

institutions. Whereas the second view dealt mainly with the phenomena of individual and subjective belief, this new view deals with religions as objective phenomena in the life of civilised as well as savage nations and in the progress of culture; it deals with the spiritual life of humanity on a large scale. In this country these studies, since the time of Max Müller, have been known as Science of Religion.

These historical studies have been conducted from many sides and by adherents of very different and opposite schools of thought. All schools agree in maintaining that historical facts in great number and on a large scale must first be collected and correctly established, before any valuable inferences can be drawn. But in spite of proclaiming this purely inductive position, they have, without exception, had to start with certain preconceptions gained by theory or imported from other fields of research. Philosophical criticism has latterly been much occupied in showing both that such preconceptions have here as elsewhere existed, and what they have been. This produced a tendency to admit frankly that some principles and general points of view are required, and should be clearly stated and not tacitly or surreptitiously introduced. Thus has been brought about a reversion from the so-called historical method to logical, metaphysical, and psychological positions, with the desire to gain from them some basis or some well-defined lines on which the enormous accumulation of historical facts and details can be arranged and their significance estimated.

This tendency has gone hand in hand with other influences, and has led back to a study of the position