

physical, mental, and moral life and the creative activity exhibited in poetry, the fine arts, and music. It is certainly an irony of fate that the thought of Schopenhauer, which reduces all reality to will and effort, was doomed to lead to a purely contemplative system, ending in quietism, pessimism, inaction, and despair; whereas the intellectual intuition of Fichte and Schelling was further on developed into the great intellectual system of Hegel which, be it tenable or not, has certainly been most fruitful in suggesting, promoting, and guiding an enormous volume of strenuous mental labour and research, with far-reaching consequences in practical life.

We must now ask, How did the religious problem, the problem of the spirit, fare in this intellectual revolution which centred in Kant? If we view the peculiar development of religious speculation in Germany from an English point of view, we may divide it, as I have hinted above, into two separate lines of thought promoted by different interests — the theological and the philosophical interest. The movements coincided in two points, they both strove after an independent scientific expression, a systematic and teachable body of doctrine, and they both aimed at a spiritual deepening. But, corresponding to the two meanings which the German equivalent for "spirit" has, this deepening was attempted in two ways. On the one side we find an effort towards what one would term in English a spiritual revival, corresponding somewhat to the religious revival which took place in this