

was opposed by the 'Contemporary,' which treated of fundamental questions of Knowledge and Belief in a conservative spirit; the 'Nineteenth Century,'<sup>1</sup> branching off from this, contained in its first volume, under the title of a "Symposium," a discussion by prominent thinkers of the great underlying questions of Knowledge and Belief, of Life and Existence. The very inconclusiveness of this remarkable discussion, and, later on, the appearance of Mr Mallock's articles entitled, "Is life worth living?" must have created in wider circles the conviction that it was the task of philosophers to approach afresh those great problems which had since the time of Descartes occupied thinkers on the Continent, but which had in this country only recently attracted the attention they deserve.

None of these various lines of thought, however, gave a sufficiently distinct formulation of the underlying problem; none of them said, in plain words, that our age had to a large extent lost what former ages possessed or thought they possessed, viz.: a definite conception of the truly Real—as distinguished from the many surrounding realities, which proved, on examination, to be merely apparent, devoid of intrinsic value, mere semblances

term has ceased to be identical with Comtism, not less in France itself than in other countries. When M. Brunetière said, France would not give up Positivism, he clearly did not mean Comtism.

<sup>1</sup> The 'Nineteenth Century's' appearance falls in time almost exactly between the appearance of two works which made a great impression. The first was John Henry (Cardinal) Newman's 'Gram-

mar of Assent' (1870); the other, Mr A. J. Balfour's 'Defence of Philosophic Doubt' (1874). The latter was followed by a more comprehensive Treatise on 'The Foundations of Belief' (1895). These works form landmarks in the history of religious philosophy in England, and will be discussed in a later chapter, which, under the title "Of the Spirit," will deal with this subject.