

**PROGRESSION BY ANTAGONISM:
A THEORY, INVOLVING
CONSIDERATIONS TOUCHING THE
PRESENT POSITION, DUTIES, AND
DESTINY OF GREAT BRITAIN**

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Progression by Antagonism: A Theory, Involving Considerations Touching the Present Position, Duties, and Destiny of Great Britain by Alexander William Crawford Lindsay

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ALEXANDER WILLIAM CRAWFORD LINDSAY

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GREAT BRITAIN.



BY LORD LINDSAY.

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285.

ADVERTISEMENT.

THE following pages comprise my impressions relative to the present position, duties, and destiny of Great Britain, as the heir of past, and trustee of future civilization. I offer them, of course, solely as a Theory, although conviction of its truth, and the necessary conciseness of statement, may have given me the appearance of a dogmatism which I would most earnestly disclaim. I know well that for my own sake it might be prudent to delay the publication; there must be many inaccuracies, and I may find much to modify hereafter: but believing, as I do, that the principle is sound, and the general outline correct, having tested it in many ways, and especially in long and minute researches into the history of Christian Art, wherein I have found a safe and sure guide, affording a principle of classification and a standard of criticism, for which I elsewhere sought in vain,*—hearing, moreover, the cry that rises up on all sides, the yearning, agonising cry, from the youthful, ingenuous, truth-seeking

* I had originally intended prefixing this essay to the 'Sketches of the History of Christian Art,' now in the press, but circumstances have occasioned my abandoning that idea. I may refer to them, however, prospectively, as illustrating by a particular example the general principles here laid down,—as forming a tower, as it were, of the castle of which I have here sketched the plan and laid the foundations—a plan too extensive for my own or any single hand to execute, and which I should be delighted therefore to see carried out by others.

hearts of England for a key to the enigma of our times, and feeling through my own experience that the Theory in question solves that enigma; and believing, finally, that it contains an acorn of truth, which, dropped within the vase of our present shallow and bounded philosophy, must necessarily burst it in its expansion, and, falling on the rich virgin soil beneath, shoot up again towards heaven, a stately tree, of Life no less than Knowledge—I cannot hesitate; I feel that now or never is the time it should be set forth; and any blame or misapprehension that may temporarily attach to myself is of little consequence in comparison.*

Haigh, 1 July, 1846.

* I have been urged to subjoin proofs, authorities, and illustrations throughout the succeeding argument. I have added a few illustrations, but to enumerate the proofs and authorities at large would be tedious and well nigh impossible; every line would require a volume of them; the reader's memory will supply them better. My object has been conciseness; and I feel confidence in the recollection that many of the detached and subsidiary principles here asserted are generally recognised, although unconnectedly and without appreciation of their mutual relation and of the law that binds them all together.

PROGRESSION BY ANTAGONISM:

A Theory.

“ Neque enim hoc siverit Deus, ut phantasiæ nostræ somnium pro exemplari mundi edamus; sed potius benignè faveat, ut apocalypsin ac veram visionem vestigiorum et sigillorum Creatoris super creaturas, scribamus.”

“ God forbid that we give forth the dream of our fancy as the model of the world, but may he rather vouchsafe us his grace, that we may indite a revelation and true vision of the march and the signet of the Creator imprest upon creation.”

Bacon, Instauratio Magna.

ANALYSIS.

Progression produced by Antagonism a General Law of the Moral Government of God,

- I. In the Individual Man ;
- II. In the Universal Man ;
- III. In other Orders of Responsible Beings.

I. Progression by Antagonism a General Law of the Moral Government of God,

IN THE INDIVIDUAL MAN.

1. Analysis of Human Nature.

Three primary and distinguishing elements,

- i. Sense ;
- ii. Mind, or Intellect, of which the distinguishing faculties, rarely, if ever, equally balanced, and by their respective predominance determinative of character, are
 - (1.) Imagination, and
 - (2.) Reason ;
- iii. Spirit.

The Fall—Introduction of the principle of Antagonism.

2. Development of the Individual Man—his Childhood, Youth, Manhood, and Maturity—and standard of his perfection.

3. General Classification of Individuals.

- i. The Sensual ;
- ii. The Intellectual,—subdivisible into men of
 - (1.) Imagination, inclining, if unenlightened by Spirit, to Sensuality, or Practical Atheism ; and men of
 - (2.) Reason, inclining, if unenlightened by Spirit, to Atheism proper, or Theoretical ;
- iii. The Spiritual,—subdivisible into
 - (1.) Those in whom Spirit rules Sense directly, with little intervention and even a jealousy of Intellect—inclining in excess to ascetic Mysticism ;

- (2.) Those in whom Spirit rules Sense mediately, through Intellect—or more specifically,
- (i.) Through Imagination, inclining to Superstition and Spiritual Despotism ;
 - (ii.) Through Reason, inclining to Scepticism and Schism ;
 - (iii.) Through Imagination and Reason, duly balanced—an Ideal exemplified solely in the human nature of Our Saviour.

II. Progression by Antagonism a General Law of the Moral Government of God,

IN THE UNIVERSAL MAN.

Analogy, in growth and development, &c., between the Individual and Universal Man—the key to history.

Progression provided for by the antagonism of Sensual and Spiritual men, and by the predisposition of Individuals to the partial perception of Truth, through the unequal predominance assigned to Imagination and Reason in their intellectual constitution.

Constitutional Government and Christianity, and the restoration of the original harmony of human nature under the influence of God and after the image of Our Saviour, the tendency, consciously or unconsciously, of the Universal Man.

- I. First, or Antediluvian Dispensation—headed by Adam—Childhood of Man—development of Sense, or of his animal nature, in close approximation with Spirit.

Paradise—the Fall—primitive government and religion.

Theocracy.

Sacrifices of Cain and Abel—antagonism of Sense and Spirit.

1. The Cainites.
2. The Sethites, or ' Sons of God.'

Their union—the Giants—Universal Depravity—the Deluge.

- II. Second, or Postdiluvian Dispensation—headed by Noah—Youth and Manhood of Man—development and representation of the three elements of human nature, Sense, Spirit, and Intellect, by the three sons of Noah, Ham, Shem, and Japhet.