

of systematic philosophy, is bound to take note of these remarkable articles, though the sensational title, 'Is Life Worth Living?' by which the subject was introduced, and the direct appeal to Revelation, from a distinctly Roman Catholic point of view, as containing the solution of the difficulty, may have prevented philosophers by profession from taking sufficient note of them. There is, however, no doubt that the foundations of scientific reasoning and the nature of scientific certainty are here lucidly discussed and brought in a forcible manner before the thoughtful reader, and this by arguments which have become quite familiar in the course of the last thirty years.¹

¹ The purely philosophical interest which attaches to the writings of Schleiermacher and Ritschl in Germany, of Newman and Mallock, of Martineau and Balfour in England, has, in the opinion of many persons, been somewhat obscured by the fact that all these thinkers occupy special theological positions which they desire to defend. Schleiermacher occupies the position of the "Evangelical" (Protestant) Church, Ritschl that of the Primitive Lutheran, Martineau writes as a Unitarian, Newman as a Roman Catholic, and Mr Balfour represents "that species of Christian theology which is approximately defined by the Anglican tradition of the last two centuries, and (one may guess if not distinctly infer) by that variety which commends itself to the modern school of moderate High Churchmen" (Sir F. Pollock in 'Mind,' 1895, p. 377). Philosophical students are apt to turn away from some of these writings, wrongly believing them to be *ex parte* statements. For them Mr

Balfour's earlier work would appear more purely philosophical, and, accordingly, possibly more important. Yet it must not be forgotten that no discussion of the philosophical foundations of religious beliefs can be profitably carried on by one who has no partiality for any of them. Some fundamental conviction must exist, and this is admitted even by such thinkers as Lotze, who halt with their philosophical arguments at the threshold of a definite religious doctrine, and whose philosophy of religion is not identical with a specific religious philosophy. The uncertainty of the ground on which a philosophy of religion as distinguished from a religious philosophy can be built up is shown by the fact that historical surveys of the subject are apt to leave out prominent and important works in which the subject is dealt with. Thus, the well-known work of O. Pfeiderer takes no note of Cardinal Newman, Mallock, and Balfour in England, of de Lamennais and Guyau in France, and even the