

A much more emphatic statement of the problem with a much more definite, though not less embarrassing conclusion, appeared in the middle of the century, and

and other passages in the last of his writings is probably that of Mr W. L. Courtney ('Life of John Stuart Mill,' 1889), in which he bids "us remind ourselves that Mill had acknowledged as his chief office in the realm of thought to see the truth in the views of opponents, and to put the adversary's case . . . better than the adversary could have put it" (p. 172). This is in reference to Lord Morley's essay, 'Mr Mill on Religion.' It is reprinted in the 1st edition of 'Critical Miscellanies,' 2nd series, 1877, but has been omitted in the later editions of this collection. For the historian of thought it forms one of the most important documents, as it touches with remarkable clearness on the different aspects which the religious problem presents for philosophic enquiry. The following quatrains from Fitzgerald's 'Omar Khayyam' express very strikingly the sentiment of perplexity produced by such discussions, and have been frequently quoted:—

"Why, all the Saints and Sages who
discuss'd
Of the Two Worlds so wisely—they
were thrust
Like foolish Prophets forth; their Words
to Scorn
Are scatter'd, and their Mouths are Stopt
with Dust.

Myself when young did eagerly frequent
Doctor and Saint, and heard great argu-
ment
About it and about: but evermore
Came out by the same door where in I
went."

They remind us of well-known passages in the first part of "Faust." As to the arguments contained in Mill's Essays, they

must even at that time have appeared meagre and antiquated to readers acquainted with Lotze's or even Renouvier's fuller and profounder expositions and criticisms; and it has been doubted whether Mill had ever read Hume's 'Dialogues.' It is noteworthy evidence of the insularity of British thought, that even in the third quarter of the nineteenth century so incomplete an exposition could come from the pen of one who was at the time a foremost exponent of philosophical thought. The subject dealt with is divided into three portions, of which the first and last deal with the respective moral and intellectual arguments for or against the existence of a Divine Being as contained in Christian Doctrine. The second deals with the necessity or utility of religion, and suggests that a "Religion of Humanity" would meet the desired end. In the former or theoretical portion the most pressing scientific problem of the age, the conception of vital force, is not touched upon, and in consequence no clear definition of force and matter (to which it led in Lotze's case) is given. The use of these latter terms is very much the same as in the writings of the earlier Materialists in Germany, a use which was finally discarded through the influence, *inter alia*, of Lotze's writings both in philosophical and scientific discussions; also the notion of substance is introduced as if neither Kant nor Hume had written; a heedlessness repeated not only in Herbert Spencer's writings, but even in our days by so famous a naturalist as Ernst Haeckel. It is interesting to see