

be denied that in his case also a certain dualism becomes evident, a general aspect being frequently only a ready-made logical category, in which the single facts are caught as in a loop, being like a label externally attached to them.”<sup>1</sup>

Strauss was well aware that historical criticism forms only one side of the critical process, that it must be supplemented by philosophical criticism. Ever since Jacobi and Schleiermacher raised the question as to the psychological origin and essence of faith and religion, it has become indispensable for every philosopher to answer the question regarding the nature of religion and its relation to other mental processes. The conception which Schleiermacher insisted on, that faith has an independent origin in the human soul alongside of the intellectual and active powers, that, in consequence, religion occupies a region for itself among human interests, was for a long time lost sight of, owing to the absence of a truer and fuller psychology. Notably in the philosophy of Hegel, religion was looked upon as a purely intellectual process, which process found its consummation in philosophy. Belief was an inferior stage in the development of thought, which must be superseded by knowledge. This process of the self-destruction of faith in its progress towards knowledge was worked out by Strauss in detail in his second great work, on ‘Christian Dogmatics in their Historical Development and in their Battle with Modern Science.’ In this work he tries to show how the general process

<sup>1</sup> Carl Schwarz, ‘Zur Geschichte der Neuesten Theologie’ (3rd ed., p. 149, &c.)