

statesmen and thinkers in the central countries of Europe.

Differing therefore from other sciences which present ever new problems and changing methods, the science of Ethics and the study of Religion are concerned with the same everlasting and unchanging problem. In this sense the work of the philosopher who studies the fundamental axioms and presuppositions of the different departments of human knowledge and practice would appear to be less varied and interesting when dealing with moral and religious phenomena than with those of Nature, History, and Society.

Yet, on the other side, a special problem arises whenever we approach the region which comprises these subjects. And this peculiarity leads to and justifies what we may call the Philosophy of Religion. To this we must now devote some attention.

III.

The relation of the Sciences of Religion and Ethics to Philosophy is more difficult to define than that of the other abstract, historical, or applied Sciences, and this for several reasons, of which the following are the most important.

To begin with, the relation of Religion to Morality is itself a problem which has not yet been solved in a way that is generally accepted. Further, the origins of the moral and religious sentiment, both in the individual human mind and in history, are more obscure and debateable than is the case in other regions of