

set of doctrines which may be bequeathed to succeeding generations, except so far as they are to enter into a fresh, formal expression of the sum-total of the knowledge of those later times which shall be, if not an advance upon, yet a re-adjustment of, preceding thought to the changed phases of the problems considered.

Forgetting that every age, and, indeed, every man to some extent, must struggle with this problem of synthesis of all that is then known and experienced concerning the world and life, fears sometimes arise that philosophy is opposed to religion. Far from it. Philosophy must, according to its nature, approach religion analytically and critically; But it does not stop with the analysis and the criticism; they are made simply to ascertain the essential factors in the religious nature of man that, after they are clearly understood, the grand synthesis of these with all the rest that is known and experienced may be made. By religion, I do not mean theology, but the religious nature of man, whether he be in the jungles of Africa or in the midst of European civilization. Indeed, were it possible, as it is not, for the ethical and religious nature of man to withdraw itself from such critical analysis and universal synthesis of its factors, I fear philosophy would grope in darkness and be lost in the confusion of atheism; and yet, these factors of the religious nature are at best often vague and indefinite, easily rising into the fanciful and the mystical, although we may not agree with Matthew Arnold, who said, "take away mystery and you take away our religion."

Nevertheless, as Shadworth Hodgson says: "the passionate religious tendency is not a sentiment fluttering round a fancy, but is a feeling rooted deep in the structure and mechanism of consciousness." In general, it may be said that the sources of religion are in those profound feelings and longings after ideals to which it has been possible to give, thus far, only a partial expression. These philosophy strives with keen, loving insight, to discern, and with tenderness and sympathy to appreciate the significance and value of the heart's insatiable longing after good, its unceasing dissatisfaction with the finite, its pleading cry for an ethical and æsthetical basis or '*Ground*' of all that is.*

*Ladd's Introduction to Philosophy, pp. 331-2; also 288-304.