

his indictment—however little I may with its spirit. In particular I admit charge that the argument of these lectures elaborate as it may appear, does not actually carry us far beyond the position occupied by uncritical piety and simple faith. Could it be otherwise? If we build, as I build, upon common-sense beliefs about the natural world, our theories of the supernatural world will surely share the defects inherent in the foundation. It may—or may not—be possible to know all about the evolution of God and the Absolute Idea, while lamentably ignorant of much that pertains to the Particular. If we begin with the Particular—and that is what we imperfectly apprehended—we cannot hope to grasp the full reality of the Absolute. On this line of advance the philosopher will not outstrip the peasant.

When, therefore, my supposed critic actually asks who it is that I hope to influence, I grant at once that it is not the plain man who already accepts without doubt or question a theistic view of the Universe; that is beyond my arguments;—perhaps beyond them.

Neither do I greatly hope to influence the trained man of speculation, who has a