

alike the possibility of arriving at any logical or metaphysical certainty regarding the transcendent truths or verities of the Christian religion; whereas Hegel, whose whole argument ran in the direction of leading the thinking mind up to the recognition of the highest metaphysical truth, the idea of the absolute, as the beginning and foundation of all philosophical insight, claimed to have really established the highest verities on a firmer basis than they had in popular religious teaching. Again, Schleiermacher stood alone against Kant as well as Hegel in claiming for feeling—*i.e.*, for immediate or intuitive knowledge—a distinct function and province in the human soul. Schleiermacher also introduced the twofold treatment of the religious problem—*viz.*, the philosophical and the specifically theological treatment, and, in so doing, gave the impulse to a large number of philosophical treatises within the confines of Protestant theology, treatises which were as a rule not considered and appreciated as to their purely philosophical value and importance. This remark refers especially to such a work as Richard Rothe's<sup>1</sup> 'Ethik'; in fact, as I

<sup>1</sup> Richard Rothe (1799-1867) is a unique figure in philosophical and theological thought. His influence was to a large extent personal, and his elaborate philosophical system ('Theologische Ethik,' 1845-1848; 2nd ed., much enlarged and revised, 1867-1871), has probably exerted little or no influence on philosophy proper. We are indebted to the late Prof. Holtzmann for a concise and very readable account of Rothe's speculative system ('R. Rothe's Speculative System,' 1899), published on the occasion of the anniversary of Rothe's birth. He remarks

that the correct title of the book would have been 'Speculative Theology,' but that, as the author arrived at the conviction that a moral conception was the dominating principle of any theory of the universe, the whole scheme received its title from the most important section and was termed "theological ethics." Holtzmann closes his Preface by appropriating the telling dictum of Lotze, that in Rothe's speculative system, as in the whole of German idealism, we acquire not a logical understanding but rather an ideal interpretation of the phenomenal world.