

dogma be done away with and the dogmatic spirit destroyed, this will ultimately and necessarily be followed by a negation, not only of religious dogmas, but likewise of the sense of duty, and finally of moral distinctions themselves. Here it is difficult not to ask the question whether there is not a still more fundamental assumption, postulate, or axiom—whatever we call it—which will follow in the wake of this general collapse, viz., Truth. As a matter of fact, this question has been asked and discussed in the recent literature and controversies of Pragmatism. With this we shall have to deal on a later occasion, as it has, so far, not directly treated the religious problem or the problem of the Spirit.

84.
Transformation of the
theological
view.

The theological view which seeks the foundation of ethics in the belief in a higher, transcendental, or spiritual order of things (the "civitas Dei") which it confronts with the purely anthropological order (the "civitas humana")—though it admits that the two existing orders are, from our point of view, interwoven like the warp and woof in the texture of a garment—has, in the course of the nineteenth century, as we have seen, been enlarged and strengthened by adding to the purely psychological view, taken by Kant, the historical study of religion. But the undoubted gain which has resulted from these studies, through giving breadth of view and wealth of detail, has not been secured without corresponding difficulties. The opposite or naturalistic view has not been slow to detect these. The modern "study of religions" has made it difficult to assign to any one of the historical