

before Mill's Essays were published, though probably not before two at least of them were written. This was Mansel's "Bampton Lectures" (1858) on 'The Limits of Religious Thought.' Mansel reverts to the position taken up by Francis Bacon, the separation of Reason and Religion. As since the time of Bacon two great schools of philosophy had invaded the domain of thought, the Critical and the Idealist movements, Mansel's argument really forms a discussion as to how much the position had been altered through those non-empirical lines of reasoning, and he comes to the conclusion that neither the critical position taken up by Kant, who founded religion on a purely ethical principle, nor the reasoning of the Idealists, who tried to reach the Absolute by a logical process, was really of any avail. The attack was conducted from two points of view—the purely theoretical and a practical one; the former is an outcome and extreme statement of the position taken up by Sir William Hamilton in his 'Philosophy of the Conditioned': the assertion that the Unconditioned or Absolute cannot be reached by the thinking process, of and in which it denotes merely a limiting conception: it is the doctrine of the relativity of human knowledge. The other motive in Mansel's expositions is a practical one, the feeling of alarm, shared

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Mansel's
"Bampton
Lectures."

how in Hume and Mill similar interests, and a similar turn of mind, took almost the opposite course in their respective mental development. Hume started with the discussion of fundamental notions and terms, and finding the problem insoluble betook himself to practical problems moral and

economical and the study of historical facts. Mill started with questions of social and political interest, was driven on to the study of inductive logic, and ultimately to that of fundamental metaphysical notions and terms without arriving at finality any more than Hume did.