

paragraph, inasmuch as he conducts a sort of free and easy attack on religion, especially on what he conceives to be the fundamental doctrines of Christianity. But, after all, it can be perceived that his attack, so far as it is really an attack on religion, is evidently inspired by his mistrust and dislike, and to some extent fear, of Ecclesiasticism, especially of the Ultramontane movement in Germany, against which he says Prince Bismarck began a struggle in 1872. It is this kind of semi-political religion that he is really attacking, more than the pure essence of Christianity itself. He regards it as a bigoted system hostile to knowledge—which, if true, would amply justify an attack—and he says on page 118 :—

“The great struggle between modern science and orthodox Christianity has become more threatening; it has grown more dangerous for science in proportion as Christianity has found support in an increasing mental and political reaction.”

This may seem an exaggerated fear; but