

some extent succeeded will react again upon the purely intellectual courses of thought and imbue them with fresh vigour and hopefulness. Should we, however, be mistaken in this expectation, we can say this with certainty, that neither the most refined theories of science, nor the speculations of philosophy, nor the dogmas of theology will prevent the utter loss of our ideals, the ruin of the higher life of mankind.

It has been frequently asserted that the philosophy of the day is irreligious. This is only partially correct. Many earnest thinkers in England and abroad are intently occupied with trying to understand the psychological foundation and the historical growth of religion, which they look upon as a great Reality, having an independent existence outside science and philosophy. If, at the same time, they refuse to draw into philosophical discussion those great Divine and human Truths, such as the nature of God and the scheme of redemption, which philosophical writers of the preceding age frequently dealt with in a prolific manner, we may look upon this as a sign of increasing reverence, and as an acknowledgment of the existence of other powers in the human soul than those of merely external sensation and logical inference. These thinkers are, in their writings, merely preparing the way for the new light.

In the general Introduction I pointed out that I propose in this History to look upon philosophical thought as occupying an intermediate position between scientific and religious thought. What has been said in the last few pages confirms this view, by pointing

67.  
Relation  
of recent  
philosophy  
to religion.