

stated above, not only such works as this one, but even Schleiermacher's own theological writings found, for a long time, no place in the many histories of philosophy which began to appear after the death of Hegel, and which were no doubt very generally stimulated by Hegel's own great work on the subject.

In quite recent times, when the philosophy of religion has again, together with the related metaphysical problems, attracted serious attention not only in Germany but everywhere in European and American literature, the opinion has been expressed that no real progress has been made in the subject since the time of Hegel and Schleiermacher; the many later writings on it being fragmentary, preliminary, and only preparative to some coming greater performance.¹ In the face of Lotze's philosophy of religion this view is hardly tenable,

¹ There is a very interesting Review of the position of the philosophy of Religion at the end of the nineteenth century by Prof. Ernst Tröltzsch in the Memorial Volume dedicated to Kuno Fischer and frequently quoted in this history. He there says (vol. i. p. 109): "The position of the doctrine [philosophy of religion] in the present time cannot be described as showing any unity. It is only possible to exhibit the different main elements which contribute to the formation of such a doctrine. . . . These can be divided into five groups. In the first line there are the influences which philosophical creeds have upon the conception of religion. . . . Next comes the contribution of theology which operates with the conception of revelation, and further, that of comparative

history of religion. Then follows epistemology and psychology of religion. The conclusion is formed by the tradition of the classical modern philosophy of religion." The "classics" are, according to Tröltzsch, Schleiermacher, Hegel, and Schelling. The two former have been largely followed and exploited, but the truth contained in Schelling's later philosophy awaits a deeper comprehension. "In the meantime only Richard Rothe has ingeniously and thoughtfully taken up Schelling's bequest, bringing out still more strongly Schelling's tendency towards an exclusive supernaturalism" (p. 158). It is interesting to note that, in the Review by this eminent scholar, the names of Ritschl, Lotze, and Weisse, so prominent in our text, do not occur.