

who, in the interest of free academic teaching, opposed all religious tests;¹ whilst the fact that he belonged to one of the smaller Nonconformist sects stigmatised his teaching as opposed to the prevalent religious philosophy both in England and Scotland. He therefore gained full hearing and appreciation neither from those who took a purely philosophical interest nor from those who were brought up in the older universities. It is, however, quite possible that his speculations, which were em-

¹ This became strikingly manifest when, in the year 1866, the chair of Mental Philosophy and Logic at University College, London, became vacant. "A discussion arose as to the true interpretation of the principle of religious neutrality avowedly adopted by the college. One party held that it should exclude Mr James Martineau, who, as a Unitarian minister, was pledged to maintain the creed of a particular sect. De Morgan [the eminent mathematician], on the other hand, held that any consideration of a candidate's ecclesiastical position or religious creed was inconsistent with the principle. He thought that the refusal to appoint Mr Martineau was in reality an act of intolerance dictated by a dislike to the candidate's religious philosophy. De Morgan had always been exceedingly sensitive upon this question of religious neutrality. . . . He now resigned his office in a letter dated 10th November 1866." Sometime after, De Morgan said, "Our old college no longer exists. It lived only so long as it refused all religious disqualifications" (see article "De Morgan," by Leslie Stephen, 'Dictionary of National Biography'). From the 'Life of Martineau' (Estlin Carpenter, 1905, p. 432) it appears that at the

meeting of the Senate the votes for and against Martineau as candidate were equal, but the casting vote was given by the chairman against the candidate. In a letter to F. W. Newman, one of the professors of the college, Martineau says, *inter alia*: "In a curious letter to me, J. S. Mill avows that his preference for Mr Robertson [the other candidate] arises from his desire to plant a thorough-going disciple in a seat of influence, and not from any consideration of superior personal qualifications. He excuses this sort of philosophical sectarianism by saying that it is a necessary retaliation on the exclusion of his opinions from places of authoritative instruction." The designation as a thorough-going disciple of Mill is curious and not consistent with the impression which friends of Croom Robertson formed of his philosophical position. Nothing was more marked than his wide sympathies, which enabled Martineau himself to include him in the circle of his friends; and his fairness and impartiality, in addition to his learning, qualified him to render a great service to the culture of philosophical studies in this country as editor of the first English philosophical Review, 'Mind.'