

This is the topic dealt with in the sixth and seventh lectures, which endeavour to show that Professor James is led by his method to over-accentuate the personal aspect of religion and to fall back upon an empty "subliminal consciousness," while Professor Harnack misinterprets the history of Christianity by a mistaken identification of thought with abstract reflection, an identification which results in the exclusion of religious experience from the universal law of all experience.

The lectures which immediately follow, from the eighth to the fifteenth inclusive, are critical studies in the historical evolution of religious thought, intended to cover its main movements, and to show, in a concrete way, the process by which the religious consciousness has been gradually purified and enriched. Incidentally these studies may be taken to confirm the view, tacitly or expressly maintained in the whole course of lectures, that philosophy is a systematic formulation of the rational principles underlying all experience, and the philosophy of religion a systematic formulation of the single rational principle which differentiates itself in all experience and makes it a coherent whole, not a thing of shreds and patches.

This idea of a self-differentiating principle, which is the central thought of the whole course of lectures, is the special topic of the two last, in which an attempt is made to contrast the concrete idea of God, as the culmination of the whole enquiry, with the one-sided determination of His nature characteristic of Agnosticism, Mysticism and Pantheism, and to