

several of the outstanding works of that philosophy have been brought out in English translations, this alone would not account for the entirely altered attitude now taken up by prominent thinkers, in general philosophy as well as to the special problem of knowledge. The deeper cause of this change must indeed be sought in a different direction, and again in that pressure which the diffused thought of general literature, the clearer principles of science and the demands of practical life, exerted upon the most secluded and abstract philosophical speculation. In this instance what influenced philosophy was a circumstance to which I have had occasion to advert already in the foregoing chapters, namely, the growing necessity that was felt for the formation of a philosophical or reasoned creed.

Up to the middle of the nineteenth century free inquiry into the nature and essence of fundamental beliefs had not been a desideratum with the large number of educated and thinking persons in this country. The Reformation¹ was not accompanied in England or in

¹ The Reformation in this country is in fact not one startling event such as was connected with Luther's appearance in Germany. It was a process which had several stages, occupying, in all, three centuries before it manifested, and then only partially and imperfectly, its inherent tendencies. As I am not writing for British readers only, who may, or may not, be well acquainted with the historical development of religious thought in their own country, I refer to two works in which that History is very lucidly explained. The first is written by one inside what is termed 'The Church,' i.e., from

the Anglican point of view, which looks upon movements outside as representing Dissent, be they in the direction of the older Romanism or in that of independence in religious organisation or doctrine. It is the 'Bampton Lectures,' by G. H. Curtis, entitled, 'Dissent in its Relation to the Church of England' (1872). On p. 287 he says: "The controversies which mainly characterised the sixteenth and seventeenth centuries were of a dissimilar type, the cause of divergence in the sixteenth century being the merely exterior question of Church-polity —on which the Independents se-