

humously published 'Essays on Religion,' revealed a continued search after a reasoned creed which, however, led to nothing really convincing. Much more decided was the position taken up by George Henry Lewes,¹ through whom, as also through Hamilton, Herbert

creed, a philosophy, a religion" ('Autobiography,' p. 67). At the age of twenty he came to the conclusion that the direction of his thought had become too analytical; he had lost, as it were, the substance of things over an attempt to dissect them; though he never "ceased to consider the power and practice of analysis as an essential condition of improvement," he "thought that it had consequences which required to be corrected" (p. 143). Under this "sense of want" the cultivation of the feelings became . . . "a cardinal point in his ethical and philosophical creed" (ibid.). This led him to an appreciation of poetry and art, and through the love of music, such as that of Weber and Mozart, and a disappointment with Byron's pessimism, he accidentally came upon the 'Miscellaneous Poems' of Wordsworth, which "proved to be the precise thing for [his] mental wants at that particular juncture" (p. 147). From Wordsworth he "seemed to learn what would be the perennial sources of happiness, when all the greater evils of life shall have been removed" (as the utilitarian philosophy was hopeful of removing them) ". . . and the delight which these poems gave [him] proved that with culture of this sort, there was nothing to dread from the most confirmed habit of analysis" (p. 148).

¹ In 1874 and 1875 G. H. Lewes (1817 - 1878) published the first series of his 'Problems of Life and Mind,' with the sub-title, 'The

Foundations of a Creed.' With much less caution but with a vastly superior knowledge of the natural, especially the biological sciences, than Mill possessed, Lewes came to the conclusion that a reconciliation of knowledge and belief in a "creed" founded upon scientific methods of thought could be elaborated. He, as well as Spencer, and probably largely through the influence of the latter, entertained an exaggerated belief in the power of the genetic view to solve the fundamental problems of life and mind. This view had been established in Spencer's mind before Darwin gave to it convincing strength through his 'Principle of Natural Selection.' But beyond collecting much material, interesting especially to the psychologist, Lewes did not advance far in his original design, nor did he really tackle the main difficulty as Renouvier had done before him in France. He did indeed realise the necessity of dealing with the problem of certitude, but did not advance to a "science of morality" like that which Renouvier had put forth already in 1869. It is interesting to note that one of the weakest points of Spencer's system lies likewise in his Ethics, as fully explained by Henry Sidgwick, but that Spencer, unlike Lewes, propounded the doctrine of the Unknowable, thus closing this search for a reasoned creed by that Agnosticism with which, two generations earlier, James Mill had, according to the testimony of his son, already started.