above novels; the latter is austere, perhaps even repulsive, for it sternly impresses us with a conviction of the irresistible dominion of law, and the insignificance of human exertions. In a subject so solemn as that to which this book is devoted, the romantic and the popular are altogether out of place. He who presumes to treat of it must fix his eyes steadfastly on that chain of destiny which universal history displays; he must turn with disdain from the phantom impostures of pontiffs and statesmen and kings.

If any thing were needed to show us the untrustworthiness of artistic historical compositions, our personal experience would furnish it. How often do our most intimate friends fail to perceive the real motives of our every-day actions; how frequently they misinterpret our intentions! If this be the case in what is passing before our eyes, may we not be satisfied that it is impossible to comprehend justly the doings of persons who lived many years ago, and whom we have never seen.

In selecting and arranging the topics now to be presented, I have been guided in part by "the Confession" of the late Vatican Council, and in part by the order of events in history. Not without interest will the reader remark that the subjects offer themselves to us now as they did to the old philosophers of Greece. We still deal with the same questions about which they disputed. What is God? What is the soul? What is the world? How is it governed? Have we any standard or criterion of truth? And the thoughtful reader

will earnestly ask, "Are our solutions of these problems any better than theirs?"

The general argument of this book, then, is as follows:

I first direct attention to the origin of modern science as distinguished from ancient, by depending on observation, experiment, and mathematical discussion, instead of mere speculation, and shall show that it was a consequence of the Macedonian campaigns, which brought Asia and Europe into contact. A brief sketch of those campaigns, and of the Museum of Alexandria, illustrates its character.

Then with brevity I recall the well-known origin of Christianity, and show its advance to the attainment of imperial power, the transformation it underwent by its incorporation with paganism, the existing religion of the Roman Empire. A clear conception of its incompatibility with science caused it to suppress forcibly the Schools of Alexandria. It was constrained to this by the political necessities of its position.

The parties to the conflict thus placed, I next relate the story of their first open struggle; it is the first of Southern Reformation. The point in dispute had respect to the nature of God. It involved the rise of Mohammedanism. Its result was, that much of Asia and Africa, with the historic cities Jerusalem, Alexandria, and Carthage, were wrenched from Christendom, and the doctrine of the Unity of God established in the larger portion of what had been the Roman Empire.

This political event was followed by the restoration of science, the establishment of colleges, schools, libraries, throughout the dominions of the Arabians. Those conquerors, pressing forward rapidly in their intellectual development, rejected the anthropomorphic ideas of the nature of God remaining in their popular belief, and accepted other more philosophical ones, akin to those that had long previously been attained to in India. The result of this was a second conflict, that respecting the nature of the soul. Under the designation of Averroism, there came into prominence the theories of Emanation and Absorption. At the close of the middle ages the Inquisition succeeded in excluding those doctrines from Europe, and now the Vatican Council has formally and solemnly anathematized them.

Meantime, through the cultivation of astronomy, geography, and other sciences, correct views had been gained as to the position and relations of the earth, and as to the structure of the world; and since Religion, resting itself on what was assumed to be the proper interpretation of the Scriptures, insisted that the earth is the central and most important part of the universe, a third conflict broke out. In this Galileo led the way on the part of Science. Its issue was the overthrow of the Church on the question in dispute. Subsequently a subordinate controversy arose respecting the age of the world, the Church insisting that it is only about six thousand years old. In this she was again overthrown.

The light of history and of science had been gradu-

ally spreading over Europe. In the sixteenth century the prestige of Roman Christianity was greatly diminished by the intellectual reverses it had experienced, and also by its political and moral condition. It was clearly seen by many pious men that Religion was not accountable for the false position in which she was found, but that the misfortune was directly traceable to the alliance she had of old contracted with Roman paganism. The obvious remedy, therefore, was a return to primitive purity. Thus arose the fourth conflict, known to us as the Reformation—the second or Northern Reformation. The special form it assumed was a contest respecting the standard or criterion of truth, whether it is to be found in the Church or in the Bible. The determination of this involved a settlement of the rights of reason, or intellectual freedom. Luther, who is the conspicuous man of the epoch, carried into effect his intention with no inconsiderable success; and at the close of the struggle it was found that Northern Europe was lost to Roman Christianity.

We are now in the midst of a controversy respecting the mode of government of the world, whether it be by incessant divine intervention, or by the operation of primordial and unchangeable law. The intellectual movement of Christendom has reached that point which Arabism had attained to in the tenth and eleventh centuries; and doctrines which were then discussed are presenting themselves again for review; such are those of Evolution, Creation, Development.

Offered under these general titles, I think it will be found that all the essential points of this great controversy are included. By grouping under these comprehensive heads the facts to be considered, and dealing with each group separately, we shall doubtless acquire clear views of their inter-connection and their historical succession.

I have treated of these conflicts as nearly as I conveniently could in their proper chronological order, and, for the sake of completeness, have added chapters on—

An examination of what Latin Christianity has done for modern civilization.

A corresponding examination of what Science has done.

The attitude of Roman Christianity in the impending conflict, as defined by the Vatican Council.

The attention of many truth-seeking persons has been so exclusively given to the details of sectarian dissensions, that the long strife, to the history of which these pages are devoted, is popularly but little known. Having tried to keep steadfastly in view the determination to write this work in an impartial spirit, to speak with respect of the contending parties, but never to conceal the truth, I commit it to the considerate judgment of the thoughtful reader.

JOHN WILLIAM DRAPER.

UNIVERSITY, NEW YORK, *December*, 1873.

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No spectacle can be presented to the thoughtful mind more solemn, more mournful, than that of the dying of an ancient religion, which in its day has given consolation to many generations of men.

Four centuries before the birth of Christ, Greece was fast outgrowing her ancient faith. Her philosophers, in their studies of the world, had been profoundly impressed with the contrast between the majesty of the operations of Nature and the worthlessness of the divinities of Olympus. Her historians, considering the orderly course of political affairs, the manifest