

mental life. More than in any other comprehensive doctrine are the philosophical and historical interests mixed up whenever we deal with moral or religious phenomena.

The exact or mathematical Sciences have in recent times almost entirely broken loose from historical tradition; so much so that text-books of Science become speedily antiquated; and a historical knowledge of the rapid changes in the fundamental axioms of any special science is almost entirely of philosophical interest, as is shown by the fact that great epochs in scientific research have usually started in opposition to traditional ideas, and have frequently been marked by the necessity of meeting determined attacks.

When we look at philosophy itself, we find just the opposite. Instead of its breaking loose from the past, the interest in older philosophy has enormously increased. After the end of that succession of original philosophical systems which in modern times began with Descartes and culminated in Hegel and Schopenhauer, we meet with a growing interest in the history of philosophy. Some renowned disciples of Hegel have almost exhausted their speculative powers in composing elaborate histories of ancient or modern philosophy.

Constructive efforts hardly exist, or are at best fragmentary, hesitating, or inconclusive. But if lastly we look at Religion, we find that it is wholly bound up with one great historical fact, that of the foundation of Christianity and the teaching of Jesus.

In fact, to many of us it would seem impossible to construct any religious view of the world and of life without an historical background. It seems impossible