

32.
Gap in his
theory:
Lotze.

desire them to be harmonised in some philosophical theory which explains their mutual relation and interdependence. In this respect Ritschl also leaves us in the dark, but his appreciation of Lotze's philosophy reminds us that it is there that we may hope to find an indication how to deal with this problem. I have had repeated occasion to refer to the manner in which Lotze defines and presents the whole philosophical problem.

33.
Different
treatment
by Kant,
Hegel,
Schleier-
macher.

But in referring to Albrecht Ritschl and his relation to Lotze's views I am somewhat anticipating the course of religious speculation in Germany. This was for a long time, before Ritschl's larger works appeared and before Lotze's views became more generally known and accessible, occupied with a criticism of what Kant, Hegel, and Schleiermacher had done towards a definition and solution of the problem of the Spirit. Let us recall the fact that Kant had given an essentially ethical conception of religion, that Hegel's was an essentially metaphysical and Schleiermacher's an essentially psychological interpretation; the two latter philosophers having, though from entirely different points of view, taken in also the historical aspect which was neglected by Kant. These three distinct treatments of the religious problem exhibit interesting contrasts as well as coincidences. To begin with, both Hegel and Schleiermacher opposed the dualism inherent in Kant's system, but, in doing so, did not arrive at such an emphatic definition of good and evil and of the fact of moral obligation as Kant had done. On the other side, both Kant and Schleiermacher treated religion more as a psychological or anthropological phenomenon, denying