

the philosophical foundations upon which they built their constructive attempts. They lived, like so many other of their contemporaries, under the spell of Hegelian speculation; but this spell was to be broken, the very foundations themselves, on which they built, were to become the subject of a not less unsparing logical or philosophical criticism. This process of philosophical criticism culminated in the work of another disciple of Hegel's: that of Ludwig Feuerbach (1804-72), whose 'Essence of Christianity' (1841), followed (in 1845) by his 'Essence of Religion,' produced in this line of criticism a crisis similar to that produced by Strauss some years earlier in historical criticism. If the Divine Being, according to Hegel and Strauss, is not a person, but an infinite process of personification, this means that the Divine becomes identical with the Human, because in human history alone do we meet with this process of development. We are thus obliged to identify Divinity with Humanity: we are led to the religion of Humanity and to Feuerbach's definition of religion "as the relation of Man to himself, *i.e.*, to his own Being, but as if it were another Being."

53.
Philosophical
criticism:
Feuerbach.

54.
Humanistic
interpretation
of
Hegel.

55.
Another
interpretation.

It is needless to remark that the Hegelian view was capable of another and quite different interpretation. The process of personification of the immanent spirit can also be looked upon as the gradual manifestation in time and history of the Divine Mind, which was there from the beginning and only hidden to the human observer. From this point of view the highest form of human life and thought is not an analogue of the flower in which the life of a plant is consummated and eventually