin used in making the Shield of Agamemnon, or in any of the metal manufactures of the period. Rocks rising on each side of a channel at the extreme point of the world, as it was known to Greek experience, or painted in maritime narrative, could not be represented more naturally than as the pillars which hold up the sky. This figure follows the analogy of the pillars and walls of a house, supporting the roof, and placed at the extremities of the interior of its great apartment. With equal propriety, those who are believed alone to have reached this remote quarter, and to frequent it, would be said to hold those pillars.—*Studies on Homer*, vol. i.



*HOMER'S CONCEPTION OF SIN.*

THE idea of sin, considered as an offence against the Divine Order, has by no means been effaced from the circle of moral ideas in Homer. It seems to be strongly implied in the word *ἀρασθαλίη*, which is applied to deep, deliberate wickedness; to sinning against light; to doing what, but for a guilty ignorance, we must know to be wrong. For, when it is intended to let in any allowance for mere weakness, or for solicitation from without, or for a simply foolish blindness, then the word *ἄρη* is used. And I doubt whether, in any one instance throughout the Poems, these two designations are ever applied to one and the same misconduct. It is certainly contrary to the general, and almost universal, rule. The *atasthaliē* is something done with clear sight and knowledge, with the full and conscious action of the will; it is something regarded as wholly without excuse, as tending to an entire moral deadness, and as entailing final punishment alike without warning and without mercy. Nothing can account for the introduction into a moral code of a form of offence conceived with such intensity, and ranked so high, except the belief that the man committing it had deliberately set aside that inward witness to truth and righteousness which is supplied by the law of our nature, and in the repudiation of which the universal and consensual voice of mankind has always placed the most awful responsibility, the extremest degree of guilt, that the human being can incur.—*Juventus Mundi.*

IX.

BEAUTY AND ART.

## BEAUTY AND ART.

### *POETRY AND THE BEAUTIFUL.*

THE quest of Beauty leads all those who engage in it to the ideal or normal man, as the summit of attainable excellence. By no arbitrary choice, but in obedience to unchanging laws, the painter and the sculptor must found their art upon the study of the human form, and must reckon its successful reproduction as their noblest and most consummate exploit. The concern of Poetry with corporal beauty is, though important, yet secondary; this art uses form as an auxiliary, as a subordinate though proper part in the delineation of mind and character, of which it is appointed to be a visible organ. But with mind and character themselves lies the highest occupation of the Muse. Homer, the patriarch of poets, has founded his two immortal works upon two of these ideal developments in Achilles and Ulysses; and has adorned them with others, such as Penelope and Helen, Hector and Diomed, every one an immortal product, though as compared with the others either less consummate or less conspicuous. Though deformed by the mire of after-tradition, all the great characters of Homer have become models and standards, each in its own kind, for what was, or was supposed to be, its distinguishing gift.—*Gleanings of Past Years*, vol. ii.

*THE CRAVING FOR THE BEAUTIFUL.*

DOWN to the humblest condition of life, down to the lowest and most backward grade of civilization, the nature of man craves, and seems as it were even to cry aloud for something, some sign or token at the least, of what is beautiful, in some of the many spheres of mind or sense. This it is that makes the Spitalfields weaver, amidst the murky streets of London, train canaries and bullfinches to sing to him at his work; that fills with flower-pots the windows of the poor; that leads the peasant of Pembrokeshire to paint the outside of his cottage in the gayest colours; that prompts, in the humbler classes of women, a desire for some little personal ornament, certainly not without its dangers (for what sort of indulgence can ever be without them?), yet sometimes, perhaps, too sternly repressed from the high and luxurious places of society. But indeed we trace the operation of this principle yet more conspicuously in a loftier region; in that instinct of natural and Christian piety, which taught the early masters of the Fine Arts to clothe, not only the most venerable characters associated with the objects and history of our Faith, but especially the idea of the sacred Person of our Lord, in the noblest forms of beauty that their minds could conceive, and their hands could execute.—*Gleanings of Past Years*, vol. ii.

*THE USES OF BEAUTY.*

THE pursuit of the element of Beauty, in the business of production, will be found to act with a genial, chastening, and refining influence on the commercial spirit; up to a certain point, it is in the nature of a preservative against some of the moral dangers that beset trading

and manufacturing enterprize; and we are justified in regarding it not merely as an economical benefit; not merely as that which contributes to our works an element of value; not merely as that which supplies a particular faculty of human nature with its proper food; but as a liberalizing and civilizing power, and an instrument, in its own sphere, of moral and social improvement. Indeed it would be strange, if a deliberate departure from what we see to be the law of Nature, in its outward sphere, were the road to a close conformity with its innermost and highest laws.—*Gleanings of Past Years*, vol. ii.

#### ART AND IMAGE WORSHIP.

THE original tendency to produce visible forms of the Divinity was not owing to, and formed no part of, the efforts of the human imagination, so largely developed in Homer, to idealize religion, and to beautify the world by its imagery. But, on the contrary, so far as we can judge from Homer, it first prevailed among a race inclined to material and earthy conceptions in theology, and from them it spread to others of higher intelligence. It was a crutch for the lameness of man, and not a wing for his upward aspirations. And indeed, as it appears to me, this proposition is sustained even by the past experience and present state of Christendom. When faith was strongest, images were unknown to the faithful. Nor is it art which produces them: it is merely a kind of corporal and mechanical imitation. No considerable work of art is at this moment, I believe, in any Christian country, an object of religious worship. The sentiment which craves for material representations of such objects in order to worship them, appears also commonly to exact that they should be somewhat materialized. The higher office of art, in

connection with devout affection, seems to be that it should point our veneration onwards, not arrest it. It holds out the finger which we are to follow, not the hand which we are to kiss.—*Studies on Homer*, vol. iii.

#### THE POET AS ARTIST.

I DENY that the poet is but the copying-clerk of the actual world. Of and for every artist, this must be denied. If he copies only, he may be a modeller or draftsman, but an artist he is not. The artist as such is continually engaged in the endeavour to build the unseen upon the seen, to develop the seen into the unseen; and woe be to him as an artist, when the unseen ceases to keep him company. That Homer had seen his Shield of Achilles, is in my belief just as true, or just as like the truth, as that Dante had seen his Paradiso, or that Shakespeare had been personally acquainted with his Hamlet, or his Cleopatra.—*Homeric Synchronism*.

#### ART AND UTILITY.

WHEN we come to pure Art, we find ourselves beaten by great countries, and even, in one case at least, by small. But it is not of pure Art that I would now speak. It is of that vast and diversified region of human life and action, where a distinct purpose of utility is pursued, and where the instrument employed aspires at the same time to an outward form of beauty. Here lies the great mass and substance of the *Kunst-leben*—the art-life, of a people. Its sphere is so large, that nothing except pure thought is of right excluded from it. As in the Italian language scarcely a word can be found which is not musical, so a music of the eye (I borrow the figure from Wordsworth) should pervade all visible production and construction whatever,

whether of objects in themselves permanent, or of those where a temporary collocation only of the parts is in view.—*The Church of England and Ritualism*, 1875.

#### THE ART OF GREECE.

IN ancient Greece, the spirit of Beauty was so profusely poured forth, that it seemed to fill the life and action of man as it fills the kingdoms of nature; the one, like the other, was in its way a *Kosmos*. The elements of production, everything embodied under the hand or thought of man, fell spontaneously into beautiful form, like the glasses in a kaleidoscope. It was the gallant endeavour to give beauty as a matter of course, and in full harmony with purpose, to all that he manufactured and sold, which has made the name of Wedgwood now, and I trust for ever, famous. The Greeks, at least the Attic Greeks, were, so to speak, a people of Wedgwoods. Most objects, among those which we produce, we calmly and without a sigh surrender to ugliness, as if we were coolly passing our children through the fire to Moloch. But in Athens, as we know from the numberless relics of Greek art and industry in every form, the production of anything ugly would have startled men by its strangeness, as much as it would have vexed them by its deformity; and a deviation from the law of Taste, the faculty by which Beauty is discerned, would have been treated simply as a deviation from the law of nature.—*The Church of England and Ritualism*, 1875.

#### DURABILITY OF GREEK ART.

GREEK art was a perpetual untiring pursuit of the highest standard of the ideal, while it seems to have had for its starting-point foreign models which, though not similarly inspired, were of such high merit as to suggest

to Homer that imitation might run no unsuccessful race with nature. This happy union of the most fundamental conditions of design and execution was seconded by the lights of a fine climate, by the possession of the purest marbles, and by the corporal perfection of a race abounding in the noblest models. We cannot wonder that, with these advantages, Greece, within her limits of knowledge and experience, should have held down to our own day the throne of Art.—*Juventus Mundi.*

#### THE LOFTY RANGE OF GREEK ART.

I VENTURE to propound at least for consideration the opinion, that the fundamental cause of the transcendent excellence of the Greek artist lay in his being, by his birth and the tradition of his people, as well as with every favouring accessory, both in idea and in form, and in such a sense as no other artist was, a worker upon deity, conceived as residing, invariably, if not essentially, in the human form. It is hardly necessary to observe how the rich and many-sided composition of the Greek mythology favoured the artist in his work, by answering to the many-sided development of the mind and life of man. Unconsciously then to himself, and in a sphere of almost parochial narrowness, the Greek not only earned himself an immortal fame, but was equipping from age to age a great School of Art, to furnish principles and models made ready to the hand of that purer and higher civilization which was to be; and over the preparation of which, all the while, Divine Providence was brooding, like the spirit on the face of the waters, till the fulness of the time should come.—*Place of Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*



*BEAUTY IN INDUSTRIAL PRODUCTS.*

WE may consider the products of industry with reference to their utility, or to their cheapness; or with regard to their influence upon the condition of those who produce them; or, lastly, with reference to their beauty; to the degree in which they associate the presentation of forms and colours, agreeable to the cultivated eye, with the attainment of the highest aptitude for those purposes of common life for which they are properly designed. First, as to their utility and convenience, considered alone, we may leave that to the customer, who will not buy what does not suit him. As to their cheapness, when once security has been taken that an entire society shall not be forced to pay an artificial price to some of its members for their productions, we may safely commit the question to the action of competition among manufacturers, and of what we term the laws of supply and demand. As to the condition of work-people, experience has shown, especially in the case of the Factory Acts, that we should do wrong in laying down any abstract maxim as an invariable rule. Generally it may be said that the presumption is in every case against legislative interference; but that upon special grounds, and most of all where children are employed, it may sometimes not only be warranted but required. This, however, though I may again advert to it, is not for to-day our special subject. We come, then, to the last of the heads which I have named: the association of beauty with utility, each of them taken according to its largest sense, in the business of industrial production. And it is in this department, I conceive, that we are to look for the peculiar pre-eminence, I will not scruple to say the peculiar greatness, of Wedgwood.

Now do not let us suppose that, when we speak of this association of beauty with convenience, we speak either of a matter which is light and fanciful, or of one which may, like some of those I have named, be left to take care of itself. Beauty is not an accident of things, it pertains to their essence; it pervades the wide range of creation; and, whenever it is impaired or banished, we have in this fact the proof of the moral disorder which disturbs the world. Reject, therefore, the false philosophy of those who will ask what does it matter, provided a thing be useful, whether it be beautiful or not: and say in reply, that we will take one lesson from Almighty God, Who in His works hath shown us, and in His Word also has told us, that "He hath made everything," not one thing, or another thing, but everything, "beautiful in His time." Among all the devices of creation, there is not one more wonderful, whether it be the movement of the heavenly bodies, or the succession of the seasons and the years, or the adaptation of the world and its phenomena to the conditions of human life, or the structure of the eye, or hand, or any other part of the frame of man—not one of all these is more wonderful than the profuseness with which the Mighty Maker has been pleased to shed over the works of His hands an endless and boundless beauty.—*Address on Wedgwood, 1863.*

*THE CHEAPEST NOT ALWAYS THE CHEAPEST.*

**I**N the case of the durability and solidity of articles, that which appears cheapest at first may not be cheapest in the long run. And this for two reasons. In the first place, because in the long run mankind are willing to pay a price for Beauty. I will seek for a proof of this proposition in an illustrious neighbouring nation. France is the second com-

mercial country of the world ; and her command of foreign markets seems clearly referable, in a great degree, to the real elegance of her productions, and to establish in the most intelligible form the principle, that taste has an exchangeable value ; that it fetches a price in the markets of the world. But, furthermore, there seems to be another way, by which the law of nature arrives at its revenge upon the short-sighted lust for cheapness. We begin, say, by finding Beauty expensive. We accordingly decline to pay a class of artists for producing it. Their employment ceases ; and the class itself disappears. Presently we find by experience that works reduced to utter baldness do not long satisfy. We have to meet a demand for embellishment of some kind. But we have now starved out the race, who knew the laws and modes of its production. Something, however, must be done. So we substitute strength for flavour, quantity for quality ; and we end by producing incongruous excrescences, or even hideous malformations, at a greater cost than would have sufficed for the nourishment among us, without a break, of chaste and virgin Art.—*Address on Wedgwood*, 1863.

#### UTILITY, ART, AND INDUSTRY.

THERE are three regions given to man for the exercise of his faculties in the production of objects, or the performance of acts, conducive to civilization, and to the ordinary uses of life. Of these, one is the homely sphere of simple utility. What is done, is done for some purpose of absolute necessity, or of immediate and passing use. What is produced, is produced with an almost exclusive regard to its value in exchange, to the market of the place and day. A dustman, for example, cannot be expected to move with the grace of a fairy ; nor can his cart be con-

structed on the flowing lines of a Greek chariot of war. Not but that, even in this unpromising domain, Beauty also has her place. But it is limited, and may for the present purpose be left out of view. Then there is, secondly, the lofty sphere of pure thought and its ministering organs, the sphere of Poetry and the highest Arts. Here, again, the place of what we term utility is narrow, and the production of the Beautiful, in one or other of its innumerable forms, is the supreme, if not the only, object. Now, I believe it to be undeniable, that in both of these spheres, widely separated as they are, the faculties of Englishmen, and the distinctions of England, have been of the very first order. In the power of economical production, she is at the head of all the nations of the earth. If in the Fine Arts, in Painting, for example, she must be content with a second place; yet in Poetry, which ranks even higher than Painting, I hope I am not misled by national feeling when I say it, she may fairly challenge all the countries of Christendom, and no one of them, but Italy, can as yet enter into serious competition with the land of Shakespeare. But, for one, I should admit that, while thus pre-eminent in the pursuit of pure beauty on the one side, and of unmixed utility on the other, she has been far less fortunate, indeed, for the most part she has been decidedly behindhand, in that intermediate region, where Art is brought into contact with industry, and where the pair may wed together. This is a region alike vast and diversified. Upwards, it embraces Architecture, an art which, while it affords the noblest scope for grace and grandeur, is also, or rather ought to be, strictly tied down to the purposes of convenience, and has for its chief end to satisfy one of the most imperative and elementary wants of man. Downwards it extends to a very large proportion of the products of human industry. Some

things, indeed, such as scientific instruments for example, are so determined by their purposes to some particular shape, surface, and materials, that even a Wedgwood might find in them little space for the application of his principles. But, while all the objects of trade and manufacture admit of fundamental differences in point of fitness and unfitness, probably the major part of them admit of fundamental differences also in point of Beauty or of Ugliness.—*Address on Wedgwood*, 1863.

#### ARCHITECTURE OF ENGLISH PARISH CHURCHES.

THE ancient ecclesiastical architecture of this country indicates a more copiously diffused love and pursuit of beauty, and a richer faculty for its production in connection with purpose, than is to be found in the churches of any other part of Christendom. Not that we possess in our cathedrals and greater edifices the most splendid of all examples. But the parish churches of England are as a whole unrivalled; and it has been the opinion of persons of the widest knowledge, that they might even challenge without fear the united churches of Europe, from their wealth of beauty in all the particulars of their own styles of architecture.—*The Church of England and Ritualism*, 1875.

#### THE IDEA OF BEAUTY.

BY the idea of beauty, I mean here the conception of it in the human mind, as a pure and wonderful essence nearly akin to the Divine; derived from heaven, and both continually and spontaneously tending to revert to its source. By the corruption of that idea, I mean the conception of it either mainly or wholly with reference to animal enjoyment; sometimes within, and sometimes beyond, the laws of Nature. In the works of Homer, we find the first of these conceptions

exceedingly prominent and powerful. It approaches almost to a worship, and yet is scarcely at all tainted with the second, scarcely presents the smallest deflection from the very loftiest type. In Homer, that is to say, in the Homeric descriptions of human characters and life, we never find Beauty and Vice pleurably associated : he seems to have felt in the sanctuary of his mind as much at least as this, if not more—that a derogation from purity involved of itself a descent from the highest to a lower form of beauty ; and therefore he never associates his highest descriptions of beauty with vice : differing in this not only from so many heathen, but even from many Christian authors.—*Studies on Homer*, vol. iii.

#### *BEAUTY IN INDUSTRIAL OBJECTS.*

**B**EAUTY is an element of immense pecuniary value. The traditional cultivation of taste and production of beauty in industrial objects, is better known—best of all known, perhaps—in Italy, and very well known in France. We may still be some steps behind in many departments in that respect, but there is not a doubt that in the enormous commerce of France, the beauty of the objects produced counts from year to year for a great many millions sterling, and those millions sterling would fade into thin air, were the appreciation of beauty and the power of producing beautiful objects to be taken away, which, happily, it hardly can from such a people. It is an element of immense commercial value. Let us look abroad—let us take our lesson from nature, for, after all, we cannot go to a better source, or as good a source, as to the works of God. The Almighty has provided this earth with the beautiful, and made it fair and beautiful, and has made the beauty of the land in which we are appointed to be born, and in which we live, an

important instrument in stirring up in us and for confirming in us that devoted attachment to our country, which, I hope—under the name of patriotism or whatever other name—which, I believe, always has been a pointed characteristic of individuals, and which, I trust, always will be a marked and pointed characteristic of those who will succeed them in following generations. The Almighty has given us a lesson in this respect in making His works beautiful, showing that He suggests to us to make our works beautiful, humbly and reverently, but yet believing that if in every department of life we are following that example He will regard it with favour, and crown it with His blessing.—*Speech at the Victoria Art Gallery, Dundee, 1890.*

#### INDUSTRIAL ART.

MR. GLADSTONE expressed his pleasure and satisfaction in the Exhibition. Its object, he said, was to promote and stimulate individual workmanship, and this was a desirable object, because experience showed that a change of labour was in many cases one of the best and most effectual means of relief. The grinding uniformity of daily labour was one of the evils incidental to the marvellous triumph, which in this era had been wrought through the development of machinery, and anything which, like that exhibition, tended to lift workmen outside the sphere of mere mechanical process, was bound to be eminently beneficial. He urged the importance of the truth that industrial art could, almost without exception, be brought to partake of the character of fine art; and he closed by hoping that the exhibition would be followed by many others.—*Speech at the National Workmen's Exhibition, Agricultural Hall, Islington, August 1893.*

*ENGLISH ART.*

IT may be that this country will never rival—that no country will ever rival—the marvellous fertility of Italy in the wealth and variety of the treasures she has contributed, since the revival of art, to the art of the world; but there is one thing in which I hold that British art stands conspicuous and distinguished, and if the observation is just, it harmonizes with the national character, for in the art of no country will you see individuality of character more strongly and pointedly developed. On no single occasion when the walls of this Institution are covered with the works of a single year—on no single occasion, I think, can we fail to perceive what a large amount of originality and independence our distinguished artists carry into the performance of their works, thereby reminding us that British art is in close affinity with the national character, founding itself in the individuality of the individual man, and seeking in his strength the surest foundation of national greatness.

—*Speech at the Royal Academy Banquet, May 1, 1880.*



x.

GENERAL.

## GENERAL.

*GENIUS.*

**G**ENIUS, unless guided by a malignant spirit, has an indefeasible claim to our sympathy in its reverses, and in its achievements to our fervid admiration: nor is there any more touching, any more instructive lesson, than such as are afforded by its failures in the attempt to realize, out of its own resources and without the aid of Divine revelation, either intellectual contentment or a happy life.—*Gleanings of Past Years*, vol. ii.

*HUMAN LEADERS.*

**I**N the sphere of common experience, we see some human beings live and die, and furnish by their life no special lessons visible to man, but only that general teaching, in elementary and simple forms, which is derivable from every particle of human histories. Others there have been who, from the time when their young lives first, as it were, peeped over the horizon, seemed at once to

“Flame in the forehead of the morning sky,”—

whose lengthening years have been but one growing splendour, and who at the last

“leave a lofty name,  
A light, a landmark, on the cliffs of fame.”

—*Place of Ancient Greece in the Providential Order of the World: Address at Edinburgh University, 1865.*

*HABITS OF THOUGHT.*

IT must be borne in mind that our intellectual as well as our moral nature is ever liable to be powerfully affected by habits previously formed. We know, for instance, that a statesman, a divine, a lawyer, each fairly representing his class, will usually take different views of a subject even where they agree in their conclusions : because they approach it with distinct predispositions. These predispositions are the results of their several employments, which propose to them the several ends of policy, law, and divine truth ; and modify their common mental acts accordingly.—*Gleanings of Past Years*, vol. ii.

*PEACE AND WAR.*

PEACE has its moral perils and temptations for degenerate man, as has every other blessing, without exception, that he can receive from the hand of God. It is, moreover, not less true that, amidst the clash of arms, the noblest forms of character may be reared, and the highest acts of duty done ; that these great and precious results may be due to war as their cause ; and that one high form of sentiment in particular, the love of country, receives a powerful and general stimulus from the bloody strife. But this is as the furious cruelty of Pharaoh made place for the benign virtue of his daughter ; as the butchering sentence of Herod raised without doubt many a mother's love into heroic sublimity ; as plague, as famine, as fire, as flood, as every curse and every scourge that is wielded by an angry Providence for the chastisement of man, is an appointed instrument for tempering human souls in the seven times heated furnace of affliction, up to the standard of angelic

and archangelic virtue. War, indeed, has the property of exciting much generous and noble feeling on a large scale ; but with this special recommendation it has, in its modern forms especially, peculiar and unequalled evils. As it has a wider sweep of desolating power than the rest, so it has the peculiar quality that it is more susceptible of being decked in gaudy trappings, and of fascinating the imagination of those whose proud and angry passions it inflames. But it is, on this very account, a perilous delusion to teach that war is a cure for moral evil, in any other sense than as the sister tribulations are.—*Gleanings of Past Years*, vol. ii.

#### THE CRIMES OF GOVERNMENTS.

THE principle of conservation and the principle of progress are both sound in themselves ; they have ever existed and must ever exist together in European society, in qualified opposition, but in vital harmony and concurrence ; and for each of those principles it is a matter of deep and essential concern, that iniquities committed under the shelter of its name should be stripped of that shelter. Most of all is this the case where iniquity, towering on high, usurps the name and authority of that Heaven to which it lifts its head, and wears the double mask of Order and of Religion. Nor has it ever fallen to my lot to perform an office so truly conservative, as in the endeavour I have made to shut and mark off from the sacred cause of Government in general, a system which I believed was bringing the name and idea of Government into shame and hatred, and converting the thing from a necessity and a blessing into a sheer curse to human kind.—*Reply to the Neapolitan Government*, 1852.

*WOMAN AND DIVORCE.*

WE earnestly protest against a measure by which woman is, for the first time, to be branded by our Statute Book with a revived inequality. We are not careful to weigh the differences in the moral guilt and degradation of adultery, as between man and woman, because they are differences of degree, not principle; of shade, not essence; for the essential heinousness of carnal sin consists, for man and for woman alike, in the profanation it offers to that Lord, into whose body they are both incorporated by the provisions of the Christian covenant. But this measure, which divorces the woman for adultery, and refuses to divorce the man unless he has added to the adultery certain other acts of very peculiar continuity or cruelty, while it in the first place exempts from punishment at least nineteen-twentieths, we might perhaps more correctly say ninety-nine-hundredths, of all the adulteries that are committed in England; in the second place, it too plainly shows, at least in germ, that, while woman in marriage is a servant, the service is not reciprocal; that what is to be punished in man is not the violation of contract with an equal, but is rather the ill-usage of a dependent; savouring by far too much of that saying of Milton, of whose system we are now adopting the first instalment, that marriage was made indeed for man, but woman was made for marriage.—Article in the *Quarterly Review*, on 'The Bill for Divorce,' 1857.

*THE BILL FOR DIVORCE.*

THE legislation now threatened will be, we do not hesitate to say, an intolerable burden upon conscience; and it will in our opinion strike a blow at the time-honoured union between Church and State heavier than any which it

has yet received. Nor is it less an insult to our religion—supposing for a moment that it were worked not by men but by steam, or by water-power like the prayer-mill in Thibet—that we should pretend to efface, by a merely civil process, a rite which that religion consecrates as “a great mystery of the Gospel.” A time may come, when society cannot bear the strictness of the Christian law, and will reject the drill that is necessary to make the soldier. It will then doubtless largely fall back upon that lower conception of marriage, which treats it as a purely civil contract between individuals. It may be said that that time has already come, in a country like England, where, according to the last returns, out of one hundred and sixty thousand marriages, seven thousand six hundred, a number relatively small but absolutely considerable, were celebrated by the Registrar, and therefore with no special religious authority. We are far from saying that the law offends by permitting such marriages as these to persons whose consciences do not enable them to enter into marriage by the way properly Christian. So then, if there must be re-marriage, let that too be the Registrar’s privilege. The day when marriage is made dissoluble by law in England, will at best be noted in our Calendar with charcoal, not with chalk. But if we are not strong enough to hold the lower portion of society up to Christianity, let us not be mad enough to drag the very rites of Christianity down to the lowered and lowering level of society. Let the salt of the earth still keep its savour, and the darkness of the body be illumined as far as it may, by the eye that still wakes within it.—Article in the *Quarterly Review*, 1857.

*MILTON ON MARRIAGE AND DIVORCE.*

**M**ILTON employed his powerful pen, in a variety of pieces, on behalf of an extended change. In

studying these pieces at the present day, the mind may well be divided between admiration of the force and grandeur of their language, and thankfulness that England was found proof against the seduction of the pestilent ideas that they convey. It is sad to see, between Judaism, Puritanism, and Republicanism, how depressed were the conceptions of the Christian doctrine and system, which this lofty genius was not only content to embrace, but enthusiastic to propagate. That, for which he pleads, is a license of divorce for aversion or incompatibility; the wildest libertine, the veriest Mormon, could not devise words more conformable to his ideas, if indeed we are just to the Mormon sages in assuming that they alienate as freely as they acquire. And all this energetic emotion of Milton's betrays its selfish origin, by the fact that it is man only, whose sufferings in unhappy marriages he commiserates; the wrongs and sorrows of women seem to have been in his view a very secondary affair; indeed he but faintly shows that he was even conscious of their existence.—Article in the *Quarterly Review*, 1857.

#### MAN AND HIS ENVIRONMENT.

MAN has come into a world where he finds his life conditioned by the family and the State, by the Bible and the Christian Church; which touch him at a thousand points, and take a large share in the government of his life. As food and liquids are a necessity for all, Nature provides all with some knowledge how to eat and drink. As society, personal duty, and religion make urgent demands on him, some of which cannot be rejected, while the rest are not always easy to reject, Nature does not leave him wholly destitute of the primary instruments for handling these subjects in the practical forms suited to his condition, and he is thus placed in more or less of possible relation to

their more developed aspects. Such knowledge as he has of his own disposes and helps him to recognize his authority, to recognize an authority that proceeds both from experts and from the race.—*Gleanings of Past Years*, vol. iii.

*MAN THE MAKER OF HIS DESTINY.*

THE mountain-tops of Scotland behold on every side of them the witness, and many a one of what were once her morasses and her moorlands, now blossoming as the rose, carries on its face the proof, how truly it is in man and not in his circumstances that the secret of his destiny resides. For most of you that destiny will take its final bent towards evil or towards good, not from the information you imbibe, but from the habits of mind, thought, and life that you shall acquire, during your academical career. Could you with the bodily eye watch the moments of it as they fly, you would see them all pass by you, as the bee that has rifled the heather bears its honey through the air, charged with the promise, or it may be with the menace, of the future. In many things it is wise to believe before experience; to believe, until you may know; and believe me when I tell you that the thrift of time will repay you in after life with an usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellectual and in moral stature, beneath your darkest reckonings.—*Inaugural Address at Edinburgh University*, 1860.

*THE BATTLE FOR LIFE AND FAME.*

I AM Scotchman enough to know that among you there are always many who are already, even in their tender years, fighting with a mature and manful courage the battle of life. When these feel themselves lonely amidst the



crowd ; when they are for a moment disheartened by that Difficulty which is the rude and rocking cradle of every kind of excellence ; when they are conscious of the pinch of poverty and self-denial ; let them be conscious, too, that a sleepless Eye is watching them from above, that their honest efforts are assisted, their humble prayers are heard, and all things are working together for their good. Is not this the life of faith, which walks by your side from your rising in the morning to your lying down at night ; which lights up for you the cheerless world, and transfigures and glorifies all that you encounter, whatever be its outward form, with hues brought down from heaven ? These considerations are applicable to all of you. You are all in training here for educated life ; for the higher forms of mental experience ; for circles, limited perhaps, but yet circles of social influence and leadership. Some of you may be chosen to greater distinctions and heavier trials, and may enter into that class of which each member, while he lives, is envied or admired—

“And when he dies he leaves a lofty name,  
A light, a landmark, on the cliffs of fame.”

And, gentlemen, the hope of an enduring fame is without doubt a powerful incentive to virtuous action, and you may suffer it to float before you as a vision of refreshment, second always, and second with a long interval between, to your conscience and to the will of God. For an enduring fame is one stamped by the judgment of the future ; of that future which dispels illusions, and smashes idols into dust. Little of what is criminal, little of what is idle, can endure even the first touch of the ordeal ; it seems as though this purging power, following at the heels of man and trying his work, were a witness and a harbinger upon earth of the great and final account.—*Inaugural Address at Edinburgh University, 1860.*

*THE INSUFFICIENCY OF DOUBT.*

WHEN we recollect how often unbelief allies itself with licentiousness of every kind, and thus makes its appearance under the most seductive aspect, we feel a respect for the honesty of such opponents of the Christian faith as do not disguise the bitterness of the fruits which they have reaped from the poisoned seed of their false imaginations. We have a comparative gratitude to those who place before us cases like that of Shelley, and the not wholly dissimilar instance now before us (Leopardi) where the records themselves, prepared by the parties or their friends for the public eye, bear demonstrative testimony to the incapacity of the anti-Christian theories, when entertained in subtle and ever-questioning minds, to supply any stable resting-place to the understanding, or any adequate support under the sorrows and the cares of life.—*Gleanings of Past Years*, vol. ii.

*IMPROVEMENTS SLOWLY ADOPTED.*

EVEN in the same household or social rank, the superior contrivance does not at once supplant the inferior, but gradually. Differences of station and means greatly slacken the rapidity of change. Cheapness (or rather abundance and facility), ignorance, even prepossession, will cause the ruder instrument to be retained among the many, where and when the few have advanced to the more convenient or refined.—*Homeric Synchronism*.

*MINSTRELS IN ROYAL COURTS.*

IT was especially in the Courts of Princes that the professional minstrel was found, and there not as a menial or as an occasional visitant, but as a permanent and confidential member of the household. To these same Courts

did mariners resort with slaves, or ornaments, or any article of luxury, to dispose of. So that, as an incident of his proper work and station, the Poet must have been in the way of gathering all the whispers wafted from the East and South, whether by seamen, by immigrants, or by official representatives of the great Empire and their naturalized descendants.—*Homeric Synchronism.*

#### SCOTCH AND ENGLISH PREACHING.

WE have much to learn from the regular and elaborate internal organization of Presbyterianism; yet more, perhaps, from that thoroughly practical habit of preaching, which prevails in the higher Scottish pulpits. We do not mean practical in the sense in which it is distinguished from the devotional; but in this broader sense, that the sermon is delivered with the living, habitual intention and determination to act upon the mind of the hearer, and to carry him along with the movement of the preacher's mind. Many an English clergyman will think that, if he has embodied in his sermon a piece of good divinity, the deed is done, the end of preaching is attained. But the business of a sermon is to move as well as teach; and if he teaches only without moving, may it not almost be said that he sows by the wayside? It is often said, censoriously, to be a great advantage possessed by the clergy, that no one can answer them. To a bad clergyman this may be an advantage, in respect that it allows him to remain bad, and to grow worse with impunity. But to the true preacher, or speaker, it surely is far otherwise. It relaxes that healthy tension, that bracing sense of responsibility, under which we must habituate ourselves to act, if we are ever to do anything that is worth the doing. It is, then, no advantage, but rather a temptation and a snare.—*Gleanings of Past Years*, vol. ii.

*THE PRESENT AGE.*

LIFE is still as full of deep, of varied, of ecstatic, of harrowing interests as it ever was. The heart of man still beats and bounds, exults and suffers, from causes which are only less salient and conspicuous, because they are more mixed and diversified. It still undergoes every phase of emotion, and even, as seems probable, with a susceptibility which has increased and is increasing, and which has its index and outer form in the growing delicacy and complexities of the nervous system. Does any one believe that ever at any time there was a greater number of deaths referable to that comprehensive cause, a broken heart? Let none fear that this age, or any coming one, will extirpate the material of poetry. The more reasonable apprehension might be lest it should sap the vital force necessary to handle that material, and mould it into appropriate forms.—*Gleanings of Past Years*, vol. ii.

*MAN AN IMPERFECT JUDGE.*

NEVER let it be forgotten that there is scarcely a single moral action of a single man of which other men can have such a knowledge, in its ultimate grounds, its surrounding incidents, and the real determining causes of its merits, as to warrant their pronouncing a conclusive judgment upon it. When St. Peter, after the prophecy of his own martyrdom, asked our Lord, with a natural curiosity, what should happen to St. John, our Lord replied, "If I will that he tarry till I come, what is that to thee? Follow thou Me." So let us not be inquisitive or solicitous to know the judgment to be pronounced upon our brethren, or to solve the enigmas of their destiny, but take heed to our

own; and take particular heed that we do it no prejudice by proud or harsh feelings entertained towards them.—*Gleanings of Past Years*, vol. ii.

*NATIONAL GOVERNMENT.*

NO people of a magnitude to be called a nation has ever, in strictness, governed itself; the utmost which appears to be attainable, under the conditions of human life, is that it should choose its governors, and that it should, on select or rare occasions, bear directly upon their action. History shows how seldom even this point has in any considerable manner been attained. It is written in legible characters, and with a pen of iron, on the rock of human destiny, that within the domain of practical politics the people must in the main be passive.—*Gleanings of Past Years*, vol. i.

*LABOUR AND ITS AIM.*

IT is better to write one word upon the rock, than a thousand on the water or the sand: better to remove a single stray stone out of the path that mounts the hills of true culture, than to hew out miles of devious tracks, which mislead and bewilder us when we travel them, and make us more than content if we are fortunate enough to find, when we emerge out of their windings, that we have simply returned to the point in our age, from which, in sanguine youth, we set out.—*Studies on Homer*, vol. i.

*THE INFLUENCE OF CONQUERING RACES.*

THE undying yet daily influences and sympathies of peace wear down the conclusive vibrations, which the shock of war and conquest have communicated to the

social fabric. Victory must end in possession, like toil in sleep. Possession implies the dispersion of the conquerors, and, in such cases as these, their free intermixture with the vanquished. Ties of neighbourhood, of commerce, of marriage, ties belonging to all the transactions of life, are gradually multiplied between the new-comers and the old; and by a gentle process, experience and opinion gradually decide, not imperiously in the spirit of party, but insensibly for the benefit of all, what laws, what manners, what language, what religion shall predominate. The fate of the name follows that of the institutions and habits with which it was connected; and the old designation prevails ultimately over the new, or the new over the old, in proportion as the older inhabitants have contributed a larger or a smaller share towards the common national life resulting from the combination, in proportion as the newly-arrived receive more of impression than they impart, or impart more than they receive.—*Studies on Homer*, vol. i.

#### WOMAN'S PLACE IN THE WORLD.

THE idea and place of woman have been slowly and laboriously elevated by the Gospel: and their full development has constituted the purest and most perfect protest, that the world has ever seen, against the sovereignty of force. For it is not alone against merely physical, but also against merely intellectual strength, that this protest has been lodged. To the very highest range of intellectual strength known among the children of Adam, woman seems never to have ascended, but in every or almost every case to have fallen somewhat short of it. But when we look to the virtues, it seems probable both that her average is higher, and that she also attains in the highest instances to loftier summits. Certainly there is no proof here of her

inferiority to man. Now it is nowhere written in Holy Scripture that God is knowledge, or that God is power, while it is written that God is love: words which appear to set forth love as the central essence, and all besides as attributes. Woman then holds of God, and finds her own principal development in that which is most Godlike. Thus, therefore, when Christianity wrought out for woman, not a social identity, but a social equality, not a rivalry with the function of man, but an elevation in her own function reaching as high as his, it made the world and human life in this respect also a true image of the Godhead.—*Studies on Homer*, vol. ii.

#### INFLUENCE OF THE ORATOR.

POETS of modern times have composed great works, in ages that stopped their ears against them. *Paradise Lost* does not represent the time of Charles the Second, nor the *Excursion* the first decades of the present century. The case of the orator is entirely different. His work, from its very inception, is inextricably mixed up with practice. It is cast in the mould offered to him by the mind of his hearers. It is an influence principally received from his audience (so to speak) in vapour, which he pours back upon them in a flood. The sympathy and concurrence of his time is with his own mind joint parent of his work. He cannot follow nor frame ideals; his choice is, to be what his age will have him, what it requires in order to be moved by him, or else not to be at all.—*Studies on Homer*, vol. iii.

*THE WORK OF TEACHING.*

IT is never to be forgotten, that amidst all the kinds of exertion incident to our human state, there is none more arduous, none more exhausting, than the work of teaching when worthily performed. Some men, indeed, possess in this department a princely gift, which operates like a charm, upon the young; and they follow such an one as soldiers follow their leader when he waves the banner of their native land before their eyes. But such men are rare; they are not less rare than are great men in any other walk of life. Speaking generally, the work of teaching is, even when pursued with the whole heart, even when felt to be an absorbing work, but moderately successful; while he who teaches but with half his heart, does not really teach at all.—*Inaugural Address at Edinburgh University, 1860.*

*LITERARY AUTHORITY.*

THE authority of literary inquiries depends on care, comprehensiveness, and precision in collecting facts, and on great caution in concluding from them. There is no democracy so levelling as the Republic of Letters. Liberty and equality here are absolute, though fraternity may be sometimes absent on a holiday. And a literary labour, be it critical, be it technical, be it archæological, when it has done its immediate duty of disposing of a cause, cannot afterwards pass muster by being wrapped in the folds of the judicial ermine. It must come out into the light, and be turned round and round, just as freely (though under more stringent obligations of respect) as Professor Max Müller's doctrine of solar myths, or Professor Sylvester's



fourth dimension in space, or Dr. Schliemann's promising theory that Hissarlik is Troy.—*Gleanings of Past Years*, vol. vi.

*PARENTAL DUTY IN MARRIAGE.*

SUPPOSE a father perceives that his daughter's affections are rapidly fastening themselves upon one whom, notwithstanding many apparent or even real excellences, he yet knows to be tainted with such vices as to render him an unfit and dangerous guide through life, it will be his duty to warn her against the attraction. To expose with an increasing force and plainness, in proportion as the seductive power may become more formidable, the faults of character; and if she retort upon him, that in his house she does not find the extended sympathy she needs, that his temper is phlegmatic and his acquirements limited, it is his duty even so far to extol himself in respect of his guardianship over her as to make her feel her security, and comparative blessedness, in the house where God has placed her. Nor is he, acting sedulously and conscientiously within these limits, to be reproached either with want of charity, or with surfeit of pride. He may feel the dangers of his personal humility in the duty he is undertaking: but he is bound to persevere, and to believe that, like all dangers which really belong and attach to duty, they will be neutralized and averted in its discharge.—Article on Ward's 'Ideal of a Christian Church' (*Quarterly Review*, 1844).

*ANONYMOUS WRITING.*

AS a general rule it may be said, that no man writing upon controverted questions without the constant sense of responsibility which publicity entails, will write with the same degree of caution, the same degree of con-

siderate forethought, the same degree of tenderness for the weak, and of wise and comprehensive charity, to which he would attain if he had that aid. An increased severity of judgment, a higher strain of invective, a more copious use of rhetorical colouring, a more artful and constant resort to dialectic subtleties, a greater recklessness of consequences, and a blunted instinct of pure truth, commonly distinguish anonymous authorship upon matters deeply moving the nature of man. The anonymous writer conducts a process, that ought to be judicial, in the dark; in the dark he condemns, he lashes, and he stabs: unseen himself, he sees; and he acts without the salutary check which the consciousness of being seen imposes.—*Gleanings of Past Years*, vol. v.

#### PREACHERS AND PREACHING.

WILL the day ever arrive when English preaching in general shall attain to the natural ease and freedom, to that pastoral and persuasive character, in which we fear it is much behind the preaching of many other countries and communities, both Catholic and Protestant? It is not that it fails in matter and in thought. But the sermon still remains, essentially, the written essay. One consequence of this is, that it does not come with authority. Its very assertions of the doctrine of authority are, themselves, cold abstractions. It has many excellences; the clergy strive hard, and in many cases with wonderful success, against a vicious system; but yet that which is conceived according to the idea of a written essay, cannot, by any effort in the delivery, be converted into a warm and living sermon. We do not, in preaching, follow the path which Nature spontaneously dictates to a man, desirous through the gift of speech to persuade his fellow-men. A speech of two hours

is often heard with less wandering of mind, than a sermon of thirty minutes ; and that by men whose hearts are interested in the subject of the sermon, to a degree infinitely exceeding their care for that of the speech. But the sermon is a dissertation, and does violence to nature in the effort to be like a speech ; the speech is, commonly at least, more like what nature prompts. An essay may, indeed, be of such surpassing excellence, as to be heard with unbroken interest throughout ; but the mass of the essays of the body of fifteen thousand men never can. We long for more than mere amendments in detail. Our need is for the introduction, or the general prevalence, of a new idea as the proper basis of the practice of preaching. This would place the Church of England in a position to avail herself of the full power of the mighty engine for promoting the glory of God, and the conversion, edification, and salvation of the souls of men.—Article on the ‘Present Aspect of the Church’ (*Foreign and Colonial Quarterly Review*, 1843).

#### *DISASTROUS RESULTS OF THE MILITARY SPIRIT.*

**A** MIDST the many additions which this age has contributed to the comfort and happiness of man, it has made some also to his miseries. And among these last is to environ peace with many of the worst attributes of war ; as, for instance, with its hostility to the regular development of freedom, through the influence of great standing armies, and the prevalence of military ideas ; with its hostility to sound and stable government through crushing taxation, financial embarrassment, and that constant growth of public debt which now, with somewhat rare exceptions, marks the policy of the States of Europe ; with the jealous and angry temper which it kindles between nations ; and lastly, with the almost certainty of war itself, as the issue of that state

of highly-armed preparation, which, we are affectedly told, is the true security for the avoidance of quarrels among men.—*Gleanings of Past Years*, vol. iv.

#### COMPULSORY MILITARY SERVICE.

IT will be a dismal period indeed for Europe, if ever the countries which unhappily still put in force the system of coercive service in the army, under whatever name it may be called, shall be tempted to embrace that one Prussian principle which, as a general rule, compels every able-bodied man to be a soldier. We venture to predict that no European State, which shall place itself in a condition to put the mass of its people under arms like Prussia, will effect this great object at anything like the Prussian rate. Even in Germany, this method of organization has led to a heavy increase of taxes; in other countries of dearer labour and less careful administration, such as France, the charge would be ruinous.—*Gleanings of Past Years*, vol. iv.

#### THE CONSTITUTIONAL SYSTEM AND THE STATE.

UNDER a constitutional system, the State, which has heretofore been nothing in the world except an accidental and subordinate department of the working of a great ecclesiastical organization, leaps into real, palpable existence, and must and will have all those vital functions which belong to an organ of civil government. It must take into its own hands the protection of person and property against violence, the adjustment of all civil rights as between individuals and classes, the determination of the conditions on which property may be held, the division of civil powers between all the constitutional bodies of the State, the absolute and exclusive control of the levying of taxes and the expenditure of the public money, the

maintenance of public order, the right of making war and making peace, the grand debate of liberty of conscience ; and yet one thing more, the most vital of them all, the sole prerogative of determining the limits of its own province of action.—Article on Farini's 'Stato Romano' (*Edinburgh Review*, 1852).

#### STRENGTH OF A DEFENSIVE CAUSE.

THE world is not yet so depressed, nor the law of the stronger so absolute, as that physical power and the calculating faculties should alone determine the great issues of combat. There was of old some secret might which enabled Greece to withstand Darius and Xerxes, and Switzerland to withstand German and Burgundian invaders, and Scotland to withstand Eng'and, and America to withstand both. The sense of a good, that is, speaking generally, a defensive cause, of fighting for hearth and home, of delivering no blow except in answer to one given, or intended and prepared, is not only a moral warrant, but a real and fertile source of military energy. A strong undoubting persuasion of being in the right, of itself, though it be not omnipotence, is power.—*Gleanings of Past Years*, vol. iv.

#### THE EVILS OF IRRESPONSIBLE GOVERNMENT.

WHEN a Government is not found to render any account of its own acts, its own servants claim and practise, as against it, the immunity which it claims and practises as against the nation. Each class of functionaries, as we descend the scale, is apt to have a sphere of licence all its own, and dimly known, or totally unknown, to its more remote superiors. The corruption of each one is

multiplied into the fresh corruption of those that follow, and hideous indeed is the compound by the time we get down to the most numerous class of public servants, those in immediate and general contact with the people.—*Gleanings of Past Years*, vol. iv.

#### LABOUR AND THE STATE.

TO vindicate for trade in all its branches the principle and power of self-regulation, has been, for nearly a quarter of a century, a principal function of the British Parliament. But the very same stage in our political and social existence, which has taught us the true and beneficial application of the laws of political economy, has likewise disclosed to us the just limits of the science, and of the field of its practical application. The very same age, which has seen the State strike off the fetters of industry, has also seen it interpose, with a judicious boldness, for the protection of labour. The same spirit of policy which has taken from the British producer the enjoyment of a system of virtual bounties, paralyzing to him and most costly to the community at large, has offered him the aids of knowledge and instruction by whatever means, either of precept or example, public authority could command.—*Address on Wedgwood*, 1863.

#### FOREIGN SUPPORT OF THRONES.

HE that consents to hold a throne in virtue of the military occupation of his country by foreign armies, without any rational expectation that such a state of things is to terminate and give place to one more natural, is not an independent sovereign at all. He has given over his sovereignty to anybody and everybody; and has con-

ferred upon mankind at large a right to discuss the question of its continuance, with as little reserve as if every one of Adam's children had to give a separate and authoritative vote upon it.—*Gleanings of Past Years*, vol. iv.

*POWER AS A TEST OF CHARACTER.*

THE true test of a man, and the true test of a class, and the true test of a people, is power. It is a small thing as long as he has not power—as long as temptation is kept out of his way—that he should be tolerably just in his judgments; but it is when power has come into his hands that his trial comes—power which corrupted the judgment of the leisured and the wealthy classes may corrupt the judgment of the people.—*Speech at West Calder*, October 23, 1890.

*THE INTRODUCTION OF MACHINERY BENEFICIAL TO WORKING MEN.*

WHEN it was first introduced, machinery often appeared to be cruel to working men. The first stage of its application has often entailed a good deal of individual hardship to working men in special cases; but to working men in the long run it is an enormous blessing. For what does it do? It relieves them of all the severest parts of their occupation. I remember in my youth going to see an ironworks where a large number of men were employed. They were stripped down to the waist on account of the violence of the exertion required and the heated temperature, and they were engaged in hammering what are called boiler-plates. It is impossible to conceive a finer sight. They were a body of very muscular men, and they wielded enormous hammers. I do not know whether

that kind of thing still exists, but I believe that it has, in the main, disappeared. But this I also remember, that long years after I went to see a very great tool-works in the town of Oldham, where five thousand men were employed. I went through the whole of the works, and I may say I did not see one single individual undergoing violent exertion. These five thousand men were all doing the work required of them—work that required great skill and attention—but I did not see a man who was undergoing any violent or exhausting labour. That is the effect of machinery. A machine means a power that does not suffer, and yet it is perfectly effective, when directed by human intelligence, in performing that which formerly constituted the most oppressive and difficult work of the people. That is a great blessing.—*Speech at the Opening of New Reading and Recreation Rooms at Saltney, October 26, 1889.*

#### RECREATION.

CHANGE of labour is to a great extent the healthiest form of recreation.—*The Impregnable Rock of Holy Scripture.*

#### STATE CONTROL AND THE INDIVIDUAL.

WE live at a time when there is a disposition to think that the Government ought to do this and that, and that the Government ought to do everything. There are things which the Government ought to do, and does not do, I have no doubt. In former periods the Government have neglected much, and possibly even now they neglect something. But there is a danger on the other side. If the Government takes into its hand that which the man ought to do for himself, it will inflict upon him greater mischiefs than all the benefits he will have received or all the



advantages that would accrue from them. The essence of the whole thing is, that the spirit of self-reliance, the spirit of true and genuine manly independence, should be preserved in the minds of the people, in the minds of the masses of the people, in the minds of every member of that class. If he loses his self-reliance, if he learns to live in a craven dependence upon wealthier people rather than upon himself, you may depend upon it he incurs mischiefs for which no compensation can be made.—*Speech at the Opening of New Reading and Recreation Rooms at Saltney, October 26, 1889.*

#### THE LOVE OF THE POOR FOR FLOWERS.

IT is a most touching thing, in driving through the poorest streets of London, to see how the feeling for natural beauties acts ever upon the town population; how everybody that can, contrives to have some flower-pots, some geraniums, something or other that shall be to him the image of Nature, keeping up his recollection of Nature, and showing his sense of beauty. It is a real element of civilization; it tends to soften and refine human nature; and when there are so many things of interest in life which tend to influence human nature in another direction, it is an immense advantage that an influence of this kind should be brought to work among all classes of the population. If you go through the wealthy streets of London, you will see splendid boxes of flowers in the fronts of the windows of the wealthiest inhabitants. These are very pleasing to the eye, and it is certainly nothing but creditable that those who purchase them should take delight in them; but that is a very simple and easy matter for the persons in opulent circumstances, compared with the little flower-pots in the back streets, because the little flower-pots in the back

streets generally represent efforts made under difficulties and with self-denial. It is out of very narrow means, it is in the midst of serious want, that these things are done; and most certainly I should always look on them with the liveliest satisfaction.—*Speech at the Hawarden Flower Show, August 23rd, 1888.*

*MANUAL LABOUR NOT IGNOBLE.*

I WISH to dispel any notions that may be entertained that manual industry is necessarily an ignoble thing. On the contrary, it admits of our elevation to a very high point of excellence. A good illustration of that is in the case of a sculptor. Compare a sculptor and a stonemason. The stonemason has in many cases come to be a sculptor. He studies form in his work as a stonemason. He studies to see if he can attain precision of form. Then, if he can conceive the idea of beauty in form, that is all that is wanted to enable him to acquire the first rudiments of art, and by continued effort and continued practice he rises higher. Rely upon it, although I know there are many variations and differences in the kind of manual labour, rely upon it, manual labour is honourable, not only because it is useful, but honourable, even beyond the measure of its direct utility, when directed to honourable aims and honourable purposes.—*Speech at the Opening of New Reading and Recreation Rooms at Saltney, October 26, 1889.*

*THE MENTAL INTEMPERANCE OF NATIONS.*

NATIONS, indeed, are quite as much subject as individuals to mental intemperance; and the sudden flush of wealth and pride, which engenders in the man arrogant vulgarity, works by an analogous and subtle pro-

cess upon numbers who have undergone the same exciting experience. Indeed, they are the more easily misled, because conscience has not to reproach each unit of a mass with separate and personal selfishness.—‘Aggression on Egypt and Freedom in the East’ (*Nineteenth Century*, 1877).

*A WORD TO THE AGE.*

EVERY blessing has its drawbacks, and every age its dangers. I wholly reserve my judgment on changes now passing in the world of thought, and of inward conviction. I confine myself to what is nearer the surface; and further, I exclude from view all that regards the structure and operation of political party. So confining myself, I observe that, in the sphere of the State, the business of the last half century has been in the main a process of setting free the individual man that he may work out his vocation without wanton hindrance, as his Maker will have him do. If, instead of this, Government is to work out his vocation for him, I, for one, am not sanguine as to the result. Let us beware of that imitative luxury, which is tempting all of us to ape our betters. Let us remember that in our best achievements lie hid the seeds of danger; and beware lest the dethronement of Custom to make room for Right should displace along with it that principle of Reverence which bestows a discipline absolutely invaluable in the formation of character. We have had plutocrats who were patterns of every virtue, as may well be said in an age which has known Samuel Morley: but let us be jealous of plutocracy and of its tendency to infect aristocracy, its elder and nobler sister; and learn, if we can, to hold by or to get back to some regard for simplicity of life. Let us respect the ancient manners; and recollect that, if the true soul of

chivalry has died out among us, with it all that is good in society has died. Let us cherish a sober mind; take for granted that in our best performances there are latent many errors which in their own time will come to light; and thank our present teacher<sup>1</sup> for reminding us in his stately words<sup>2</sup>—

“Forward then but still remember how the course of Time will  
swerve,  
 Crook and turn upon itself in many a backward streaming curve.”

—‘Locksley Hall’ and the Jubilee (*Nineteenth Century*, January 1887).

#### LOCAL GOVERNMENT.

I CANNOT pass by the subject of local government without impressing upon you that there is no one among you who discharges the office of local citizenship who is more deeply impressed with its profound importance than I am myself. Local government, gentlemen, is the training for Imperial Government. Habits formed in connection with local government are the habits which enable this nation to find men in abundance, from time to time, thoroughly competent to carry on the business and the government of the country.—*Speech on Fair Trade*, Oct. 7, 1881.

#### THE POLITICAL RESPONSIBILITY OF THE CITIZEN ON PUBLIC QUESTIONS.

I F there is an indifference to the great question of public expenditure in recent times, that is neither exclusively due to Government, nor to parties, nor to Parliaments, but to the public of this country also. The nation itself has been far less alive to the subject of economy in the

<sup>1</sup> Lord Tennyson.

<sup>2</sup> *New Locksley Hall*, p. 32.

administration of its affairs than used to be the case in former times, and this House so essentially represents the public feeling, that it has fallen short in this duty as it could never have fallen short if there had not been on the part of the public an inadequate appreciation of the subject.—*Speech in the House of Commons, April 6, 1883.*

#### SUCCESS.

DO not believe those who too lightly say that nothing succeeds like success; effort, gentlemen, honest, manful, humble effort, succeeds by its reflected action upon character, especially in youth, better than success. Success, indeed, too easily and too early gained, not seldom serves, like winning the first throw of the dice, to blind and stupefy. Get knowledge all you can; and the more you get, the more you breathe upon its nearer heights their invigorating air and enjoy the widening prospect, the more you will know and feel how small is the elevation you have reached in comparison with the immeasurable altitudes that yet remain unscaled. Be thorough in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. Quit you like men, be strong, and the exercise of your strength to-day will give you more strength to-morrow.—*Political Speeches in Scotland, Nov. and Dec. 1879.*

#### HISTORY.

HISTORY is among the most potent and effective of all the instruments of human education. It introduces us to forms of thought and action which are infinitely diversified. It gives us far larger materials of judgment upon human conduct, and upon the very springs of action, than any present experience can confer. Allow me to

observe to you, gentlemen, that judgment upon human conduct is perhaps the most arduous among all the tasks to which the mind of man can be addressed. It is a work the perfect performance of which, I apprehend, surpasses all our powers. To some it may sound like a paradox, but I believe it to be the simple truth, that no man, and no combination of men, is capable of weighing action in the scales of absolute justice, any more than the greatest artists that ever lived in Greece were competent to express absolute beauty by the force of their imaginations and the labour of their hands. But as in the case of the artist the constant effort to reach an unattainable perfection availed to produce approximations at least to ideal excellence, so in the case of the historian the steady and loyal endeavour to be absolutely just and true in the lofty task of passing judgment will keep the head steady and the foot sure in many a dangerous path by bog and precipice, and will give mighty aid in raising the mind of man to its best capacity for the noblest of all its operations, the search and discernment of the truth. But there is one peculiar note of the consummate historic student, nay, the historic reader, which deserves beyond all others to be pressed under your attention, and in which he partakes of the highest quality of the historian himself. Let us ask ourselves what is that highest quality? Of him who betakes himself to the writing of history, to the telling us what man and the world have been in other times, much indeed is required. He must, for example, be learned, upright, exact, methodical, and clear. This is much, but it is not enough. The question remains behind—By what standard is the child of the present to judge the children of the past? Our mental habits are shaped according to the age in which we live, our thought is saturated with its colour. But, in like manner, those

who went before us in the long procession of our race, took the form and pressure of their own time. Therefore, they must not be judged according to the form and pressure of ours.—*Political Speeches in Scotland*, Nov. and Dec. 1879.

#### THE STUDY OF MANKIND.

I SUBMIT to you, gentlemen, that man is the crown of the visible creation, and that studies upon men—studies in the largest sense of humanity, studies conversant with his nature, his works, his duties, and his destinies—are the highest of all studies. That as the human form is the groundwork of the highest training in art, so those mental pursuits are the highest which have man, considered at large, for their object.—*Political Speeches in Scotland*, Nov. and Dec. 1879.

#### THE MEDICAL AND LEGAL PROFESSIONS.

THE medical and legal professions are not likely to be displaced or menaced by any of the mutations of this or a future century. The demand for their services lies deep, if not in the order of nature, yet in the actual constitution of things, as the one is founded upon dissension, and the other on disease. Nay, this demand is likely to be a growing demand, for with material and economic progress, the relations of property become more complex and diversified; and as the pressure and unrest of life increase with accelerated movement of mind and body, the nervous system which connects mind and body acquires greater intensity; and new susceptibilities of disorder and suffering, giving occasion for new problems and new methods of treatment, are continually developed. As the god Terminus was an early symbol of the first form of property, so the

word law is the venerable emblem of the union of mankind in society. Its personal agents are hardly less important to the general welfare than its written or customary prescriptions; for neither statute, nor Parliament, nor press is more essential to liberty than an absolutely free-spoken bar. Considered as a mental training, the profession of the bar is probably in its kind the most perfect and thorough of all professions. For this very reason, perhaps, it has something like an intellectual mannerism of its own, and admits of being tempered with advantage by other pursuits lying beyond its own precincts, as well as by large intercourse with the world,—by studies not only such as those of art and poetry, which have beauty for their objects, but such as history, which opens the whole field of human motive as well as act, which is not tied in the same degree to position and immediate issues, and which, introducing wider laws of evidence, gives far more scope for suspense of judgment, or, in other words, more exact conformity or more close approximation between the mind and the truth which is in all things its proper object. We all appreciate that atmosphere of freedom which within the legal precinct is constantly diffused by a healthy competition. The non-legal world, indeed, is sometimes sceptical as to limitations which prevail within the profession itself. It is sometimes inclined also to think that of all professions its action is in these modern times most shrouded in something of technicality and mystery, which seriously encumber the transaction of affairs, and in some cases tend to exclude especially the less wealthy classes from the benefits which it is the glory of law to secure for civilized man in the easy establishment and full security of rights.—*Political Speeches in Scotland*, Nov. and Dec. 1879.



*DUTY OF GOVERNMENT IN REGARD TO FOREIGN  
AFFAIRS.*

THE great duty of a Government, especially in foreign affairs, is to soothe and tranquillize the minds of the people, and not to set up false phantoms of glory which are to delude them into calamity, not to flatter their infirmities by leading them to believe that they are better than the rest of the world, and so to encourage the baleful spirit of domination; but to proceed upon a principle that recognizes the sisterhood and equality of nations, the absolute equality of public right among them; above all to endeavour to produce and to maintain a temper so calm and so deliberate in the public opinion of the country, that none shall be able to disturb it. The maxim of a Government ought, gentlemen, to be that which was known in ancient history as the appeal from Philip drunk to Philip sober.—*Political Speeches in Scotland*, Nov. and Dec. 1879.

*THE BRITISH EMPIRE.*

THERE is no precedent in human history for a formation like the British Empire. A small island at one extremity of the globe peoples the whole earth with its colonies. Not satisfied with that, it goes among the ancient races of Asia, and subjects two hundred and forty millions of men to its rule. Along with all this it disseminates over the world a commerce such as no imagination ever conceived in former times, and such as no poet ever painted. And all this it has to do with the strength that lies within the narrow limits of these shores. Not a strength that I disparage; on the contrary, I wish to dissipate, if I can, the idle dreams of those who are always telling you that the strength of England depends, sometimes they say upon its

prestige, sometimes they say upon its extending its Empire, or upon what it possesses beyond these shores. Rely upon it, the strength of Great Britain and Ireland is within the United Kingdom. Whatever is to be done in defending and governing these vast colonies with their teeming millions, in protecting that unmeasured commerce, in relation to the enormous responsibilities of India—whatever is to be done must be done by the force derived from you and from your children, derived from you and from your fellow-electors throughout the land, and from you and from the citizens and people of this country. And who are they? They are, perhaps, some three-and-thirty millions of persons—a population less than the population of France; less than the population of Austria; less than the population of Germany; and much less than the population of Russia.—*Political Speeches in Scotland*, Nov. and Dec. 1879.

#### OUR HUMAN CONDITION.

WE might have been appointed to come into existence each springing separately from the dust whereof we are made, and each receiving individually the breath of the Divine Spirit into his nostrils. Instead of which it has pleased the Father of us all that we should be a race, produced in the way of natural propagation one from another; around this function are clustered our tenderest and most inward and permanent affections: to it belong the most complex reciprocal offices, reaching over long periods of our life, and generally succeeding and replacing one another throughout the whole or the greater part of its course: thus the principle of communion amongst men is carried into the most minutely ramified intermixture. And in a still larger sense, the whole of our human condition, which lies beyond its domestic and political relations, is also eminently social.

Interests and attachments are inseparably intertwined : the actings and sufferings of each one are made in a very great degree dependent on the actings and sufferings of others—*Church Principles considered in their Results.*

#### CIVIL SOCIETY.

CIVIL Society is an ordinance of God. After we have put aside all questions upon particular forms of government, there remains, at least by nearly universal consent, this principle—that our combination together in nations and politics, and our relation of subjection, as individuals, to the authority of a government, are parts and features of our condition, as men, which must be referred immediately to the will of our Maker.—*Church Principles considered in their Results.*

#### THE POLEMICAL FRAME OF MIND.

THE polemical frame of mind, however effective for its immediate purposes, . . . is too commonly fatal to enlargement and to impartiality of view.—‘Ancient Beliefs in a Future State’ (*Nineteenth Century*, Oct. 1891).

#### VIGILANCE OF PUBLIC OPINION.

NO government, however well disposed, will at any time be able to keep the expenditure of the country within moderate bounds, unless it is supported by the constant vigilance of public opinion. You will ask me, perhaps, why is this? I will tell you in a few words. It is because individuals, and knots and groups, and even classes of men, have a constant, quick, unsleeping interest in feeding themselves upon the produce of the public industry. The natural counterpoise to that perfectly natural tendency on the part

of individuals and classes is in the vigilance of the public mind. It is by the public sentiment operating vigorously on the one hand, and by the natural tendency of public servants, and professional men, and particular classes on the other, to struggle in particular for their own interests, that the equilibrium—a fair and just balance—is maintained. But if the public go to sleep, the other power, gentlemen, never goes to sleep. On the contrary, it watches for its opportunity.—*Speeches in South-west Lancashire*, 1868.

#### NAMES OF NATIONS.

NATIONS called by a name which is derived from a national source, are likely to retain it longer than those which are designated dynastically from the head of a ruling family: as they must change their dynasties more frequently than they can receive new infusions of race and blood, powerful enough to acquire a predominance over the old.—*Studies on Homer*, vol. i.

#### THE JEWS.

SOME time back, Mr. Goldwin Smith, I think, made against the Jews what may be called a charge of incivism, and called forth an effective defence. It is certain that that people, as known among us, have marked virtues; and I am not aware that they have corresponding faults. One thing, I think, may be said, which is no matter of reproach: they do not so entirely amalgamate with other Englishmen as to lose all notes of difference. The Jew remains a Jew, and carries a peculiar stamp, which cannot, with any presumption of truth, be referred either to intellectual or moral inferiority. Is it not probable that that stamp is monumental? That it is the surviving record of the persistent

medieval persecution, which went far below the surface, and cut deep lines in character? Such experiences sharpen self-consciousness, and give fresh tension to whatever in the human being is distinctive. There seems here to be a wise provision of Nature, which in some measure redresses inequality of strength as between more powerful and less powerful nations. If an influence has been at work, drawing closer and closer the ties that bind one Jew to another, giving to each Jew a larger share in the being of every other Jew, has it not recorded a significant though silent protest against cruel and inveterate injury? For thus it is that the being of one human creature can be imparted to his brothers, and theirs to him.—*Special Aspects of the Irish Question*, 1892.

#### CO-OPERATION OF LABOUR.

I AM convinced it is only in a very advanced state of the labour or wage-earning classes that co-operation can be at all possible or advantageous to them; and, therefore, whenever I see it locally producing a good effect, I rejoice in it, mainly as a proof that in that particular neighbourhood the labouring class is greatly advanced. But, upon the other hand, the risks and responsibilities of joint-stock enterprise are serious. I must own to you that although, ever since my mind was given to commercial subjects, I have been, I hope, a pretty steady adherent to the principles of free-trade, yet I have never had that universal faith in the principle of joint-stock as distinguished from individual agency and enterprise which I believe has been entertained by many far greater authorities than myself. I hope, therefore, that the greatest caution will ever be exercised by the labouring classes with regard to the management of joint-stock enterprise; and I may add, and justly add, a like hope for all other classes. But

whenever joint-stock enterprise among workmen succeeds I heartily rejoice in it, and bid them "God speed."—*Speeches in South-west Lancashire, 1868.*

#### THE LEISURED CLASS.

THE mass of mankind are, under an iron law, bound by the necessity of subsistence to absorbing labours. The natural condition of a healthy society is, that governing functions should be discharged in the main by the leisured class. In matters where the narrow interests of that class seem to be concerned, it has besetting sins and dangers. But, for the general business of government, it has peculiar capacities : and whatever control a good system may impose by popular suffrage, by gathering representation from all classes, by tradition, or opinion, or the press, or otherwise, yet, when the leisured class is deposed, as it is now to a very large extent deposed in Ireland, that fact indicates that a rot has found its way into the structure of society.—*Special Aspects of the Irish Question.*

#### SELFISHNESS IN NATIONS.

SELFISHNESS is a rooted principle of action in nations not less than in single persons. It seems to draw a certain perfume from the virtue of patriotism, which lies upon its borders. It stalks abroad with a semblance of decency, nay, even of excellence. And under this cover a paramount community readily embraces the notion, that a dependent community may be made to exist not for its own sake, but for the sake of an extraneous society of men. With this idea, the European nations, utterly benighted in comparison with the ancient Greeks, founded their transmarine dependencies. But a vast mari-

time distance, perhaps aided by some filtration of sound ideas, prevented the application of this theory in its nakedness and rigour to the American Colonies of England. In Ireland we had not even the title of founders to allege. Nay, we were, in point of indigenious civilization, the junior people. But the maritime severance, sufficient to prevent accurate and familiar knowledge, was not enough to bar the effective exercise of overmastering power. And power was exercised, at first from without, to support the Pale, to enlarge it, to make it include Ireland. When this had been done, power began, in the seventeenth century, to be exercised from within Ireland, within the precincts of its government and its institutions.—*Special Aspects of the Irish Question.*

#### THE SYMPATHIES OF A FREE PEOPLE.

THE sympathies of a free people ought to be a dear and precious object of our ambition. Ambition may be a questionable quality; if you give a certain meaning to the phrase, it ill comports with the Christian law. But there is one sense in which ambition will never mislead men; that is the ambition to be good, and the ambition to do good in relieving from evil those who are grievously suffering, and who have not deserved the evils they endure; that is the ambition which every British statesman ought to cherish.—*Political Speeches in Scotland, March and April 1880.*

#### PUBLIC ECONOMY.

I AM one of those who agree with Mr. Cobden in one of the many useful sayings which that eminent and admirable man delivered for the benefit of his fellow-men. It was this, that public economy was public virtue. That it

was not merely the saving of so many pounds, shillings, and pence—and don't by any means suppose he was so irrational as to say that all public virtue was summed up in it—no, but that public economy was closely associated with public virtue; and that if you wanted to have a full and healthy tone in the public health of the country, a perfect integrity and absolute superiority to all except public principles in the motives of those who carry it on, it is very difficult to have that unless in a state of things in which public economy is highly prized and carefully and faithfully followed.—*Political Speeches in Scotland*, March and April 1880.

*PUBLICITY AND PUBLIC LIFE.*

IT is very difficult in these times to insure absolute privacy; and you will agree with me that there is not one among us who is ashamed of their proceedings or desirous that they should not meet the light. On the contrary, our desire is that they should all be carried on in the light of day, and long life has increasingly deepened this impression upon my mind, that when we attempt, as we must now and then attempt, at least in inward speculation, to compare the condition of this community, this great British community, with that of other communities, upon most points we might find that there is an advantage on one side and a set-off on the other side; but there is one great, overpowering, inestimable advantage which we possess; and that is the advantage of publicity in our doings. There is no country where it is so difficult for iniquity to avoid detection, and that is perhaps the most felicitous of all distinctions that can attach to the condition of any country as compared with its neighbouring communities.—*Speech at the National Liberal Club on the Mission to the Vatican*, July 30, 1890.



*FREEDOM OF COMBINATION.*

THE earliest of all the triumphs won on behalf of the working-men, was the power of free combination. When I was a child, if a small body of working-men consulted together, and combined together, and jointly refused to work for a particular individual, unless he would give them such and such wages, that was an offence punishable by law; and to a Scotsman, gentlemen,—to a Scotsman,—you owe the repeal of that abominable state of law, and the establishment of freedom to combine—I mean to Joseph Hume. It is an immense debt that you owe to that most worthy, distinguished, and excellent member of Parliament, in that and in a hundred other particulars. And that freedom of combination, naturally, when it was first given, was not so perfectly effective. The ingenuity of lawyers and of judges, not corrupt, but under bias, set to work to limit it as far as possible; but within the last few years the whole operations of the working-classes, combined together in their particular trades unions, have been set entirely free from interference of any kind, so long as they kept within the limits of the law, and abstain from violence, which, whether in England or in Ireland, is and ought to be everywhere punished and put down.—*Speech at West Calder, October 23, 1890.*

*THE PRINCIPLE OF NATIONALITY.*

THE principle of nationality and the principle of reverence for antiquity—the principle of what I may call local patriotism—is not only an ennobling thing in itself, but has a great economic value. That, perhaps, may seem a bold statement, but in my opinion it is a true one. Everybody feels, I think, the first portion of it to be true—namely, that it is of an ennobling character. The attach-

ment to your country, the attachment among British subjects to Britain, but also the attachment among Welsh-born people to Wales, has in it, in some degree, the nature both of an appeal to energy and an incentive to its development, and, likewise, no few elements of a moral standard; for the Welshman, go where he may, will be unwilling to disgrace the name. It is a matter of familiar observation that even in the extremest east of Europe, wherever free institutions have supplanted a state of despotic Government, the invariable effect has been to administer an enormous stimulus to the industrious activity of the country. That is the case wherever we go.—*Speech at the Eisteddfod*, September 4, 1888.

*FACILITIES FOR INTELLECTUAL IMPROVEMENT.*

THE enterprise of certain enlightened publishers has taught them to work for the million, and that is a very important fact. When I was a boy I used to be fond of looking into a bookseller's shop, but there was nothing to be seen there that was accessible to the working-man of that day. Take a Shakespeare, for example. I remember very well that I gave £2 16s. 0d. for my first copy; but you can get an admirable copy for 3s. Those books are accessible now which formerly were quite inaccessible. We may be told that you want amusement; but in reading the works of such authors as Shakespeare and Scott there is the greatest possible amusement in its best form. Do you suppose when you see men engaged in study that they dislike it? No. There is labour no doubt of a certain kind—mental labour, but it is so associated with interest all along that it is forgotten in the delight which it carries in its performance, and no people know that better than the working-classes. I want you to understand that multitudes of books now are constantly being prepared and placed

within reach of the population at large, for the most part executed by writers of a high stamp, having subjects of the greatest interest, and which enable you at a moderate price, not to get a cheap literature which is secondary in its quality, but to go straight into the very heart, if I may so say, into the sanctuary of the temple of literature—and become acquainted with the greatest and best works that the men of our country have produced. It is not to be supposed that working men, on coming home from labour, are to study Euclid and works of that character; and it is not to be desired unless in the case of very special gifts; but what is to be desired is that some effort should be made by men of all classes, and perhaps by none more than by the labouring class, to lift ourselves above the level of what is purely frivolous, and to endeavour to find our amusement in making ourselves acquainted with things of real interest and beauty.—*Speech at the Buckley Institute, 1878.*

#### ADVICE TO THE PREACHER.

LET the preacher never forget the reality of the man, let him never become a conventional being, let him never adopt—you won't misunderstand me if I use a homely phrase—the mere slang of religion, for there is a slang in religion, that is to say, there is an illegitimate growth of vulgarity and dialect in religion as in everything else. Let him retain his reality as a man; and in proportion to the sense he entertains of the immeasurable dignity and power of the office he has to fill, and the instrument he has to wield, let him extend a proportionate corresponding care in the cultivation, ay, of the very smallest incidental qualities that he thinks may contribute to the fuller accomplishment of his work.—*Speech at the City Temple, 1879.*

*THE MORAL FORCE OF PUBLICITY.*

I AM one of those who believe that true civilization largely consists in, and may be absolutely tested and measured by, the substitution of moral for physical forces. Of these moral forces there is one that specially falls within the domain of statesmen and of general opinion. That force is publicity. It is the establishment of a state of things wherein the word spoken, written, printed, is not punishable except by the known condition of the laws; and where, in the interpretation of those laws, the doubtful case is habitually ruled in the sense and interest of freedom. It is, perhaps, the only force of which it can be said that—although, of course, it is in human hands liable to abuse—its abuse has never in history been recorded as intolerable. It is the force which, beyond all others, keeps the atmosphere of a country sweet and pure. It is like some favoured medicines, which are gentle no less than they are effective. For its power is a vast and effectual power, a power which no scheme of tyranny can permanently withstand.—‘Italy in 1888-9’ (*Nineteenth Century*, May 1889).

*THE CONSOLATIONS OF THE POOR.*

WE live in an age when most of us have forgotten that the Gospel of our Saviour Jesus Christ, which He came to preach, and the sanction of which He sealed with His blood, in addition to all else that it was, besides scattering blessings over every class of the community, was above all the Gospel of the poor; that the lot of the poor was that which He chose for Himself; that from the ranks of the poor He selected His apostles, who went forth into the world to found the most glorious kingdom ever exhibited to the eyes of men; and that from this Master

proceeded the words which showed us, in reference to temporal circumstances, that a time would come when many of the first shall be last, and many of the last first. Blessed, no doubt, shall be rich men, if they confront the many and subtle tendencies of the life they lead. But blessed also, as we have been told, are the poor who accept with cheerfulness the limited circumstances and conditions in which they have to pass these few fleeting years, now nearly brought to their close for me and for all of you, and who are content to look forward to the hope beyond the grave, and to the brightness of the light that shines upon the further shore of the dark river of our death.—*Address to the Inmates of St. Pancras Workhouse, 1879.*

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