

and the importance of which seems hardly to have been recognised by the several contributors to that discussion. Indeed it took a good many years before what we may term the new schools of Metaphysics and Ethics, which date respectively from Green in Oxford and Sidgwick in Cambridge, had sufficiently illuminated the old problems by a new light to allow of a kind of summing-up such as the literature of this country has from time to time been destined to give on important points of controversy; a summing-up which, however, has in this case remained inconclusive, as similar attempts had done before.

In the year 1895 there appeared Mr A. J. Balfour's discussion of the religious problem under the title 'The Foundations of Belief: being Notes Introductory to the Study of Theology.'¹ In the lucid and interesting pages

68.
Balfour's
'Foundations of
Belief.'

¹ This work was preceded by two other important works, one by the same author entitled 'A Defence of Philosophic Doubt: being an Essay on the Foundations of Belief' (1879). It was much read and had undoubtedly a great—perhaps also a perplexing—influence on many younger minds at the Universities; inasmuch, however, as the reasoning contained therein was absorbed and carried further in the later treatise, I have confined myself to a discussion of the latter. But equally important, and in its way perhaps even more original as coming from an entirely different quarter, was John Henry Newman's much earlier treatise with the title 'An Essay in aid of a Grammar of Assent' (1870). As the attention given to it by Prof. Caldecott (*loc. cit.*, pp. 258-268) shows, this work deserves to be classed alongside of Martineau's two larger

treatises as the most comprehensive treatise on the philosophy of religion in modern English literature. The treatment of the religious problem from a philosophical point of view by these two thinkers may be considered complementary in a way similar to its treatment by Schleiermacher and Lotze respectively in Germany. Schleiermacher, and after him Newman, are original in the psychological treatment of religious belief; in both, however, the dialectics are unsatisfactory. Lotze, and after him Martineau, are original and impressive in the dialectical presentment of the arguments, metaphysical and ethical, by which they try to define or vindicate the attributes of the Divine Being. But neither Lotze nor Martineau has a really satisfactory psychology of religion and religious belief. The teaching of Newman, however, is a very dis-