

with concurrent endowment is the order of the day. Those among the educated classes who have abandoned the traditional belief of their forefathers—and they form a large number—still cling to that ideal interpretation of nature and life which found such an original expression in the classical literature and in the creations of the great composers of their country. In fact, they live to a large extent on reminiscences. Only a small number of thinkers realise the absolute necessity of giving to their ideal conception a better defined expression in the shape of a reasoned creed which is at once elevating and fairly consistent, and which could—perhaps not at present but in the near future—be made the subject of instruction in the popular and higher schools of the country.

In England things are differently situated. The number of thinkers, and among them even of natural philosophers, who still embrace the main Articles of Christian Faith is considerable. To the greater part of the nation, be they members of the Established or of the Nonconformist Churches, the Bible forms still the foundation of all religious instruction. The necessity of constructing a reasoned creed has only recently made itself felt, and this principally only among a small number of advanced thinkers. The difference between believers and unbelievers does not come out so strongly as in Germany, nor is it sharpened into the contrast of clericals and anti-clericals as in France. There is, moreover, a strong feeling among the educated classes against any painful and laboured definition of, or minute inquiry into, personal beliefs. These are considered to be, if not a