

and we find ourselves at the end of a long and critical period unable to say that any one of the three realms of thought has gained an undisputed victory over the others. Science is more than ever that kind of thought which gives knowledge and certainty. Religion is still the generally recognised abode for those convictions which refer to our deepest personal interests. And more than ever do we feel the need of a reconciliation of both in some theory of life which is neither purely scientific nor purely individualistic; and this means that philosophy is as much needed as ever. Our century has witnessed a great development of scientific thought, a great revival in religious interest, religious feeling, and religious activity, and it is probably richer than any preceding age in philosophical theories and systems.

I must repeat here what I said above, that it is a misfortune that in dealing with a complicated subject we are obliged to divide it,—that we are forced to give preference to some one aspect, and to choose a special

Philosophy is the veritable theodicy, compared with art and religion and their sentiments—this reconciliation of the mind, indeed of that mind which has grasped itself in the freedom and wealth of its reality. It is easy otherwise to find satisfaction in subordinate regions of intuition and feeling," &c., &c. Although it is an exaggeration to say that Hegel desired to absorb or evaporate religious belief in philosophical knowledge, as his lengthy explanation (Introduction to the 'History of Philosophy,' Works, vol. xiii. p. 77 *sqq.*) sufficiently proves, there is no doubt that the sentiment expressed in the above passage indicates that philosophy was coming to the rescue of true reli-

gious belief, which threatened to be lost in the rationalistic and mystical schools of the day. And this had the further consequence that a scientific occupation with or interest in religious subjects—be it metaphysical or historical—took the place of a purely religious interest, and that many eminent German theologians became either pure metaphysicians or merely critics, the practical side being lost sight of.

It is probably just as incorrect to accuse Comte of an intention to destroy true religion because he preached the well-known doctrine of the three stages of human thought—the theological, the metaphysical, and the scientific or positive.

22.
Philosophy
the media-
tor between
science and
religion.