

or religious belief as a peculiar side of the inner life. This point of view deals not so much with spiritual truths as with the nature and essence of religion and spiritual life as subjective mental phenomena.

These two prominent positions, identified with the names of Kant and Schleiermacher, were taken up before the historical spirit and philological criticism had attained that great hold upon German research and learning which has been such a characteristic feature of them during the later and greater part of the nineteenth century.<sup>1</sup> When this influence had been firmly established, a *third* point of view was gained from which to study religious and spiritual phenomena. From this point of view was conducted that enormous volume of research into the history of religion and of religious

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view.

<sup>1</sup> These two aspects of the religious problem may be identified respectively with the two terms Religious Philosophy and Philosophy of Religion. The distinction implied is analogous to that in ethics, which may be considered either as the exposition of a code of morality or as a doctrine and theory of the moral sense, the feeling of obligation. If, with Kant and others, we define the moral sense as the sense of obligation, and with Schleiermacher the religious sense as the feeling of absolute dependence, then a further question arises in both instances. In the first, the question would be: To whom or to what are we under the sense of obligation? in the second, on whom or on what are we absolutely dependent? And this question leads in both cases to a systematic or metaphysical treatment, whereas the investigation of the moral and of the religious sense

is mainly psychological. In both cases we have a further and more recent development: the historical account of the moral and of the religious consciousness of mankind, and, following out of this, a tendency, rightly or wrongly, to decide as to the validity and value of moral and religious doctrine through an investigation of their origin and beginnings. It seems that in France Philosophy of Religion, as distinguished from Religious Philosophy, is of quite recent date, almost synchronous with the existence of the 'Revue de Métaphysique et de Morale.' Earlier writings, such as de Rémusat's little treatise on 'Religious Philosophy in France and England,' quoted above, identified religious philosophy with what is otherwise termed Natural Religion or Natural Theology, a philosophical treatment of fundamental religious beliefs.