

—would form a kind of counterpart or complement in which he who believes in the existence of a revelation such as philosophy may indicate or postulate but cannot prove, starts from it as a given historical fact and practical experience. But what would then be comprised in such a further exposition would not come into the region of philosophical but would belong to that of religious thought.

45.  
Ritschl's  
assertion of,  
the inde-  
pendence  
of religious  
beliefs.

It seems to me that the philosophical importance of Albrecht Ritschl's theology lies not in a psychological or logical analysis, such as was attempted by Schleiermacher, but in a straightforward declaration of the independence of religious beliefs, as distinguished from philosophical creeds, and this not only for the individual, but emphatically also for the community of individuals, the brotherhood of men.<sup>1</sup> In the course of the

<sup>1</sup> It may be surprising to some of my readers that in a history of philosophical thought so much prominence should be given to the doctrine of Albrecht Ritschl, since none of the existing excellent histories of recent philosophy do more than just mention Ritschl's name in connection with the revival of Kantian studies in Germany during the second half of the nineteenth century. But the very fact that the term "Ritschlianism" has been coined and used especially in this country is a sign that we have to do not merely with an individual doctrine but with a tendency of thought which exists not only in Germany, and not only in theological schools, but is of wider and general interest. Ritschl has succeeded in giving to the problem of faith and knowledge or—as it presented itself to him—of metaphysics and theology, a new aspect, result-

ing in a very extensive literature. He has not, indeed, in any way settled the question, but he has thrown a ferment into philosophical, theological, and general thought which has not yet spent its force. This has been admitted not only by admirers and followers but also by opponents. "For the interest of the subject reaches entirely beyond the limits of theological and philosophical speculation. It concerns, and vitally concerns, all those who think about the relation of Christian faith to modern thought and knowledge. It concerns them in two ways. Ritschlianism is both influential and typical. As an influence it has reached far, and is present in many places where it is not named or recognised. One who does not know the influence at its source will deal clumsily with its results. But it is also typical. Many minds in the last few decades have been