

sympathy and indignation. And when one expostulates with these brutal 'Christians' on their cruelty, the only answer is, with a laugh: 'But the beasts are not Christians'" (p. 126).

This, if true, and I have heard it from other sources, does constitute rather a serious indictment against the form of practical Christianity understood by the ignorant classes among the Latin races.

To return, however, to the concluding paragraph of the extract quoted above (on page 81) from his page 119:—

No one can have any objection to raise against the dignity and worthiness of the three great attributes which excite Professor Haeckel's, as they excited Goethe's, worship and admiration, viz., the three "goddesses," as he calls them: Truth, Goodness, and Beauty; but there is no necessary competition or antagonism between these and the other three great conceptions which aroused the veneration of Kant: God, Freedom, and Immortality; nor does the upholding of the one triad mean the overthrow of the other: