

cism produces inquiry; inquiry leads to knowledge; and knowledge produces civilization.

Leaving this somewhat abstract metaphysical argument, let us turn to history. The legends, customs and religion of all savage tribes give ample proof, that the complete dominion of the imagination over the intellect, is the universal badge of barbarism. Again the epic poetry, the semi-divine character of the laws, the modified religion of semi-barbaric tribes afford indisputable evidence that the progress of civilization is the result of a gradual encroachment of the intellect upon the domain hitherto occupied solely by the imagination. Thus it has been shown that civilization has been retarded in some countries by the extraordinary grandeur and magnificence of the works of nature, such as mountains large rivers, thunder storms, and cyclones. These being inexplicable to primitive man, tended to increase the dominion of the imagination and to intimidate the intellect. It has also been shown that sailors who are less "masters of their stars" are more superstitious than soldiers whose warfare is upon the firmer element.

Then, before the Church can claim to have advanced civilization, her advocates must show that she has lessened the power of the imagination and has given broader range to the intellect of man. They must show that she has encouraged that spirit of scepticism which is the necessary fore-runner of inquiry. It is, however, the boast of the Church that she has maintained unimpaired the doctrine of the Fathers, that she has unrelentingly persecuted all heretics who refused to reverence that which was ancient.

The history of modern times will, when fairly examined, give still less credit to the influence of religion. Certainly, if as it is claimed, the Church has not changed her fundamental doctrines, her influence upon civilization must have been greatest in those countries and in those periods in which she had the greatest

power to enforce her principles. On the contrary in England we find that no science and but little literature, worthy the name, existed, until the clergy lost their control over the English mind. It would be well for the advocates of the Church to remember that the revival of learning, of which they boast, was due to the pagan philosophy and literature of Greece and Rome. In France during the reign of Henry, IV, and Louis, XIII, while the power of the clergy gradually declined, we see the earnest of a national literature and many considerable additions to science. During that brilliant military and ecclesiastical reign of Louis XIV, the most Christian king, the clergy were re-enthroned, the national intellect enervated, the imagination once more ruled supreme. During this much extolled reign of fifty four years, there is a sad retrogression in the civilization of France, a lasting monument to the dominion of religion over the intellectual elements of society. On account of the religious element in Spain, she has produced but an inferior literature and has done almost nothing for science. In Germany there are two distinct classes between which there is but little social and still less intellectual communion. The one sceptical and intellectual, the other religious and ignorant. Nor can England and America be cited as illustrious exceptions to this general principle. True, they are religious, but their religion is theoretical rather than practical. They listen reverentially to dogmatic doctrines and in the practical affairs of life do not hesitate to disregard the most fundamental principles of their creed. There is a vast difference between a people who preach the doctrine of "Special providence" and at the same time offer premiums for improvements in the implements of war, and the people who would undertake the reduction of a Jericho by blowing ram-horns. The result is that perhaps in no countries is the current of events—the progress of the race—so little influenced