

bodied in language of unusual beauty and refinement, would have, in due time, directed a new line of thought had it not been that he came too late, when the empirical school of higher thought had already been strenuously and successfully attacked by what I called above the Oxford Idealist School. In this respect his reputation and influence have suffered similarly to those of Lotze in Germany, whose doctrine came too late to rank among the classical idealistic systems of his country, and too early to start a new movement, inasmuch as the reaction against metaphysics and all systematic philosophy had not yet spent its force.¹

¹ Students of Lotze's and Martineau's writings will not fail to find many important points of agreement in the two thinkers, and it is remarkable that they should have remained unknown to each other. With Lotze this is hardly surprising, as he took no notice of contemporary thought outside of his own country; but this cannot be said of Martineau, who himself confesses to have "passed through a kind of second education in Germany . . . under . . . Trendelenburg" (1848-9; 'Types of Ethical Theory,' vol. i. p. 12). It is difficult to assign the right place to Martineau in a history of European Thought. He had a large number of admirers, many of whom were attracted by his impressive personality or by the brilliancy of his style, which forms as unique a specimen of English prose as does that of Dr Newman with quite a different character. A history of recent British philosophy, especially of religious philosophy, would have to contain a long and exhaustive chapter on Martineau's teaching, and already in the work of Prof.

Caldecott (pp. 343-353) referred to more space is devoted to Martineau than to any other individual modern thinker except Newman. But in the present History the absence of an influence on continental thought, added to the reasons stated in the text, must suffice to excuse a very inadequate and passing reference to Martineau's systematic works. Among his own admirers and disciples we meet with very different verdicts on this point. Dr Upton places Martineau alongside of Hegel and Lotze as founder of one of "the three philosophical systems most likely to mould religious philosophy in the twentieth century"; whilst R. H. Hutton wrote, "we doubt whether the historian of English thought of our time will credit Martineau with any distinct modification of the theological and philosophical opinions of this age. It was something that went below opinion; it was a revelation of spiritual character and power"; see Pringle-Pattison's article in 'The Hibbert Journal,' vol. i. p. 445. I, myself, am unable to find amongst the abundance of illustrations and suggestions with which