

development of Ritschl's theological convictions we have to mark two important stages: the first, when he freed himself from the fetters of the Hegelian philosophy which assigned to religion an important but a subordinate position in mental development; the second, when he, through his historical and biblical studies, became so deeply impressed with the personality of Christ and His work that he recognised in it an absolutely new content and beginning of spiritual life, and undertook to found the whole of his theology upon this discovery as an independent and original source.

Independent of Ritschl, Lotze was then already admitting in his lectures on the Philosophy of Religion the possibility of new beginnings and origins in the midst of a uniform system of mechanical relations, provided—as he was wont to express it—that the ultimate purpose implied in the general scheme of existence, which is unknown to us, warranted the departure from, what we call, the ordinary and uniform course of events. He had also recognised that a partial reconciliation of the mechanical and spiritual was to be found in the existence of human personalities. It was, therefore, not a new idea, but one which forced itself in many ways upon philosophical and religious thinkers, that if the highest problem admitted of any solution at all, such could

Ritschlian without knowing it. If there had been no Ritschl there would have been someone else very like him." These are the words in which Dr Talbot introduces a recent publication by Mr E. A. Edghill, being an essay which divided with that of Mr J. K. Mozley, the Norrisian prize of 1908

at Cambridge; and these two recent critics of Ritschlianism have shown its affinity to, or influence on, other recent movements in religious and philosophical thought, such as that represented by Sabatier in France, by "Modernism" among Roman Catholics, and by "Pragmatism" in English-speaking countries.