

interfere with Religion as little as it does with the contents of any department of Science or Scholarship.

It is with this last of the three problems that we have to do at the present moment. With the existence of Science, including its exact methods of research and its canons of criticism, we are not specially concerned. They have in their way extended the field of human knowledge to such an extent, and left their mark on thought and life so unmistakably, that they require no special recommendation. The nature of scientific methods will indeed always form a subject of supreme philosophic interest, as will especially the question of the value and limits of those methods.

So far, however, as Religion is concerned the attitude of the modern mind is tending in the opposite direction. Though originally a far more widespread and popular concern than either science or criticism, it has latterly lost its interest for many, both with the minority of thinking and the large majority of less educated persons—in fact, in some circles of modern society it has almost become tabooed.

For us, therefore, who emphasise the necessity of finding some intuitive or reasoned—yet in any case clearly defined—foundation on which to build the structure of moral culture and society, the question of the nature and possibility of Religion is of paramount importance.

III.

In dealing with the problem mentioned in the last paragraph, we must go back to the original conceptions