

for purely personal satisfaction, I resolved to put in writing for the benefit of others what I originally attempted merely to satisfy my own desire.

For this purpose I resolved to keep in the background all the attempts I had made to formulate for myself a definite answer to what I early considered to be the main problem of modern philosophy: the problem of the relation of Religion and Science. I therefore waited patiently to see what result would be produced in my own mind by an impartial study of those fundamental principles which in Science as well as in Philosophy and in the general aspect of Life had been slowly elaborated in the course of the century I was living in. I was not prepared to abandon the preliminary position to which I was led by my earlier studies. These centred in the works of Kant and Lotze, with a strong inclination on the one side to go back to Hume and on the other to go forward to a conception of Religion somewhat akin to that adopted by Schleiermacher, in marked opposition to the widespread but very divergent teachings of the followers of Hegel.

My school and college days fell into a period and into surroundings in which doctrines of Materialism formed the principal subject of philosophic interest. Asserted vehemently by some and more insinuatingly by others, this mode of Thought professed to be based on Science as well as on Philosophy, and brushed away ruthlessly my inherited religious beliefs. Though deeply interested in the arguments of the prominent Materialists, I instinctively turned