

**CHRISTIANITY AND IDEALISM:
VOL. II; THE CHRISTIAN IDEAL OF
LIFE IN ITS RELATIONS TO THE
GREEK AND JEWISH IDEALS AND
TO MODERN PHILOSOPHY**

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JOHN WATSON

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TO MODERN PHILOSOPHY**

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VOLUME II

CHRISTIANITY AND IDEALISM

CHRISTIANITY AND IDEALISM

THE CHRISTIAN IDEAL OF LIFE IN ITS RELATIONS
TO THE GREEK AND JEWISH IDEALS AND
TO MODERN PHILOSOPHY

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NOTE BY THE EDITOR

THE present volume, though the first to come from the press, is in its proper order the second in a series of publications projected by the Philosophical Union of the University of California. The first volume, entitled *The Conception of God*, by Professor Royce of Harvard University and a number of his critics, has been thrown out of its natural place by the stress of circumstances, but will presently be issued, and in due time will be followed by others from various writers of philosophical weight. Each volume in the series will in a manner represent the culmination of a group of studies prosecuted by the Union, usually during an academic year; it will consist, mainly, of the contribution made to those studies by some thinker of note whose previous writings have formed the nucleus of the year's work, and who comes at the invi-

tation of the Union to take in person the chief and concluding part in the work.

The society whose pursuits are to result in these publications contains members of nearly every shade of current philosophical opinion: the positivist, the agnostic, the unsettled inquirer, all have their free expression and hearing in it, as well as the idealist of nearly every type. It is true, however, that the dominant tone of the Union is affirmative and idealistic. The decided majority of its members are animated by a conviction that human thought is able to solve the riddle of life *positively*; to solve it in accord with the ideal hopes and interests of human nature. They are convinced that, for better or worse, enlightened mankind has in matters of belief taken a final leave of mere tradition and of blank authority, — of miraculism in every form. It is accordingly clear to them that the only safety for human practice henceforth, the practice of each or the practice of all, lies in founding it on a philosophic criticism that shall be luminous, unrelenting, penetrating to the bottom, and that

ERRATUM

Page viii, line 10 from bottom, for "They" read "Many."