

consumed; it is more like the mind of a poet or an artist which manifests itself to the world in its creations, but does not exhaust itself in them. The latter, as the more likely view, was adopted by those who considered themselves the true disciples and followers of Hegel, and it was also the formula which proved to be so fruitful and inspiring in the hands of many of the greatest representatives of historical research. This view has been elaborated in many forms in German philosophical and theological literature up to the present day, though, it must be admitted, with decreasing vitality.¹ At the

¹ The literature of this school of thought is very large, but not having apparently exercised any influence outside of Germany it does not really belong to a History of European Thought. Several works have been written in which these speculations are fully discussed. To them I must refer readers who are desirous of learning more about the now almost forgotten school of "speculative theology." Foremost stands the very spirited book of Carl Schwarz already referred to. It is extremely well written, but it comes from a period when the real, though small, value of speculative theology was not quite clearly recognised. The author still stands with one foot in speculative philosophy and expects from it a regeneration of theological science: see notably his account of the philosophies of the younger Fichte and of Weisse, who are about the only contemporary religious philosophers who escape his trenchant and well-directed criticisms. Still more immersed in the speculative aspect is J. A. Dorner in his 'History of Protestant Theology,' the only book, I believe, belonging to this class which has been translated into English. For an English

reader it will probably suffice to read such passages as that introductory to the chapter on Schelling, Hegel, and Schleiermacher (vol. ii. p. 357 *sqq.*), to feel convinced how little religious interest, in any other than the German mind, could feel itself attracted by such a line of thought. Dorner is himself likewise still immersed in speculative theology. From quite a different point of view is written the posthumous publication by H. R. von Frank ('Geschichte und Kritik der Neueren Theologie,' 1st ed. by Schaarschmidt, 1894, 4th ed. revised and continued by Grützmacher, 1908). The author belongs to the positive or orthodox school of theology, and has accordingly less sympathy with the avowed, or implied, tendency of the opposite school to base theology on—or support it by—philosophy. His criticisms are, however, in general much more cautious than those of Schwarz. The book has the further advantage of being written at a time when the belief in constructive systems of philosophy had almost entirely disappeared, and when the opposite school, under the influence of A. Ritschl, had likewise broken away from philosophical traditions.