

Reverting, however, to the subject before us, it may be said that the discussion in 'The Nineteenth Century' presented a variety of views and raised a number of special questions which have occupied thinkers in this country ever since. Some of these it may be useful to

Martineau truly overwhelms us, any distinctive or original idea thrown by him into the fermenting mass of religious thought, and I regret this so much more as it was through some of his writings that I first became acquainted with the deeper currents of modern British thought at a time when my knowledge of German philosophy was quite in its infancy. This early admiration for Martineau came through my father's friendship with the Rev. J. J. Tayler, who "during all his long life was remarkable for his enlarged ideas and practice of Christian Association, apart from doctrinal subscription" (Words spoken by R. D. Darbishire), and it had the wholesome effect of making me look out for other courses in recent philosophy besides those represented in Germany. In a sense we may say that Martineau combines some prominent traits peculiar in German thought to Schleiermacher on the one side and to Lotze on the other, to whose works, however, his own writings contain merely the scantiest reference. He was a great personality like Schleiermacher and the very opposite of Lotze, who was extremely reserved. He was supposed to be one of the most distinguished members of the "Metaphysical Society," in which thinkers of the most opposite views met in friendly debate; a form of utterance quite foreign to Lotze's habits, who elaborated his system in solitary thought, and of whose influence many younger minds

only became aware or appreciative when personal intercourse was no longer possible. But Martineau was in England as valiant as Lotze was in Germany in combating the materialistic as well as the pantheistic tendencies of his age. With both religious beliefs were, as they actually avowed, what might be termed of the good old-fashioned kind. The existence of a personal Deity and a spiritual centre was a settled conviction, not to say a postulate, and their philosophy consisted to a great extent in defining and defending the Christian doctrine by arguments drawn from two independent sources, the one metaphysical, the other ethical. Hence both thinkers have been charged with dualism, but in both cases a closer study of their works reveals an underlying monism, taking this term in its actual and not in its modern perverted sense. See Caldecott, *loc. cit.*, p. 357: the "course we adopt" is "to say that Martineau is incorrect in describing his method of Theism as only twofold, causality and morality, and to bring out that his scheme includes a quite different feature, namely, an Intuitive apprehension of the Divine Being." The objection, perhaps we may say the prejudice, against mysticism, because of its tendency to absorb the human in the Divine, a strenuous effort towards clearness of thought, was common to both thinkers. (See the quotation from Lotze, *supra*, p. 331.);