

borne off the prize in the intellectual conflicts of their country. But I need not attempt to prove what no one is prepared to deny.

Are there, however, no other consequences of these studies beyond those I have pointed to? The moral capacities of man must not be left out of account in any part of intellectual discipline. Now these severe studies are on the whole favourable to self-control: for, without fastening on the mind through the passions and the senses, they give it not merely a power of concentration, but save it from the languor and misery arising from vacuity of thought—the origin of perhaps half the vices of our nature.

Again, the study of the higher sciences is well suited to keep down a spirit of arrogance and intellectual pride: for, in disentangling the phenomena of the material world, we encounter things which hourly tell us of the feebleness of our powers, and material combinations so infinitely beyond the reach of any intellectual analysis as to convince us at once of the narrow limitation of our faculties. In the power of grasping abstract truth, and in the power of linking together remote truths by chains of abstract reasoning, we *may* be distinguished from the lower orders of the beings placed around us; but, in the exercise of these powers, we bear perhaps no resemblance whatsoever to the supreme intellect. Applied to an Almighty Being with the attribute of ubiquity, in whose mind all things past and to come co-exist in eternal presence, time and space have no meaning, at least in that sense in which they are conditions of our own thoughts and actions. To him all truth is as by intuition; by us truth is only apprehended through the slow and toilsome process