

away from the cavalier manner in which they treated the history as well as the principles of a spiritual view of the World and Life.

As a graduate in mathematical and physical Science, I was fully aware of the enormous value of exact or mathematical Thought, which was pushing its way into all regions of natural knowledge, but I was not satisfied that the mental principles of religious life and thought were equally clearly understood.

The philosophical problem thus shaped itself in my mind as follows. Kant had put the question: How is Scientific Knowledge possible in the face of those doubts which Hume has for all time clearly laid before thoughtful and penetrating minds? It seemed to me that another and equally important question is provoked by Hume's doubts—the question, namely, How is Spiritual Thought and Knowledge possible? In both cases—in that of Science as well as in that of Religion—there was no question in my mind as to the existence of the objects of the studies, as there certainly was no doubt in Kant's mind regarding the former. The problem was not to build up scientific or spiritual knowledge, for both these existed already, but to answer the philosophical question: How are we to conceive of the human mind in its individual and social Life so as to explain the origin and growth of two regions of Thought equally necessary, though frequently in conflict in the course of human progress and culture?

Kant had attempted to answer the question: How is exact Science possible? but had left as it were a