

enemy. And so Puseyism, in its more vital scions, is fast ceasing to be Puseyism. The newspapers still bear their lists of conversions to Rome; and thus the means so invidiously resorted to of strengthening the English Establishment against Popery is fast developing itself into a means of strengthening Popery at the expense of the English Establishment.

The influence on science of this mediæval Christianity, so strangely revived, forms by no means the least curious part of its history. It would appear as if the doctrine of authority, as taught by Puseyism and Popery, — the doctrine of a human infallibility in religious matters, whether vested in Popes, Councils, or Churches, — cannot coëxist in its integrity, as a real belief, with the inductive philosophy. It seems an antagonist force; for, wherever the doctrine predominates, the philosophy is sure to decline. The true theologic counterpart to the inductive scheme of Bacon is that Protestant right of private judgment, which, dealing by the word of God as the inductive philosophy deals by the works of God, involves as its principle what may be termed the inductive philosophy of theology. There is certainly nothing more striking in the history of the resuscitation of the mediæval faith within the English Church, than its marked hostility to scientific truth, as exhibited in the great educational institutions of England. Every product of a sound philosophy seems disappearing under its influence, like the fruits and flowers of the earth when the chilling frosts of winter set in. But it is impossible to state the fact more strongly than it has been already stated by Mr. Lyell, in his lately published "Travels in America." "After the year 1839," he says, "we may consider three-fourths of the sciences still nominally taught at Oxford to have been virtually exiled from the university. The class-rooms of the professors were some of them entirely, others nearly deserted.