

to the understanding and imagination rather than to the feelings and the heart. Being as such useless for the purposes of popular education, it brought about a widespread but fatal tendency to regard the religion of the more highly educated and academic classes as something different from the religion of the people. As the whole of the religious teaching of Kant, Fichte, Schelling, and Hegel amounted in reality to little more than an interpretation or a metaphysical paraphrase of the Christian verities, which were accepted in a symbolical or metaphorical sense, it was inevitable that one of the principal articles of Christianity—viz., that it is a religion for all men alike, the high and the low, the poor and the rich, the learned and the simple—was in danger of being lost. It meant the sacrifice of the true catholicity of Christian faith and doctrine as it lived in its Founder and His Apostles.

This view found a philosophical formula in Hegel's 'Philosophy of Religion': there the view was distinctly upheld that religion was a necessary and important, but not the highest, stage of mental or spiritual development; that the latter had to be sought and found in philosophy. At the close of his lectures on the 'History of Philosophy,' Hegel himself says:—

"The highest aim and interest of philosophy is to reconcile thought, the idea, with reality. Philosophy is the veritable theodicy, compared with art and religion and their sentiments,—the 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."

23.
Hegel's
formula for
religion.