

to Drummond whilst I was dealing with the 'Vestiges,' because the latter is probably the last example of that class of books in which purely scientific thinkers took any great interest. Similar publications which have since appeared have made no impression on the course of scientific thought, though they may have won a place in the popular literature of their day. To bring about that complete separation and independence of the scientific and the religious arguments in this country which has been recognised during the whole of the nineteenth century on the Continent, two books have probably contributed more than any others: Dean Mansel's Lectures,<sup>1</sup> 'On the Limits of Religious Thought,' through its unanswerable logic; and Darwin's 'Origin of Species,' through treating fearlessly a scientific argument which was based upon observation and expanded by legitimate inference without any reference to the ulterior consequences which might be drawn from it. It required some courage to attack a problem beset with such difficulties and which had become hackneyed

28.  
Mansel and  
Darwin.

<sup>1</sup> It is a remarkable coincidence, showing the general tendencies of English thought about the middle of the century, that Dean Mansel's "Bampton Lectures" appeared just a year before the 'Origin of Species.' The argument of the Lectures "On the Limits of Religious Thought" was that which was elaborated by Sir William Hamilton on the lines of Kant's 'Critique of Pure Reason' in his celebrated article in the 'Edinburgh Review' on the "Philosophy of the Unconditioned." A further appreciation of this line of reasoning, which had its beginning in Hume's sceptical writings a hundred years

previously, belong to a different section of this 'History.' We shall there see that in the negative portion of this analysis lie also the germs of the ideas put forward by Herbert Spencer and Huxley under the well-known terms of the "Unknowable" and "Agnosticism," and there is no doubt that both Hamilton and Mansel had a considerable influence in forming Huxley's attitude in this respect. He says, in 1863 ('Life,' vol. i. p. 242): "I believe in Hamilton, Mansel, and Herbert Spencer so long as they are destructive, and I laugh at their beards as soon as they try to spin their own cobwebs."